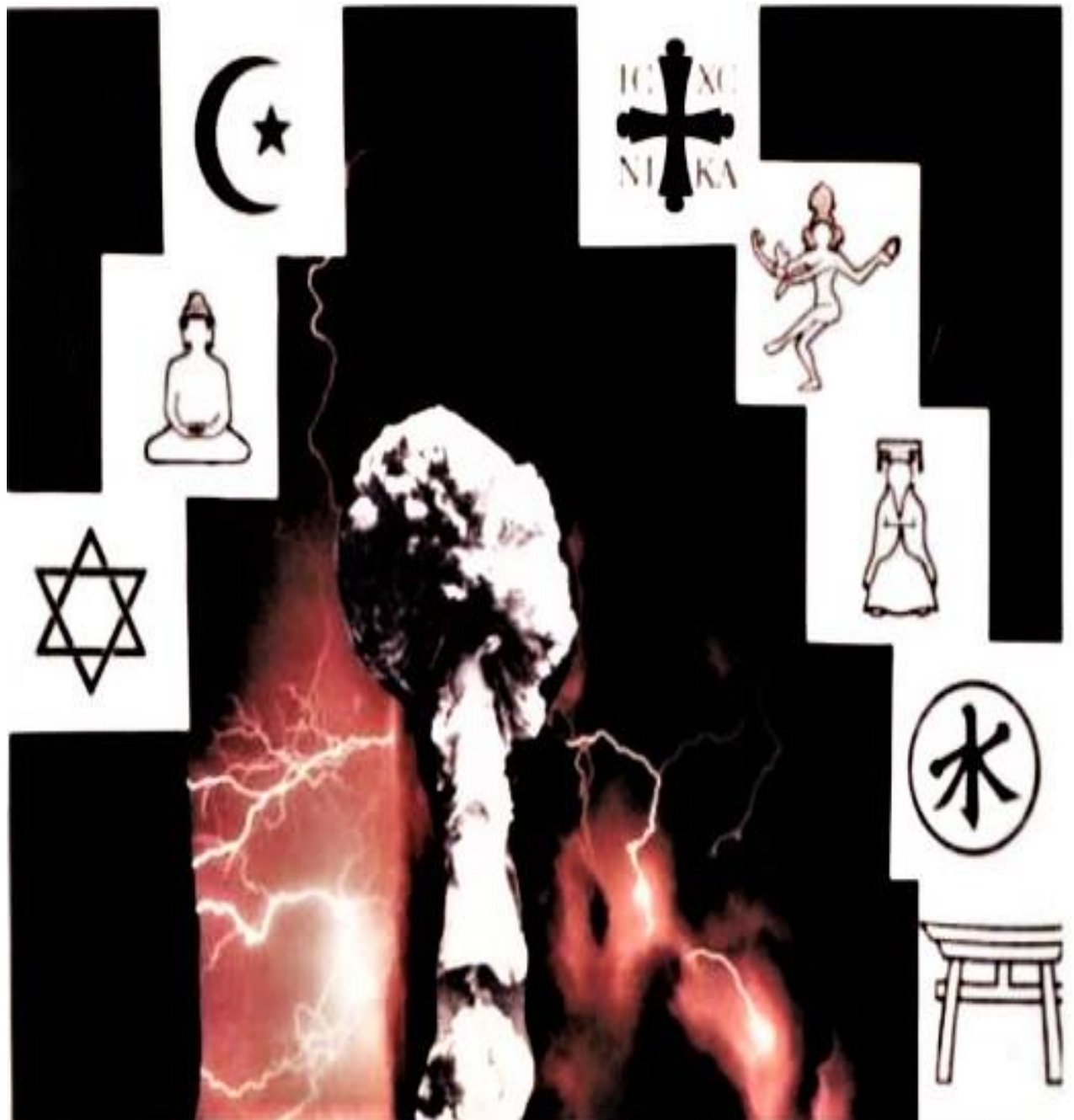


WAR: THE ONLY RELIGION OF MEN

Claude Paquet



**You're not sick of killing each other, you
bunch of idiots, that's enough!**

APOSTASY

The fascination of war

At the beginning of time, men lived in peace (or almost). This is the era of the Australopithecus matriarchy. This is at least what contemporary anthropologists and prehistorians assure us...

In the beginning was wandering; wandering of the primordial Australopithecus from 7 to 2 million years ago. For millennia, Australopithecus was primarily vegetarian and wandered foraging, moving from place to place in search of the necessary food. This activity was essentially individualistic, with everyone responsible for their survival. We can speak here of a relative peaceful coexistence between hominid groups in a totally cruel world.

The aggression was primarily defensive in nature. (Chatwin) It is a matter of imagining our arboreal ancestor living in an environment of carnivorous predators, to understand that he was regularly attacked and that all his vegetarian aggressiveness was directed towards defense for his survival. We also think of the defensive aggressiveness of the mother protecting her offspring. It is the era of matriarchy centered around the female, because not only does she give life but above all, she protects it, she is the guarantee of the evolution of the species. This matriarchal era will last nearly 5 million years, a duration several times longer than that of patriarchy which dates from around 2 million years to the present day. The matriarchal diet was essentially based on vegetarianism (gathering) while that of the patriarchy was focused mainly on meat (hunting). The female will always be associated with the plant world, with nourishing earth, with agriculture, with the fertility of life.

Periods of overpopulation in groups of vegetarian Australopithecines triggered regularization mechanisms, the main of which was the social exclusion of fasting males, by the alpha male, classified as supernumerary and pushed to live at the limits of the territory claimed by the group. These "superfluities" do not have access to the food resources of the group, nor access to females for mating. Non-reproductive, the superfluous, often solitary, deprived of the protection of the group, cruelly suffer threats from the outside world and are more exposed to falling prey to ferocious carnivorous predators. Also excluded from nourishing territories where resources abound, they often face scarcity so much so that they must regularly travel long distances to satisfy their needs.

"The path is made by walking"

Since they can no longer count on the group to help and support them, they are condemned to reform with the other excluded people a new community capable of meeting their needs. Because they are young, these superfluities are more apt to experiment with new behaviors and often have the opportunity to observe the behavior of predators in order to better protect themselves against them.

Overall, they discover not only new behaviors but also new foods. In times of famine, they do not hesitate to go and taste the carcasses of animals abandoned by carnivores. At first accidental, these behaviors gradually become habitual: plundering the birds'

nest to steal the eggs or devouring the chicks, eating the placenta and naturally aborted fetuses, consuming young animals. Thus a replacement diet is put in place which will quickly become complementary to the initial vegetarianism.

When significant climatic changes such as glaciations appear on the horizon, disturbances occur with them which disrupt the entire ecosystem of flora and fauna: strict carnivores die from the scarcity of animals, strict vegetarians die from the shortage of plants and fruits, only the superfluous, both carnivores and vegetarians, were able to adapt to the new environmental conditions. The excluded have become the dominants of a new existential paradigm, they form communities “of the future” and adopt behaviors such as direct action of group predation, ancestor of hunting. Thus, everything happened as if the exclusion mechanisms had “programmed” the transformative mechanisms which allowed the birth of hominins. In short, the marginalized saved our species from natural extinction by offering it a better ecological balance which increased our autonomy vis-à-vis the surrounding natural environment. (Moscovici, 1994)

Of the different families of Australopithecines, only the lineage of *Australopithecus africanus* and its descendants such as *Homo habilis*, *Homo erectus*, Neanderthal man and finally *Homo sapiens* also called Cro-Magnon integrate meat into their menu; thus becoming omnivorous. The integration of meat into their diet is of capital importance in the history of evolution and marks the beginnings of hunting after a long period of scavenging including cannibalism. Indeed, only the lineage of the omnivorous *Australopithecus* (*Homo habilis*) will survive; strict vegetarians will disappear, unable to compensate for the harmful effects of periods of glaciation on the plants that nourished them; weakened, they become easy prey for carnivores. *Homo habilis* also owes its survival to a major anatomical change: the lengthening of the legs which allows it to eventually reach a standing position, thus freeing the hands for other occupations. Its only code of “conduct” is nature, it is the language of nature where everything plays out at the level of instincts and innate behaviors. From vegetarian to omnivore and therefore also carnivore, he adapts his behavior to his new diet and adopts hunting as another means of subsistence. With hunting, the brain of *Australopithecus* doubles in size, not overnight, but spread over a few hundred thousand, even millions of years. (At that time, we took the time necessary to do things well).

The oldest traces of violence appear in a particular context, that of cannibalism. A first case is attested among Neanderthals from 78,000 years ago, in Spain, through characteristic marks on human bones. We do not know if these are men killed to be eaten or relatives whose organs were consumed after their death.

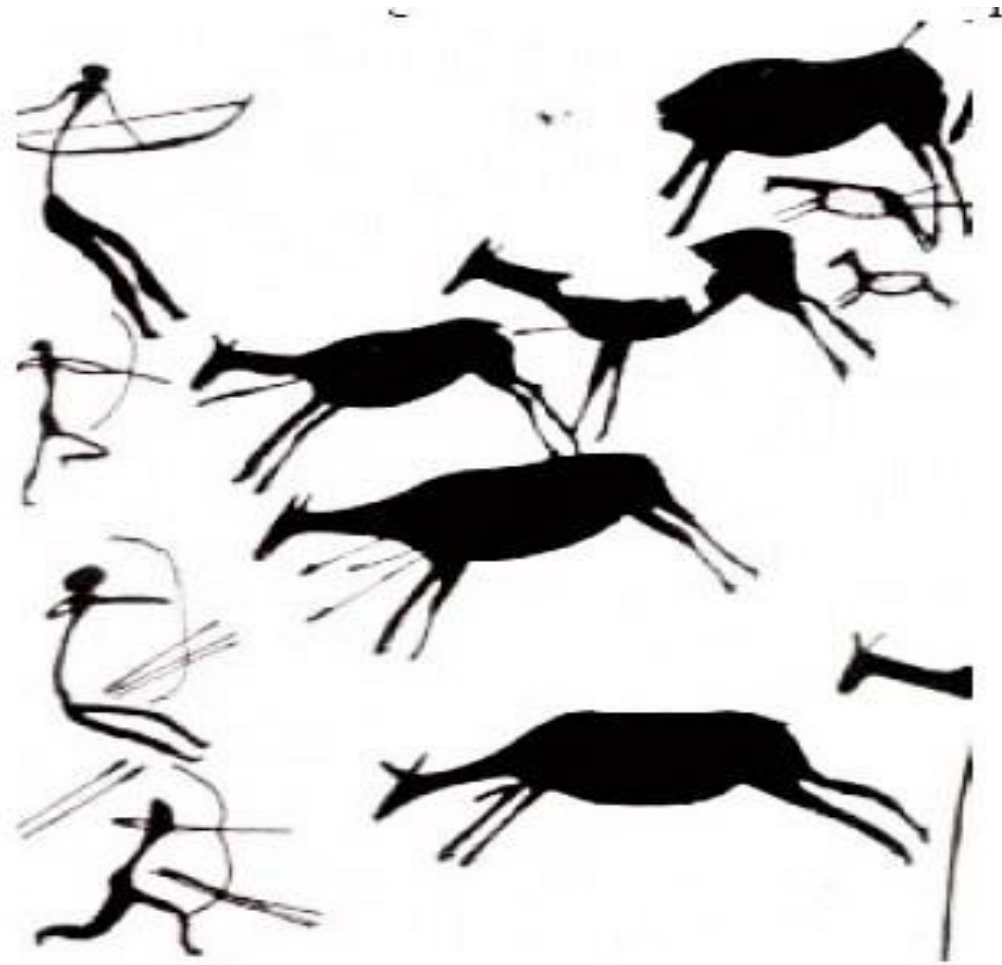
Patently, the Neanderthal, disadvantaged by nature, will create, from bones (knives, clubs) and branches (spear), the weapons necessary for his survival. Without weapons, it is a safe bet that we would not exist. Because the hordes of prehistory live in a world of terror and merciless cruelty where death was unthought of, it happened suddenly, “kill to live” period. *Australopithecus* was afraid, yes! by instinct but the fear of dying did not exist.

Once upon a time there was an animal that killed

For the first time, an activity (hunting) requires the association of members of the group with a view to a specific objective and cooperation in sharing the game killed. Thus will be born the notion of group, tribe or, if you prefer, the sociability necessary for attack (hunting) but also for defense against other predators. The arrival of meat in the diet introduces into the behavior the offensive aggressiveness necessary for attacking game (predation) which complements the defensive aggressiveness of vegetarian arboreals. From now on, the development of aggressiveness in *Australopithecus* will follow the rules of hunting. We thus witness for the first time a sharing of tasks: defensive maternal aggressiveness will mainly serve to protect the camp and the newborns and pick berries, nuts, tubers and fruits while the predatory male hunts; although the female can sometimes participate in the predation effort by hunting small game around the base camp. (Here there is no sexism, the aggressiveness of the female being identical to that of the male in intensity at least) The economic anthropologist Marshall Sahlins (1972) estimates that “the hunter-gatherer could amass what was required to live (food, shelter, medicinal plants, tools) after fifteen hours of effort per week; so the rest of his time he used freely for play and rest. Such was the original society of abundance.” Our ancestor therefore had time to play but also to concentrate and reflect on his condition and above all to experiment. (Rasmussen, 2004)

“With *Australopithecus* (*Homo Habilis*), between 3 million and 1 million years ago, the first tools appear, traces of technical behavior, external to anatomy. The reproduction of the same gestures organized in logical and effective sequences proves the existence of the first concepts. The manipulation and use of these tools formed a driving force in the chain of ideas. Hunting and gathering remains are found showing the observation and prediction of animal behavior. In particular, the shelters provided indicate the existence of a meeting place, a protected place where young people could be educated and women fed by hunters. This implies the existence of prolonged learning processes compared to others. primates therefore of an educational mode allowing the transmission of acquired social behavior. The elements at the origins of the first metaphysical experiences were therefore present: the emergence of consciousness leading to the creation (the revelation) of its equivalent in the sacred (unconscious) domain inaccessible by reason. (Bernard G. Campbell ed., *Humankind* emerging, 4th ed., Boston-Toronto, 1983, p. 228)

The archaic hunter, like a tadpole becomes a frog, acquires, assimilates, discovers the requirements of his new condition as a warrior; the techniques for manufacturing new objects will make humanity take a prodigious leap. This period of the Upper Paleolithic is the brightest, richest and most complex evolutionary period of prehistory seen from the perspective of human development of consciousness and society. A real boost. Frames, handles and levers furnish the hardware of domestic tools. Decorative objects other than “religious” appear. The space is structured, base camp, seasonal camp, the habitat is better organized, delimited by walls. Hunting specializes: hunters of big game (mammoths, rhinoceroses), hunters of herd animals (horses, reindeer); each specialty having its own techniques, appropriate weapons and rituals.



“The shaman prepares the rite of the outlickan meskina, ceremony of the Tracks of the shoulder bone or Reading of the scapula. This ritual is of great symbolic and spiritual importance for the Innu community. Once the shoulder blade is removed from the caribou carcass, it is exposed to hot coals. The heat of the fire causes the bone to crack on all sides. These cracks give knowledge of things relating to hunting and other omens. Thus, a long crack in a straight line from one end to the other means death or famine, a short zigzag crack without ramifications means misery. Branch-shaped cracks with small burnt spots on the edges indicate abundance. When these spots are near the base of the bone, it is a sign that game is nearby. The further they move away from it, the greater the distance traveled to reach it. Finally, the largest burnt spot always indicates the tribe's camp from which the Innu can orient themselves in their hunt. (Comeau, p. 142-143, p.248-249)

So much so that the tool is inseparable from the sacred. Not only does it ensure the survival and development of the species but it produces a whole universe of mythico-religious relationships, if only the mastery of distance by the throwing of the assegai, which nourishes the creative imagination than the body.

This manual ability now well adapted to the manufacture of objects makes a major conceptual leap. Once again the archetypes are visualized by the mythical image but this time, it is artificial, created by man, it is the birth of art.

“All religion, like any other behavioral form, derives from prehistory. (...) At each stage of the development of knowledge, of the influence of consciousness on the world, the appropriate mythological functioning is put into action (E. Cassirer, 1972).



Indeed, everything changes meaning when art is introduced into the technique of manufacturing an object. Shells and stones embedded in the chiseled wood of the knife handles appear; to the utilitarian object, Australopithecus thinks of making it pleasing to the eye.

“A conceptual leap is thus accomplished: from the selected image (for example a fossil) to that made by man, therefore incorporating, in a fixed form, their value and their meaning. Mastered by human will, these symbolic expressions replace the natural, extending human influence, analogous to that of a Creator. Control of nature by the mind, the image offers man an extension of his power. (M. Otte, 1993, p. 63)

This is how, at the level of the sacred, “images made” by human hands appear: sculpture. Art then has the function of revealing man to himself. It is through the mediation of the created object that humans will learn to know themselves; At this time art was essentially educational:

“Let us have no doubt: everything that man adds to the need without any additional satisfaction, what we call art, has only one motive: to manifest itself to himself that he does not is not just a living person; that he is not only a being who eats, who drinks, who sleeps, who fights, who moves but a spiritual subject who knows how to rise so well above the demands of the organism...” (Gobry, 2002, p.25)



Ces outils fabriqués par l'Homme de Néandertal à partir d'os sont des lissoirs. Ils servaient à lisser les peaux de bête pour les rendre plus résistantes. Crédits : Abri Peyrony & Pech-de-l'Azé

In the south of France and in Spain, the manufactured image undergoes a profound irreversible change: from the three-dimensional statuette, we move to the two-dimensionality of the relief on a fixed wall; the “flat image”, drawing (painting, hieroglyphic writing) was born. Since the surface (the wall) allows it, we are witnessing the appearance of "monumental" art which will be reserved as it should be for the representation of the notion of a superior being in gigantic animals, art and sacred form a whole. Numerous hybrid creatures, vaguely human silhouettes embellished with animal attributes, (disguise of the hunter and the shaman) appear there as a sort of figurative staging of the incarnation. The shamanic operation will reveal to man his spiritual essence by making him aware of his demiurgic capacity. While the group is focused on the external object, the shaman reflects back to them the image of interiority like a mirror.

Once upon a time there was domination

Domination the first step towards war

Art and religion therefore have a public and community vocation which unites the clan and the cave. These immense walls (intimate space conducive to meditation, to mystery) will become the chosen place, already a prefiguration of the temple, the cathedral. Art and religion are therefore the transmission belts of the clan's values, its technical knowledge and allow the education of future generations; foundation of culture.

Culture definitively marks the rupture of circular time, the cyclical seasons. The work of art becomes a witness to linear time, the content of the work frozen in time "imposes the idea of the present different from the past, its promises turn it towards the future." More and more man sees himself as different from the natural model. The work of art shrouded in mystery becomes an object of desire, of possession, of power, and therefore of conflict: man/culture versus woman/nature.

The cave, this archaic temple will be invested by the animus and will serve strictly for the representation, the masculine conception of the Universe and the celebration of the rituals linked to it such as the initiation of adolescents to hunting, as a passage from the protective feminine world to the adventurous masculine world of hunting where the adolescent who becomes a man acquires his first weapon, a sign of power. It will be the favorite place for ritual dances and shamanic ecstasies. According to Leroi-Gourhan, it is a question of the diffusion by contact of the same ideological system, in particular that which marks the "religion of the caves". (The religions of prehistory, p. 84). The ideology and "religion" of the patriarchy have found their "church," their "mosque," their "synagogue."

Little represented symbolically in the parietal drawing (cave art), the woman is also excluded physically. Driven out, the expression of the anima will find refuge in the domestic space (queen of the home) in a place designed (decoration) for this purpose and the statuette (doll) will be its mode of representation.

"they (statuettes) come from the levels of habitation, therefore seem to be related to domestic religion. (...) It is the merit of Leroi-Gourhan to have highlighted the central function of the masculine/feminine polarity in Paleolithic art, ie paintings and rock reliefs/statuettes and stone plaques." (Eliade, 1973, p. 31)

So the time has come to try to understand why the woman is chased out of the cave? On what could this exclusion be based? So let's return to the world of hunting, because it is hunting as the only reference that man "constructs" his universe. For a long time now, the archaic hunter has acquired the conviction that he possesses the forces of death because he controls the blood of the animal. It is through his intervention that the blood flows from the animal, hence its death. His superiority over the animal therefore comes from the fact that man actually controls the flow of the blood of "others" and that he especially has control over his own blood.

Inside the sacred cave, language achieves an incredible magico-religious power thanks to natural drugs whose power certain shamans know. The pre-ecstatic

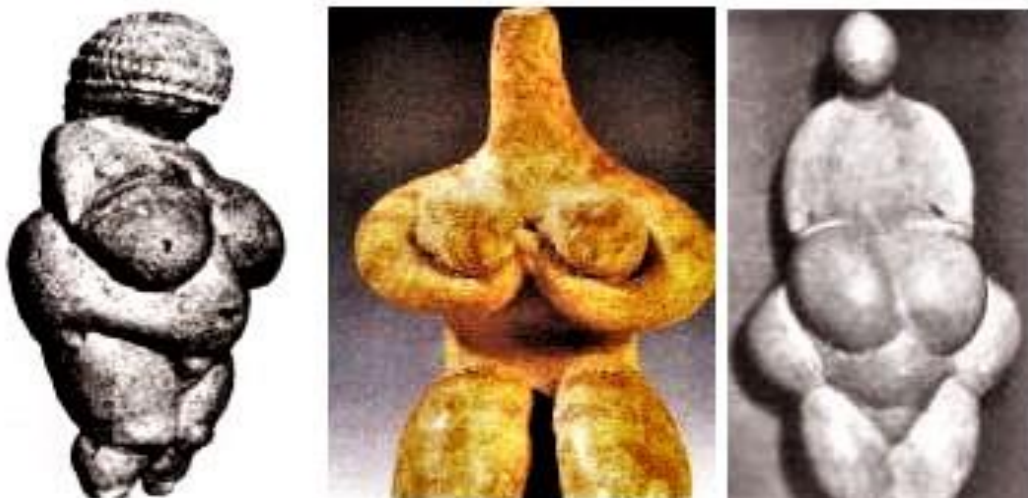
shamanic words (poetry) suggest the vision of a mysterious world where the soul travels and meets other spirits (And the word became flesh - mantra). Shamanic poetry is transcendence, this is its strength: man can leave his earthly space, detach himself from nature. It is through poetry that man finally pierces the mystery of transcendence initially observed with fire and smoke which rises to the heavens. Thanks to poetic speech, the body enters into ecstasy, a sort of internal combustion such (trance) that the spirit, acquiring the properties of fire, can finally leap towards the Most High. Since the forces of the anima are terrestrial, the Gods of the masculine animus will henceforth inhabit the sky, the domain of Spirit.

Now, as we saw previously: blood is sacred. For the hunter Homo sapiens, blood flows from the woman's vulva like bleeding from the animal's wound associated with death. A bleeding vulva is death; confirmed by biology, the menstruating woman is non-fertile. The loss of blood in women is understood by men as an "impure act" which discredits it as a "belt" for transmitting the sacred through rituals. Women are excluded from the "priesthood".

"It is because she is a woman and as a woman, that is to say as a second sex, the sex of nature, that woman is excluded from the priestly function. (...) Women's bodies, more precisely their blood, seem, in a more or less conscious and explicit way, the major reason for refusing them access to the sacrament of the order and to the priestly function. (Veillette, Women and religions, p. 311, 1995)

But then why also exclude her as a participant in the assembly? Why was she driven out of the parietal "church", where spiritual life is celebrated? Impure "act" = impure blood = impure being. Even if we recognize the sacred character of women because of their transmission of natural and earthly life, their "impurity" has made them ineligible for celebrations of spiritual life. But why again! For God Sake ! Precisely because of him, God the Father (the great collective totems are almost always male animals).

"In a masculine society and culture, legitimized by a masculine God, "the refusal of which the woman is the victim, undoubtedly takes on a sexual character", Prohibition of "communing with" one's own father. Ban on celebrating and commemorating one's own father. The incest taboo is present at the very heart of social and religious organizations. » (Veillette (Santerre), Women and religions, p. 311)



Who says fertility, says maternity, several statuettes in fact idealize maternal curves: the cult of the mother-genitor is very widespread and well established by the sacred statuettes...at home, in the hearth.

On the other hand, several others with large breasts, vulvas, prominent hips and buttocks represent, in many respects, the dark bottom of the sexual world and mark man's obsession with feminine attributes to the point of enormously deforming them. . This deformity of the breasts and vulva is all the more noted as the facial features are absent from prehistoric Venus. Whether it is the Venus of Willendorf, the Venus of Lespugue, the Venus of Laussel and finally the Venus of Montpazier with its particularly developed vulva, we notice that the “face is a uniform surface, without eyes, without mouth and without ears”; all focus is on the genitals and nothing else. These Venuses are the erotic vestiges of young and discreet primitive pornography.



“The Paleolithic characteristics of the human image are found in other prehistoric arts on the planet and help us to better understand the nature of the duplication of the human being that the human image constitutes. Human sexuality occupies an essential place in the birth of artistic creativity. The graphic or plastic representation of women is treated differently from the representation of men. (...) A particularity linked to the previous one is the frequent absence of head (face), arms and feet in female

representations, sculpted or engraved, and this in all periods of the Upper Paleolithic . (Jean-Pierre Mohen, Arts and Prehistory, Éditions Pierre Terrail, Paris, 2002, p.186)

There would therefore be a spiritual sex, first, masculine and a natural sex, second, feminine. Here, archaic androcentrism mutates into sexism: the mother and the whore.

“Sexism can be hidden under idealizations of women which keep them in an order of subordination as well as under attitudes of open contempt.” (King, 1989)

Aside: (androcentrism: which acquires the characteristics of the male, of the masculine, not to be confused with anthropocentrism: which acquires the characteristics of the human gender, man and woman)

Once again, the man appropriates a feminine force to the point of completely devaluing it: from now on the blood ties between the man and his totem will be transmissible (initiation rites) from generation to generation, from father to son: the links some blood. The long process of dispossession of the physical and psychological attributes of women continues its journey. Man ultimately must possess all the forces of nature including those that nature has bestowed on woman.

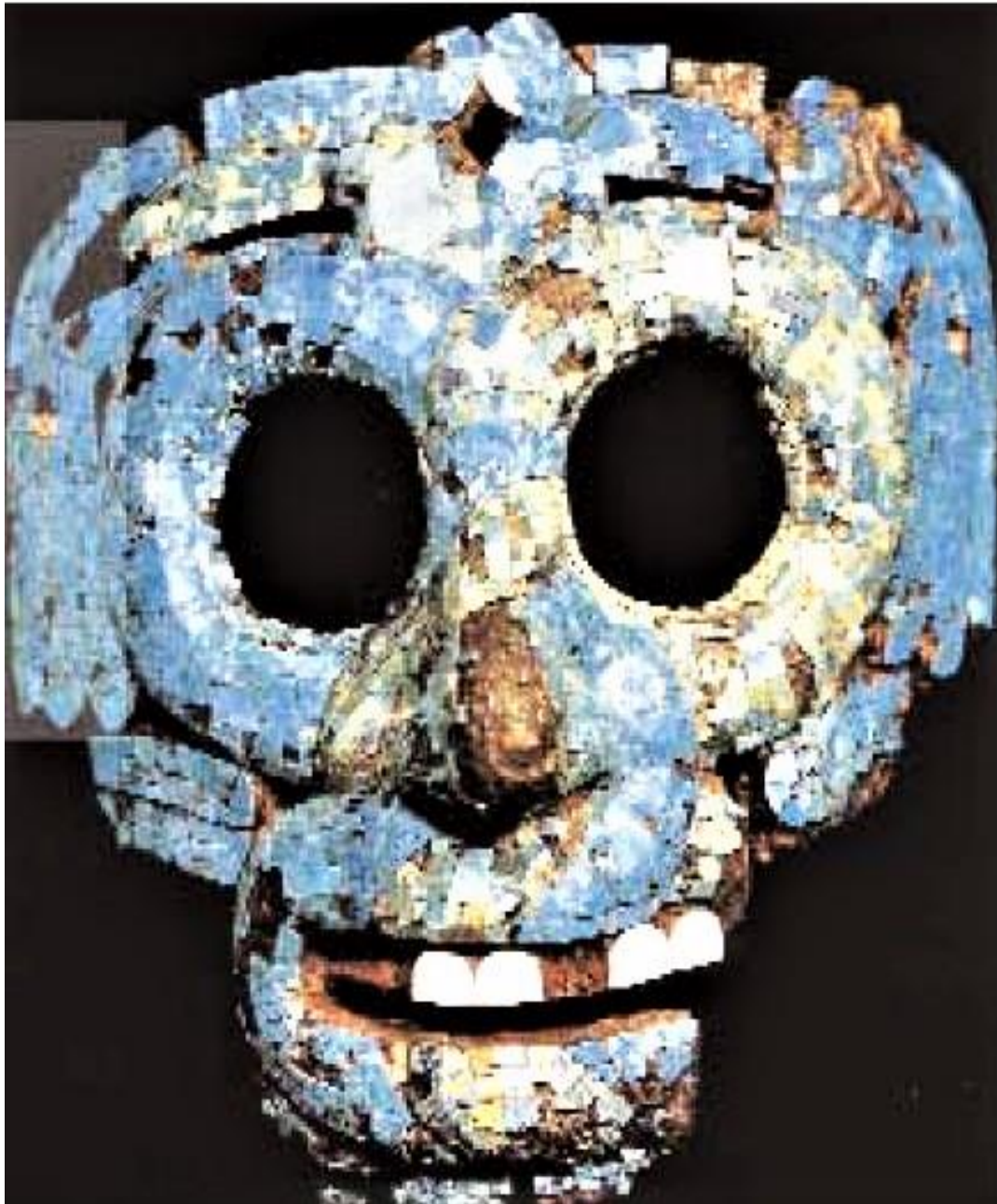
One thing is undeniable, the Paleolithic cave is a structure imposed on nature, a reflection of the power of the spirit. It is the matrix, where spiritual life is expressed. It is curious that rock art, the art which expresses itself in darkness, is also that which allows the passage of the interior light which opens the passage of the soul. It is a place of passage from earth to heaven where the spirit of man meets his totem, his God. At the psychological level, it is the place of individuation through initiation where the Self is organized and reaches maturity; a new relationship is established between the individual and his community, the adult acquires his personality.

Now divided, the newly begun process of individuation cannot be achieved without awareness of the other (otherness). Man and woman will learn to know each other, to discover their respective place in the great chessboard of nature, mainly in the knowledge of their sexuality. Notions like progenitor, fertility, are revealed. In short, the ancestral unity of man and woman, the fusion of origins, having as a biological model the unicellular which becomes more complex by dividing (binary), accomplishes the same complex journey, this time, through consciousness, knowledge. This is the constant of evolution, the more life progresses, the more complex it becomes. Man and woman discover different but complementary roles in sexuality.

Major upheavals are therefore expected at the level of spirituality and artistic expression. Human images are multiplying. In fact, we are witnessing a true transformation of the sacred where superhuman forces take the form of man. The individual now tends to control his destiny through representations of his own image. All nature, wild and mystical, is measured and within the reach of its action; man is free. Man, since the Mesolithic period (10 to 15 thousand years ago) has been resolutely committed to transforming the world. The earth, a feminine, maternal symbol, shifts into the masculine camp; the sacred statuettes of the woman-genitor have a new competitor who further weakens the symbolism of Mother Earth: the male statuette makes its appearance and will be the subject of a new ritual: the ceremony of

sacralization (mass) of its own image . Man thus completely assumes his driving role in the unfolding and transformation of the mystical world and nature.

Sacred art takes an equally revolutionary turn: man begins to want to create God in his image.



“They (the overmolded skulls) bear restitutions of flesh and hair using plaster and clay, the gaze being represented by shells encrusted in the eye sockets. (...) The sacred image is borrowed from the human register based on its own anatomical remains and transformed into a “work of art” by the addition of materials” Otte, 1993, p.84)

If the essence of Christianity is the Incarnation of God in man, we can think in reverse that the Neolithic religion is that of the Incarnation of man in God.

On the other hand, since this sacred art was associated with the cult of ancestors, we can imagine that it was a reconstruction of the deceased. For the first time, man seeks

to recreate an entity through his sole address or skill in the “learned ” manipulation of his own anatomical remains. Man begins to taste the joys of demiurgic creation. If the Gods take the symbolic image of man, what happens to woman? The discovery of cereal cultivation (grasses) and vegetable cultivation (tubers) brought with it a prodigious upheaval in spiritual values. A new sacred myth is taking shape which expresses the intrinsic relationship between woman/nature and vegetation resulting from a primitive, almost innate act, performed by women for ages: the burying of the placenta (waters of origins) which becomes a rite fertility of Mother Earth. Through this gesture, the woman replaces the divinity by possessing a sacred biological power which gives birth to plants, tubers buried in the ground. The meaning of the myth is obvious: food plants are sacred since they come from the body of the deified woman. By nourishing himself, man eats a divine substance.

Female statuary therefore becomes more faithful to its image but still remains associated with motherhood and nature. But curiously, it was at this time that the woman/snake statuette appeared where the latter is embedded in the female face. This association is entirely “logical ” when we know that cultivated fields serve as ecological niches for several varieties of snakes which feed on small rodents and reproduce there. In all civilizations, the snake is a mythical founding ancestor of societies because it is associated with female fertility.



To counterbalance these agrarian forces, nomadic pastoralists will build their own symbols mainly focused on power by adopting the wild bull as a spiritual emblem. (Not to be confused with the domesticated ox, an agrarian symbol). For them, it is the abundant seed of the bull that fertilizes the earth. The bull is indeed a primordial animal, found in Paleolithic cave art, associated with the creative force. An equally revealing change at the level of sacred space, we move from shadow to light ; from the cave to the temple. In fact, it was during the Early European Neolithic

that an area with specialized functions clearly defined in the space of the village appeared. This temple confirms that religious authority is now present and that it is part of a convergence of power and the sacred. We are at the beginning of the city.



The animist beliefs of hunters are fading to make way for new religions. Liturgical masks, mainly in the form of bird heads, give importance to the eyes, the passage of the gaze, intelligence and mystical force. Statuettes and masks are grouped together on a sort of altar at the back of the Temple. Another effect on the sacred is the appearance of priestly functions reserved for a male elite (priesthood) who will henceforth be busy thinking about the destiny of the community. And a fact attested by recent archaeological discoveries, the woman, despite her strength acquired in the symbolism of the agrarian world, is still absent from the general iconography of the “European ” Temple. (Eliade, 1976). This is not the case in India, Asia, Africa and pre-Columbian America.

Locked in the private sphere, the woman is responsible for the physical and emotional burden of the members of the group. Her domestic tasks because they are “natural ” are unquantified, unmeasured, unvalued and therefore unpaid. Dispossessed of its production, it is therefore kept away from social and political power. Women become loyal dedicated guardians, transmission belts through the education of cultural values that they do not determine.

But even more, this victory over the anima carries within it the “true original sin” of humanity, the germ of all repressions: the logic of domination which ranges from sexism to totalitarianism. Affirmation confirmed by the work of the Frankfurt School (Adorno, Marcuse, Horkheimer, Benjamin, Habermas) including *Dialectic of Reason* (1945) where we learn "that the crisis of modern civilization does not arise primarily from capitalist domination. Our world turned upside down the day man undertook to dominate nature” and I would add, to dominate nature and woman.

Because it is important to note that it is the appropriation of the sacred domain and therefore of religious rites and also of art by the brotherhood of priests and shamans independently of a male or female god which determines the ideology of social power and politics and spreads it from generation to generation. So much so that a so-called matriarchal society which worships the Great Goddess nevertheless conveys the masculine ideology of social relations because men have appropriated the manifestation of the myth through celebration and control of rituals.

If at the origins of shamanism, man identified with the animal, he took on its attributes through disguise, we quickly realize that the shaman's disguise quickly evolves towards female representation. Wearing feminine costumes with breasts drawn on them, the shaman appropriates the woman's attributes to better eliminate her from the celebrations. The female personification of the shaman/transvestite allows for better communication with the gods. It is not by chance that women have always been invested with the power to probe the will of the gods and communicate with them, like the Sybil among the Greeks (Jung) and the "fortune teller" of today.

We can clearly see that it is the religious institution controlled by man which has propagated inequalities between men and women throughout the social and political fabric; what Montaigne describes as "the gross imposture of religions." The clergy forms the most drastic male society towards women.

At the end of the Neolithic, everything is now in its place: nature is increasingly subjugated, the cult of the dead and fertility are well established, the agrarian Gods and Goddesses rub shoulders with the deified icons of the Paleolithic hunter and the nomadic shepherd, beliefs and rituals are celebrated at the Temple decorated by male artists under the supervision of male "priests" with a cosmology including the symbol of the village as "Center of the World" defended by seasoned warriors. (Eliade, 1976). In short, a general "philosophy" of life, a culture where spiritual, political and warlike powers are in the hands of men seeking power.

This new fundamental power will be actualized in the repression of the forces of the anima in the domination of the social corpus by the patriarchy which it will long, patiently erect into a political system.

"We know (...) that sexual dimorphism (set of characteristics not essential for reproduction and which make it possible to distinguish the two sexes of a species) is rooted in the reproduction and socialization processes of primates (...) During the evolution of humanity, this basic "pattern" was enriched by complex behaviors developed by hunting. (...) Existing sexual differences were further accentuated. (...) One of the most important consequences of hunting as a way of existence was to accentuate the difference between the behavior of men and women. (...) If we remember that at this stage of primitive hunting civilization, the size of the brain goes from simple to double (...), we can take stock of the processes that selection then implemented and which must have been enormously effective. The ancient association structure of primates has transformed into an impressive new structure, that of cooperative hunting. (nda - origin of diplomacy (alliances). From this also results that politics is a "men's affair", with its intimidating behavior, its phraseology, its written regulations, its vanities, its bizarre conceptions of honor: we are afraid of appearing weak, we are ready for combat and war, we display virile grandeur and self-exaltation. (...) These selection mechanisms have influenced the behavior of all masculine types and produces those extravagant but very real results which seem so dear to the ego of men." (Tiger and Fox, *The Imperial animal*, p.121-122, 1971.)

"From recent works of cultural anthropology such as *The One and the Other Sex*, 1975, by Margaret Mead, one could only get the impression that there is nothing that one could consider as a natural specific to men and women. But however subject to variation and divergence the social distribution of roles between the sexes may be according to civilizations, the multi-millennial division of labor between them: hunting on the one hand, maternity and child-rearing on the other, has not. no less leads to certain constancies that can be defined by radicalizing them, by the polar oppositions between killing and giving life, war and peace. (Drewermann, *Spiral of Fear*, 1982, note 56, p. 367)



Moreover, no so-called matriarchal and/or natural society has survived its contact with the patriarchal West. Let us think of the Native Americans of both the North and the South.

We have seen the importance given to blood in its relationship of filiation (blood bond) between God and man and its taboo (menstrual blood) which excludes women from the sacred or rather which relegates the sacred of women to a subcategory of domestic religion in which the temple is the home and the members are the family. This relationship to blood is the basis of the social construction of the difference between men and women. Others believe that men's inability to procreate justifies their affiliation with God. It doesn't matter because it is precisely because man occupies the cave as a sacred place that he can place himself in a position of domination. This allows it to determine its ideology, to assert its vision as universal: that which governs and defines the type of society and the relationships between

members. So much so that there are two naturally differentiated sexes but a single androcentric culture; the victory of reason (animus) over nature (anima).

“We end up with an almost absolute dichotomy. Man, placed at the center of the imagined social edifice, is alone on the side of the universal, the general, the social and the cultural. Woman is defined in relation to him and the difference that we are forced to recognize in her can be neither social nor cultural; it falls within the biological domain; woman is on the side of nature.” (N. C. Mathieu (Veillette), op, cit. p 15)

According to Hindu thought, the woman cannot will by herself, it is the man who decides; women are removed from knowledge at a very young age to take care of domestic work. Taoism in China, Shintoism in Japan reserves an identical fate for it, despite the existence of philosophy like Chinese Yin Yang for which the masculine and feminine are complementary and not affected by lower and higher categories, despite the existence of the goddess Amaterasu and the god Susano-o who ensures balance in Japanese society and in the Universe, these societies still remain dominated by man. According to Buddhism, the female nun does not have the same status as the monk and her reincarnation in a man is the only way for her to escape her state of inferiority.

Faced with such international unanimity, Engels drew this conclusion by affirming that “the victory of humanity” rests on “the historical defeat of the female sex”.

“Indeed, matriarchy, just like motherhood, is a state of nature which had to be transcended to make way for culture. Women were unable to make this transition, being themselves biologically part of nature. The role of civilizer falls to sex not defined by its biology, to humans freed from nature: to men. They were able to develop culture and civilization by dominating nature and the part of humanity subject to it: women. (...) If women were predominant at a certain time, it is because their intrinsic qualities were essential at the beginning of humanity. (...) The “historical defeat of the female sex” which must be understood as a “victory for humanity”, was therefore a necessary step in the progression of societies. Patrilineal filiation then replaced matrilineality, and the monogamous family replaced clan organization, thereby undermining the bases of women's "power ." (Françoise Braun, *Matriarchy, motherhood and women's power*, Anthropology and societies, Quebec, Laval University, 1987, vol.11 no.1, p. 47)

The “historical defeat of women,” as formulated by Engels, is inadequate and incomplete. It is not only sex but also the feminine gender that is in question: the anima. Linked to primordial harmony, the values of the anima tend towards the realization of this “state of nature” and thus seek to neutralize, to absorb the impulses of the animus. This duality is the mark of evolution, one tempering the other. Because anima pushed to its extreme is the immobility of the ecological niche and death. The extremism of the animus is expressed by destruction which also leads to death. The masculine values (patrilineality) of hunting disrupt the feminine values (matrilineality) of the vegetarian *Australopithecus* doomed to death. Subsequently, horticultural societies came to temper the destructive ardor of male hunters and so on.

But let's return to Engels for a moment. The famous "historical defeat of the female sex" is not yet final and the fight still rages. Because if there is a search for victory, it is because there is something at stake. And what could be this issue, so coveted for millennia, that man and woman have disputed, if not to remove from woman the control of sexuality and to recover through diversions the powers of motherhood by withdrawing from her favor the males of maternal power.

Sexual taboos and initiation rites will be put in place for this purpose. So let's take a look to see what's going on inside the mysterious cavern, the hunters' lair.

The symbol of the cave is quite obvious, it is the womb of the second birth of males. The young initiates learn that two fundamental activities ensure the survival of the group: hunting which produces food and copulation which produces children. The hunter's domination over the animal is read as the result of sexual possession ; hence in particular the equation wound = vulva in the symbolic representations of Upper Paleolithic cave art. This sexual possession will be transferred to the woman who in turn will undergo the prohibition of the cave under the pretext of avoiding adulterous and incestuous relations with the mythical animal. Man thus possesses both animal powers and controls female acts of fertility.

But the issue is more than that. The world of hunting is expressed through power, forms dominant/dominated relationships between categories of activities and beings. Let us remember that at the time of the arboreal *Australopithecus*, beings were subject to very little hierarchical constraint:

" Food gathering , as far as we know, does not create a sexual division of labor, because both sexes go about it in the same way." (Stewart cited in Moscovici, p.291)

To determine the hierarchical order, the right of nature conferred by hunting will speak in its place which "wants that the winner be the master and lord of the vanquished. From which it follows that by this same right a child is under the immediate domination of the one who first holds him in power. But the child who has just been born is in the power of his mother before any other person, so that she can raise him as she sees fit and without her responsibility being in question . (T. Hobbes cited in Moscovici, p.302)

The struggle of fathers and mothers for possession of children, mainly sons, is at the heart of social issues. It would be interesting to analyze requests for child custody during divorces from this angle. We would not be surprised to find that fathers make very few requests for custody of girls preferring boys while women systematically request custody of children regardless of gender.

Back to the Paleolithic. The rituals of the cave therefore serve to separate the son from the mother. Several psycho-anthropologists are beginning to wonder if the initiation ritual focused on separation and the causes which provoked it, are not themselves the psychological origin of the Oedipal conflict. So much so that the Oedipus complex would be as much cultural as natural and would have served man since the prohibition of incest responds to this double requirement of separation and hierarchy of control by subtracting the male from sexual power (seduction/fascination) of mother and sisters. Thus the male would have converted into an exclusive cultural advantage a natural

process guaranteeing the good physiological and psychological health of the species. How and why ?

Men through initiation finally reveal to males the power of their sex in comparison to the negative and isolating power of women not only with regard to sexual relations (incest) but in all the details of daily life (avoidance and isolation due to menstruation). Having become the guardians of their society, they will now have the right to impose discipline on women and young people with the aim of suppressing all attempts at autonomy. All initiation rites confer on the male the necessary authority over the woman by propelling male superiority into the sacred order.

To achieve this, the young pubescent male must undergo tests and ceremonies. The sometimes cruel trials are physical and moral because he must demonstrate endurance and virility. To ensure the cohesion and sustainability of the group, adults make it feel their authority in various ways while giving it careful instructions on its future role. The adult reveals to the young boy his deep identity while confirming the disfavor that affects the female sex. The initiation detaches the boy from the mother, sometimes he is forced to leave his hut, his mother is no longer allowed to see his penis. He is ready to marry, has the right to sit and eat with men, he can take part in the trial, give his opinion and go to war.

Initiation is a death, that of the child, and a birth, that of the adult. The man takes hold of the mother's child, makes him his own and gives birth to him as a man. By negating the birth conferred on the mother, the man legitimizes his superiority, withdraws the power of maternal power from the woman, and appropriates it for himself. Then a mysterious mystical and sacred alchemy occurs where man becomes both social mother and natural father. The woman can only bow before such magic: the man alone has the capacity to beget adult sons. The successful initiation undoubtedly demonstrates the conquest of man over woman within society and the latter, under the threat of psychological terror and physical constraint, is required to honor this rebirth as a pact which submits it within the family and the group.

So much for the “victory” over the female sex. Now let's tackle the other conquest, that on the anima. Since his birth, the boy has been under the influence of maternal power. “During childhood and before initiation, the young adolescent is identified and probably identifies with a female person, the sister or the mother. It is as such that he approaches the ceremonial .” (Moscovici, 1994, p.277)

“Because they symbolize the other sex, the neophytes are bullied, mistreated and the initiators who make them manipulate their penis refer to them as their “women”. (...) Everything seems to happen as if at the same time the ritual tends to make people concretely experience the inevitable outcome, by exorcising the feminine part that the masculine encloses. He teaches a law of society, ensuring the defeat of one and the triumph of the other, by humiliating the child of woman to glorify the child of man, in order to preserve the purity of the members of the group which only contains real men .” (Moscovici, 1994)

Goodbye anima! The boy who refused initiation or failed would be condemned by the group to live as a woman. Probably the social origin of transvestism and homosexuality.

The man fears the powers of the woman so much that he does not believe that initiation alone can perpetuate his despotic domination. The fear of revenge on the part of the women from whom they have stolen their child is such that they require foolproof protection to maintain the kidnapping accomplished while affirming the process of subjugation of the weaker sex to the stronger sex. This will be the role of men's societies, brotherhoods.

Human societies are only the extension of the cooperation and complicity necessary for successful hunting. The hunter is the provider of food within his family, this is his primary duty, any failure is a sign of weakness which could serve as a pretext for the woman to destabilize the power of the male and even overthrow him; which will be done in the Neolithic when agriculture, a domain reserved for women, will supplant hunting and mark the return of so-called matriarchal societies.

Male brotherhoods respond to the needs of males for solidarity in fulfilling their responsibilities, even despite periods of scarcity or accident. "Giving and receiving, keeping what is yours at the disposal of others are the imperatives of a convention which guarantees each man to be the partner of another man. Otherwise, there is neither well-being nor survival." In several ethnic groups, the woman is part of what is made available to others, the sexual act being considered as essential as food.

Because hunting and sharing food induces knowledge of material things. For example, the hunter is the first to understand that food has a value in itself, as if this external and natural thing because it is necessary also refers to an internal reality. what is the desire for the thing. Instinct is also desire. The desire to possess food, the desire to procreate with the woman gives his instincts an exchange value. This was followed by the establishment of a behavioral structure based on exchange: the barter system into which women were quickly integrated as merchandise. So it is false to say that prostitution is the oldest profession in the world. Lobbying and pimping preceded it when a secondary male pressured the alpha male to hand over the female of his dreams in exchange for more food.

The subjugation of women by her despot companion is the primordial act of domination on which all social forms (totalitarianism, feudalism, industrialism, capitalism, communism) generated by "civilization " and all based on domination are based. And now we know why: because living in egalitarian, non-repressive conditions with women was impossible because of the immense power that nature had given them. The society of men became the mechanism of repression of the male/culture towards the female/nature. And it should be remembered that women's right to vote appeared in the 20th century, almost 2 million years after the first hordes of archaic hunters responsible for this "logic of domination." (Marcuse)

Thus these fraternities exercise great influence everywhere and enjoy great prestige on which the ideology, the economy and even the politics of social groups are based. The deliberations are discreet and jealously guarded out of reach of female ears or the uninitiated. Often the bonds established between men are greater than those established within the couple, thus indicating the real place of women in the social spectrum. "One economist calculated that women occupied an inferior position in 73% of agrarian societies and in 87% of pastoral societies." (Moscovici)

To avoid women's revolt, men's society must include mechanisms that will make women complicit in this logic of domination that discriminates against them. The disparity between men and women faces a major obstacle: it is almost impossible to preserve male domination if brothers, sisters, mothers, fathers copulate and marry among themselves. A man could not in fact treat his sister or his daughter as a commodity or as an inferior if parental ties were juxtaposed with matrimonial ties. The prohibition of incest, the prohibition of sexual relations between members of the same family, responds to this double requirement of separation and hierarchy. This ban on contact will be pushed in certain ethnic groups to the point of food bans where women cannot eat at the same table as men, reinforcing the analogy described earlier between food and sexuality.

From a strictly mercantile point of view, the prohibition of incest has the effect of making available women rarer and thus increases their market value. To compensate for the lack and respect the prohibition, the group must turn to its neighbor and establish with them arrangements for peaceful exchange with friends and kidnapping and abduction from enemy groups.

Thus the man makes the woman of his clan complicit by placing her herself as a despot vis-à-vis foreign women from other ethnic groups. The women of the clan therefore assimilate the foreigners as subjects whom they must maintain in a subordinate position for as long as possible. The transfer of women between tribes thus preserves the pact of male solidarity against the threat of female rebellion. The anthropologist JB Birdsall very well described the subterfuge of bartering women and the situation of the foreign woman for the benefit of the man:

“The condition of women is such that they have little chance of influencing the language, ceremonies or functions of men in the total culture. These imported wives are silent non-entities, until they have learned the language of their husband's group; and at that point, they quickly integrate into the husband's gang or tribe.” (Birdsell cited in Moscovici, p.305)

Aside: Originally, the dowry belonged to the bride and was to be used by the wife in case of emergency. Over the centuries, the payment of the dowry has been requisitioned by the in-laws, thus accentuating the power of the women of the husband's clan over the intruder. The foreigner is both and doubly subject to the despotism of the men and women of her new family. When her husband dies, she often has to remarry the brother of the deceased in order to keep the dowry within the clan.

On the subject of women's complicity towards male despotism, what was the surprise of the Quebec historian Marcel Trudel when he discovered that in New France, the good sisters of religious congregations and the clergy in general, were the main beneficiaries of the Native American slave trade.

With hunting having reached its peak and its limit, it was necessary to find complementary food (agriculture) and creative provisioning techniques (breeding) to cope with the population growth of the species.

Faced with this exponential demographic growth, the need quickly emerged to control these human beings and regulate the dynamics and practices of community life. A whole collective construction of individuals, clans, professions, classes, races and nations are thus being built. The only model at hand was that of subjugating women through coercion: the despotic method reserved for women migrated to men of “lower classes” or foreigners to their ethnic group.

Repression occurs when the ruling classes impose their selfish will on those they dominate to deprive, exploit and crush the weakest. Thus the logic of domination continues.

The first: the proletarians will be subject to work but free, the second subject to work but slaves supervised by warriors who ensure social cohesion and the defense of the territory and priests who ensure the spiritual tranquility of the soul in exchange for fidelity time in power. The man who is despotic towards the woman will continue his search for power through totalitarian barbarity towards others impure to his ethnic group. The discrimination of men against women based on the fear of sexuality and the powers linked to fertility, sexism, has therefore served as a model in the construction of the concordant elements of totalitarianism and despotism between men themselves. : racism and slavery.

The impurity of the woman polluted by menstrual blood will be followed by “the smell , the color, the texture of the skin, the shape of the face, the crimping of the hair” like so many stains, tangible signs of suspicion for the ulterior purpose. of domination of one group by discriminating against the other and which should be kept in an inferior position. (Moscovici, 1994)

Once upon a time there was war

Once upon a time there was an animal that he now knows kills, that he has been a murderer since Neanderthals went to war with Homo sapiens and vice versa.

About 600,000 years ago, humanity split in two. One group remained in Africa and evolved into Sapien. The other spread overland, in Asia then in Europe, becoming Homo neanderthalensis – the Neanderthals. They were not our ancestors (with the exception of a small crossbreeding), but a sister species, evolving in parallel.

Neanderthals fascinate us because of what they tell us about ourselves: who we were and who we might have become. It is tempting to see them in idyllic terms, living in peace with nature and each other. If so, perhaps humanity's ills—especially our territoriality, violence, and wars—are not innate, but rather modern inventions.

Biology and paleontology, however, paint a darker picture. Far from being peaceful, Neanderthals were likely skilled fighters and dangerous warriors, rivaled only by modern humans.



Predatory land mammals are territorial, especially pack hunters. Like lions, wolves, and our own species *Homo sapiens*, Neanderthals were cooperative big-game hunters. Other predators, located at the top of the food chain, have few predators, so overpopulation leads to conflicts over hunting territories. Neanderthals faced the same problem: if other species did not control their numbers, conflict would have broken out.

This territoriality has deep roots in humans. Territorial conflicts are also intense among our closest relatives, the chimpanzees. Male chimpanzees regularly group together to attack and kill males in rival packs, a behavior that bears striking resemblance to human warfare. This implies that cooperative aggression evolved in a common ancestor of chimpanzees and us at least seven million years ago. If this is the case, Neanderthals will have inherited these same tendencies toward cooperative aggression.

War is an integral part of being human. War is not a modern invention, but an ancient and fundamental element of our humanity. Historically, all peoples have waged war. Our oldest writings are full of war stories. Archeology reveals ancient fortresses and battles, as well as sites of prehistoric massacres dating back millennia.

War is human – and Neanderthals were a lot like us. We are remarkably similar in our skull and skeletal anatomy and share 99.7% of our DNA. Behaviorally, Neanderthals were surprisingly similar to us. They made fires, buried their dead, made jewelry from shells and animal teeth, made works of art and stone shrines. If Neanderthals shared so many of our creative instincts, they probably also shared many of our destructive instincts.

Recent discoveries therefore attempt to confirm the traditional point of view, inspired by Thomas Hobbes, according to which "man is a wolf to man".



Archaeological records confirm that life for Neanderthals was anything but peaceful. Neanderthals were skilled big-game hunters, using spears to take down deer, ibex, elk, bison, even rhinos and mammoths. It is incredible to think that they would have hesitated to use these weapons if their families and their lands were threatened. Archeology suggests that such conflicts were commonplace. Some injuries may have been sustained while hunting, but the patterns match those predicted for a people engaged in intertribal warfare

Prehistoric warfare leaves telltale signs. A club to the head is an effective way to kill – clubs are fast, powerful and precise weapons – which is why prehistoric Homo sapiens frequently exhibit skull trauma. Neanderthals too.

Another sign of war is the parry fracture, a fracture of the forearm caused by parrying blows. Neanderthals also have many broken arms. At least one Neanderthal from Shanidar Cave in Iraq was impaled by a spear in the chest. Trauma was particularly common among young Neanderthals, as were deaths. Some injuries could have been sustained while hunting, but the patterns match those predicted for a people engaged in intertribal warfare – small-scale but intense and protracted conflicts, wars dominated by guerrilla-style raids and ambushes, with rarer battles.

War leaves a more subtle mark in the form of territorial boundaries. The best evidence that Neanderthals not only fought but excelled at war is that they encountered us and were not immediately defeated. Instead, for about 100,000 years, Neanderthals resisted modern human expansion.

Why else would it take us so long to leave Africa? Not because the environment was hostile but because Neanderthals were already thriving in Europe and Asia.

It is extremely unlikely that modern humans encountered Neanderthals and decided to live and let live. If anything, population growth inevitably forces humans to acquire more land, to ensure enough territory to hunt and find food for their children. But an aggressive military strategy is also a good evolutionary strategy.

Instead, for thousands of years we had to test their fighters, and for thousands of years we kept losing. In terms of weapons, tactics and strategy, we were pretty much evenly matched.

Neanderthals probably had tactical and strategic advantages. They had occupied the Middle East for millennia, undoubtedly gaining extensive knowledge of the terrain, the seasons, and the ways of native plants and animals. In combat, their massive and muscular build must have made them devastating fighters in close combat. Their huge eyes likely gave Neanderthals superior vision in low-light conditions, allowing them to maneuver in the dark for ambushes and dawn raids.

Finally, the impasse was broken and the tide changed. We don't know why. It is possible that the invention of superior ranged weapons – bows, spear throwers, throwing clubs – allowed lightly built Homo sapiens to harass stocky Neanderthals from a distance using hit-and-run tactics. Or perhaps better hunting and gathering techniques allow sapiens to feed larger tribes, creating numerical superiority in battle.

Even after primitive Homo sapiens left Africa 200,000 years ago, it took more than 150,000 years to conquer Neanderthal lands. Thus for more than 100,000 years, Homo sapiens and Neanderthals waged a merciless war. Indeed, the two peoples were as warlike as each other.

archaic Homo sapiens gained ground and then retreated against Neanderthal counter-offensives, before a final offensive by modern Homo sapiens, launched 125,000 years ago, eliminated them.

It was not a blitzkrieg, as one might expect if Neanderthals were either pacifists or inferior warriors, but a long war of attrition. In the end, we won. But it wasn't because they were any less inclined to fight. In the end, we probably became better WARRIORS than them. But genetics had a major surprise in store for us.

Something strange happened to humans 7,000 years ago.

About 7,000 years ago, throughout the Neolithic, something truly special happened to human genetic diversity. Indeed, for 2000 years across Africa, Europe and Asia, the genetic diversity of the Y chromosome collapsed (as if there had been on average only one man for every 17 women) .

Today, and thanks to computer modeling, researchers believe they have found the cause of this mysterious phenomenon: fighting between patrilineal clans. Indeed, declines in genetic diversity among humans are not unknown, inferred based on genetic patterns in modern humans.

But these differences in diversity usually affect entire populations, probably following a disaster or other event that causes the population and, therefore, the genetic pool to decline.

But the bottleneck of the Y chromosome in the Neolithic, as we know, has been somewhat enigmatic since its discovery in 2015: in fact, it has only been observed on the Y chromosome genes which are transmitted from father to father. son, meaning it only affected men.

This refers to a social cause, rather than an environmental cause, and given the social restructurings that took place 12,000 to 8,000 years ago, when humans shifted towards agrarian cultures with patrilineal structures, scientists believe these elements are related.

You should know that a decline in genetic diversity does not necessarily mean a decline in population. The number of males could very well have remained the same, while the number of males who produced offspring would simply have decreased. This was one of the scenarios proposed by the scientists: "Instead of 'survival of the fittest' in the biological sense of the term, the accumulation of wealth and power, could have increased the reproductive success of a certain limited number of "socially competent" males and their sons."

Tian Chen Zeng, a Stanford sociologist, based this hypothesis. He and his colleagues pointed out that within a clan, women could marry into other new clans, while men remained with their own clans for their entire lives. This would mean that, within the clan, variation in the Y chromosome is limited.

However, this does not explain why there was so little variation between different clans. But skirmishes wiped out entire clans, this could have eradicated many male lineages (reducing Y chromosome variance). The scientists' computer modeling verified the likelihood of this scenario. Indeed, the simulations showed that wars

between patrilineal clans, where women moved around but men stayed within their own clans, had a dramatic effect on Y chromosome diversity over time.

These simulations also demonstrated that a social structure that allowed men and women to change clans would not have this effect on Y chromosome diversity, even if there was conflict between them.

According to the researchers, this means that warring patrilineal clans are the most likely explanation: "Our proposition is supported by findings in archaeo-genetics and anthropological theory," the researchers wrote in their paper. "First, our proposal implicates an episode in human prehistory, when patrilineal descent groups were the socially salient and most important unit of intergroup competition," they added.

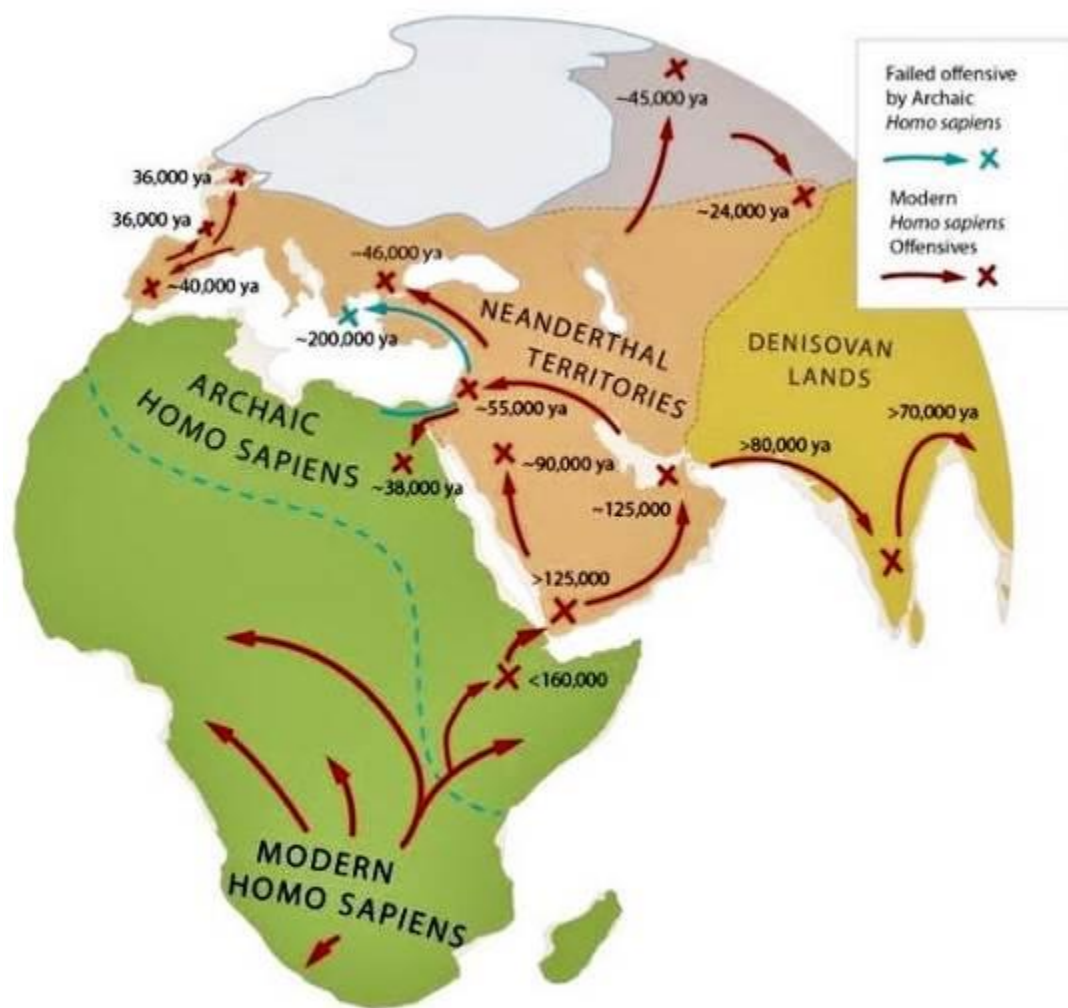
This hypothesis is also supported by a finding in European DNA samples: surface coalescence of the Y chromosome, a feature that indicates high levels of relatedness between males. "Male groups in European post-Neolithic agropastoral cultures appear to be descended patrilineally from a comparatively smaller number of progenitors than hunter-gatherers, and this trend is particularly pronounced among pastoralists," they explain.

"Our hypothesis would predict that post-Neolithic societies, despite their larger populations, had difficulty retaining ancestral diversity of Y chromosomes, due to mechanisms that accelerate their genetic drift, which is certainly in agreement with the data", they add.

Interestingly, the variations are less pronounced in populations from East and Southeast Asia, than in populations from Europe, West or South Asia. This could be due to the fact that pastoral cultures were much more important in these latter regions, leaving a more viable space for matriarchal societies.

The "anima" civilizations mainly developed in the Upper Paleolithic and were located in South-Eastern Asia. Later in Southeast Asia, horticulture developed. This type of matriarchal civilization based on a combination of hunting, vegetable cultivation and horticulture subsequently spread to tropical Africa, Melanesia, India and the two Americas (Dittmer, 1954). This distance from Europe and the Middle East allowed them to grow in security. However, as Drewermann explains, no so-called natural or matriarchal society has been able to withstand the shock of their discovery and/or their colonization by the Western world. On the other hand, this search for harmony, associated with the anima, also constitutes a sum of cosmological, religious, social and ethical models belonging not to a bygone past but to a perpetual updating. The question therefore is: To what extent can the values of the animus or patriarchy grow to the detriment of the anima?

This difference in morals between farmers, hunter-gatherers, and shepherds is illustrated by mythical stories corroborating the studies of paleontologists. The symbolic conflict between the first two human brothers, Cain and Abel, is in this respect very revealing of destructive behavior that could have decimated male populations, through revenge, rivalries and clan struggles



Carte de l'expansion d'Homo sapiens hors de l'Afrique. Crédits : Nicholas R. Longrich

The history of warfare continues in the Neolithic

The violence and war inherent in human nature (animal biology) becomes the fruit of a social system. (human culture)

In fact, collective violence appears in the Middle East (already), at the end of the Paleolithic, 13,000 years before our era. The first villages led to the formation of unequal societies and rival chiefdoms at the origin of the first wars, for the appropriation of women, herds or cereal reserves. Since then, war has accompanied humans. It is the paroxysmal expression of an essentially masculine violence which is also expressed in tournaments, hunting and even certain sports.

Since the dawn of ancient times, man has experienced fear ; fear of a vast, elusive, threatening world. There is sudden anguish, shock, the revelation of a life in isolation, in a world with no way out where man is "condemned" to himself. The initial shock generating anxiety makes the world odious (Heidegger), guilty of the heaviness of existence but above all it is the revelation of a force greater than man: "what is

stronger than us, "is indeed existence, to which we belong without recourse, and which determines us to be what we are, we who asked for nothing. Fear and anguish which make the world odious, life execrable; this is the genesis of hatred ".

Fear leads to malice, to hatred against our origins. "Hate and evil are therefore one and the same thing": the illness of being, of the existent confronted with the despair of being oneself in this life, in this time allotted to us. The attractive world of the beginning has since been metamorphosed, in the hands of the hateful man, into a depreciated, soiled world, leveled downwards, that is to say, down to human level.

More than four millennia ago, hordes of warriors from the south of present-day Russia invaded the Caucasus and settled in the green plains of Iran, on the shores of the Black Sea and the Caspian Sea. Other tribes migrated to Greece and still others followed trails to Scandinavia and Finland, eventually reaching the British Isles. This migration of the "people of Kurgan" is one of the major events in the history of humanity called the Indo-European invasion. This invasion is characterized and called so because Sanskrit, an Indian language, spoken by these people of Kurgan, subsequently called Aryan, is the basis of almost all modern European languages such as German, Latin, Greek , French as well as English and Norwegian.

The Indo-European invasion is at the origin of our so-called Western cultures and the most influential source in the formation of ancient religions and their fusion with the religions of India. All religions, including monotheistic theologies such as Judaism, Christianity and Islamism, bear the mark of Indo-Aryan civilization. These syntheses of cosmogonies and theogonies which merged at this time are capital mutations which allow the constitution of "nation-city-states" as in Mesopotamia, Egypt and Iran.

Several religions and philosophies including Chinese Taoism, Japanese Shintoism, Buddhism and Zoroastrianism, including monotheistic theologies such as Judaism, Christianity and Islamism derive from Vedism and bear the hallmark of Indo-Aryan civilization. Initially, Vedism, a name derived from the Vedas, sacred books of ancestral India, favors the vision of the Universe as being governed by a multitude of often contradictory forces. The cosmos is naturally benevolent towards man and opposes chaos. Good and evil are normal, natural antagonisms, represented by gods (daevas, power) and demons (asuras, counter-power). The whole balance of the world lies in the sacrifices and polytheistic offerings where man pays homage to the celestial laws resulting from the cosmic forces in action. But all these Vedic gods are only the manifestation of a single reality: The One, the Brahman. And this One is at the same time multiple (henotheism) because he is also the Prajâpati, that is to say the Lord of creatures, including the gods who are themselves creatures.

The experience of civilization based on a conscious choice of the individual towards collective life governed by laws and rules was quietly born. With civilization, the specialization of roles also emerged in the city: merchants, administrators, artisans, slaves and its corollary an economy of money based on work. A whole series of spiritual concepts followed the same evolutionary path going from dreams, magic, archaic animism (oracle) to the gods. The world was teeming with Gods, also specialized: God of love, agriculture, war, fertility and death, etc.

The story begins in Sumer in Mesopotamia

At the beginning of the ancient world, the fear of nomads and the conflicts arising from two radical ways of living in the world, meant that the sedentary people needed protection inside fortified villages. Like the enclosure, fortifications create protective barriers and, perversely, barriers of control. This is the price of security: it locks up the individual and the animals in the same house.

City states are therefore communities based on fear and carry within themselves the seeds of their destruction. It is with good reason that Lewis Mumford (*History of the City*) shows that archaic civilizations had this particular advantage of promising protection against the fear of external enemies; but to the extent that they seemed to promise a collective solution to the fear that reigned within them, they were based on violence alone and in turn spread aggravated violence and fear. (Drewermann, 1994, p.330)

"And Nietzsche's Zarathustra of asking 'what do these houses mean? (..) Can it be that real men are coming out and entering?' The prophet, after reflection, 'finally said in sorrow: "Everything has shrunk! "Everywhere I see lower doors and my species must bend the strain to get through it. "They have become smaller and ever smaller. (...) Basically, quite simply, they want one thing above all: that no one hurts them. Their virtue is what makes them modest and docile; like the wolf, they did the dog and man even the best domestic animal in the service of man." (Thus Spake Zarathustra, Folio, p. 209)

Thus men were forced by fear to submit to domestication and the choice of breeding which leads to the behavior of domesticated beasts but above all, the priests, friends of gods and men, appropriated the monopoly of breeding. . Mesopotamian model of domestication/reduction of being which still exists; As proof, the history of our Christian missionaries in the Americas:

"The reductions are territorial enclaves where indigenous people, converted to Catholicism, can settle alongside or among the French settlers. The reduction is a project of Jesuit missionaries to convert and subjugate Amerindian communities. The reductions are created in Paraguay by the Jesuits and proposed a mode of colonization allowing the exploitation of Paraguay's resources while ensuring the evangelization of its inhabitants: the Guaranis, the most populous nation of Paraguay. This implied that it was necessary to reduce the freedom of the "Savage" to tame it and lead it to Christian civilization. The reduction of physical space is only the prelude to their reduction to Christian values through pious religious practice and the renunciation of any indigenous custom contrary to the rules of the Church. This model of evangelization of the Indigenous people of South America will be taken up by the Jesuits in New France, the goal: to transform the nomads into perfect neo-French people who would be granted protection. Reductions are therefore part of the political process of any expansionist colonial state. The Jesuits will thus create 5 reductions for 5 Native American nations: the Algonquians, the Montagnais, the Hurons, the Iroquois and the Abenakis. The reductions are therefore the direct ancestors of the Amerindian reservations that we know today; the reductions giving priority to the salvation of souls under the French Regime and the reserves, under the English

Regime, giving precedence to colonial economic interests". Jetten Marc, Amerindian enclaves : the "reductions" of Canada 1637-1701, Editions du Septentrion, 1994 .

So much for the physical, material aspect of the thing. But once again why men choose to deliberately lock themselves in this enclosure. ? What are they so afraid of that they endure the worst serfdom? What have I done to the gods to deserve such a fate?

And the Mesopotamian high priest responded that the human condition is what it is, prey to physical suffering and doomed to death, because these evils are the sanction of a fault and that every fault is a transgression against a order of the gods. The evil we suffer is dependent on the evil we have committed. Fault is contingent on the human species and each man is the bearer of the original Fault simply by virtue of his belonging to humanity.

“We are turds fallen from the devil’s anus.” (Luther)

But what fault is this? Where could this fault come from and above all who committed it? The Mesopotamians (Sumerians, Assyrians, Babylonians combined) are seasoned astrologers. From their celestial observations an original cosmogony was born which will have phenomenal repercussions for millennia until today.

Firstly, the conviction arises that the stars are stable, immutable, immortal and therefore divine. The world is divided into two: the perfect and divine supralunar and the imperfect because human sublunar, influence of the pure/impure of the Hindus. But the originality of the Mesopotamian astrologers lies in the fact that human imperfection comes from a stellar fall of the soul on Earth. Indeed, by noticing the erratic behavior of comets and shooting stars, they construct the concept of souls trapped in chaos.

"Possessed by the inherent disorder of the world, it (the soul) loses its spherical shape and stretches like a comet. It will flow along the Zodiac taking a layer at each planet: at Saturn, it will take its discursive intelligence , to Jupiter his militant will, to Mars his combative mood or aggressiveness, to the Sun, the senses and imagination, to Venus, the impulse of desires, the libido, to Mercury, the gift of speech and finally to the Moon, the sediment which will unite it to a body of flesh. Thus it will become incarnate, falling into evil from body to body." (Marc-Alain Deschamps, This body hated and adored, p.45)

The soul is a “spark of the substance of the stars” which falls towards imperfection because it has erred, transgressed the divine order. This fall into the body becomes its prison where it must purify itself again to regain its divine purity.

Previously, the shaman considered all the elements of nature (mineral, plant, animal, man) to be carriers of souls united in an immense cosmogony. The soul was an earthly manifestation of an immanent god. Formerly, in the world of Prehistory, evil was associated with misfortune, that is to say, it corresponded to a fatality suffered by man (illness, failure, injury, death). Man found himself overwhelmed by events whose effects he suffered, for which he had no responsibility. Since the Mesopotamian era, the soul will henceforth be of a cosmic, celestial nature, manifestation of a

transcendent god thus establishing an inevitable separation between the pure sky and the impure earth. An astral theology emerges where the purification of the soul is a corollary to the purification of the body. The earthly body associated with nature begins to cause problems.

Faced with this fundamental impurity, man deduces that misfortune is the result of a fault he has committed and which arouses the hostility of the gods. The origin of evil is the revolt which upsets the order of the world.



For the first time in the history of humanity, metaphysical Evil appears in the cosmos in the form of the God Kingu who prepared the uprising and led other gods into rebellion by ceasing to work. Let us not forget that originally the gods had to work themselves to meet their needs. According to the Enouma Elish, it was the god Kingu who led the revolt by demanding the creation of a race of subordinates who would work to serve the gods and thus free the gods from this labor. Marduk heard the call of the gods but had to punish Kingu's insolence. Thus Kingu was punished and from his blood, humanity was shaped by mixing it with clay. Which means that the nature of man, derived from Kingu, is essentially evil and demonic; Evil is in his flesh.

From birth, man is inhabited by demons, hence the need to give everyone a divine protector, (personal totem) ancestor of our guardian angel. But even more, the priest appropriates a power previously reserved for God, that of forgiving and above all, saving man from his moral decline. The Mesopotamian clergy celebrated services where the calamities that threatened men were averted. These liturgies are described thus in the Encyclopaedia Britannica: "They are dry hymns to the glory of the gods interspersed with pessimistic descriptions of human suffering describing the abject misery of life."

By creating Evil, Mesopotamian culture generated a negative vision of the world and human nature. The more the "original fall", the fault, is felt internally, the more aggressive the Empire based on fear becomes ; the more the king needs conquests, punitive wars and enslavement, to offer new redemptive sacrifices.

This vision based on Fault and the notion of Evil inherent in being will emerge, throughout history, like a deadly shadow over all the civilizations of the region: we are thinking here of the Iranians, the Egyptians, the Jews, to the Arabs.

Schelling said, in *The Ages of the World*, that "anxiety is the fundamental feeling of every living creature." By diverting this "natural" anxiety into an artificially original fault, the Mesopotamian priests induced "fear in the face of freedom and fear about of freedom" so that the different kinds of neuroses appear only as desperate forms of self-repression and self-destruction of human freedom." (Drewermann, 1996, p.41)

The harm we suffer is dependent on the fault we have committed. Fault is contingent on the human species and each man is the bearer of "original sin" simply because of his belonging to humanity. But what could be this sin intrinsic to the human condition? If not that of revolt against tyranny. Our "original sin" is called freedom because like Kingu, man can revolt.

One day , a great chaos seized men, they sinned and rebelled against their "destiny", which was to serve the gods through work and worship and thus plunged the world into decay. A great danger that threatens the gods, the king, the priest: Liberty

But why again, is this original fault or negative philosophy so tenacious, why did it not die out at the same time as Mesopotamian civilization?

Because the priests were able to create an extraordinary bridge of communication by inventing writing and reading. For the first time, a clergy writes the religious history of a people. It is Mesopotamia (2000 BC) which gives us the oldest text to date of the mythical journey, a sort of heroic quest where the hero Gilgamesh, after having aroused divine anger, sets off in search of immortality . After countless adventures, he reaches the plant of eternal life, but loses it on the way back.

The Mesopotamian story resumes in Genesis where Adam and Eve, also after having provoked the wrath of God, will embark on a long expiatory journey in search of the lost Eden, of the house, of the hearth in which to find rest. Made of disenchantment, their journey rather reveals "the incredible disorder that reigns in the world." Since no place has complete unity, complete truth, man is condemned to wander the world. At the origin of wandering, there is Fault.



Fortunately or unfortunately, it depends, there exists the priest, this great magician of written signs who possesses the gift of healing the soul. By inventing the alphabet and numbers, the priests decreed that henceforth knowledge in the hands of initiates, gnosis, would be an essential component of power. It is no longer just a question of directing and taming the already docile human herd but above all of preventing the revolt of warlike spirits through the metaphysical fear of hell as a consequence of the Fault.

Life becomes hard work where the slightest misstep, meaning rebellion here, earns the rebellious person eternal damnation. Life is a long process of atonement for fault, woe to him who wants to escape his condition, his work through suicide. Power will thus have no difficulty in exercising itself in the most radical manner since the despot is also high priest of religion, and the first king also to know how to read and write.

Never has a state reached such a degree of opulence as manifested by the construction of the palace of Sargon which covers ten hectares dotted with sumptuous gardens and houses two hundred and nine rooms decorated with frescoes and bas-reliefs populated by a crowd of courtiers and priests. This titanic state power was, as we can see, a tyranny managed administratively through an imposing bureaucracy and protected by an army never equaled in the ancient world. Enslavement became an essential component of progress, enrichment, conquest, and power. After emptying man of his intrinsic value and swallowing his beauty, the tyrant with the help of the clergy made monsters of the human masses in the service of the conquering gods.

The Mesopotamian despot managed to integrate in one person god/warrior-king/priest, the "holy trinity" of tyrannical power, the supreme guardian of the flock, "the lord of the royal pastoral art" of the first imperialist state that was a totalitarian theocratic, the dream still today of all Muslim, Jewish and Christian fundamentalists . (Sloterdijk, 2000) for the very exercise of Assurbanipal's power which is first affirmed by an almost divine representation of the leader.

Ashurbanipal devoted his reign to fighting his neighbors. By acceding to the throne, he became master of a kingdom without natural borders which had developed a taste for war at the expense of most of the countries of the Levant, vassalized or annexed. From the capture of Memphis to the destruction of Thebes in Egypt, from the fratricidal war resolving the problem of Babylonia which largely inspired Assyrian civilization and religion, and wanted independence to the destruction and systematic deportation of populations restive.



Such a great kingdom attracts desire. Assurbanipal therefore made the choice to be feared rather than loved: he thus left the head of one of his enemies hanging in his gardens, sending a strong signal to those who would challenge him.

Assurbanipal undoubtedly possessed a rather surprising personality. While the Assyrians have built a reputation for themselves as ruthless warriors, slaughterers and cruel people, he is the king who does not participate in expeditions, even when he is credited, in official accounts written a posteriori, with glorious conduct.

But barely two decades after the king's death, the empire disappeared, swept away by the Babylonians. The Mesopotamian empire disintegrated, its language faded into "oblivion" like Latin and ancient Greek subsequently, only its writings survived to the present day and influenced the entire spiritual history of humanity. All the founding writings of the Jewish Torah, the Bible, and the Koran were all thought and produced in the geographical area of the Orient. And let us not forget, as Gérard Messadié asserts in *Histoire général du Diable*, that in Mesopotamia, with the despot, was born the original fault and its corollary: despair.

By creating metaphysical Evil, Mesopotamian culture generated a negative vision of the world and human nature. This vision based on Fault and the notion of Evil inherent in being will emerge, throughout history, like a deadly shadow over all the civilizations of the region: we are thinking here of the Iranians, the Egyptians, the Jews, to the Arabs and will be at the origin of Gnosticism and Manichaeism which we will study later. Man becomes impurity on Earth and subjected to the most humiliating abjection. "I am the dog who blesses the king my lord and dares to approach you" we find in the writings of the time addressed to the despot king.

This negative vision is truly the crux of our human condition, Kant calls it our "Radical Evil." The fear of others, the sudden recognition of external danger, the anguish of man terrorized by the fear of famine and other natural calamities mean that we prefer consented humiliation if it brings security. This self-domestication of the species is inherent to human culture where life is ritualized, codified through a network of obligations and regulations whose operation is ordered by religion.

Let us immediately dispel any intentional desire for an organized conspiracy against man. Rather, it was a matter of firstly creating a "logical" astral theology and secondly, of establishing a socio-political context consistent with the discoveries of Mesopotamian astronomers. We measure the universe, the world, man, society only from the real knowledge of a civilization at a given moment in a specific era. The astral discoveries of the Mesopotamians were just as destabilizing for man as the theories of mechanics are for us today.

We must therefore remember that in ancient civilizations, man completely transformed his nomadic freedom into sedentary servitude where, the height of irony, tyrant and priest assure him that he is free in his servitude. And they are right because man made a decision by which freedom is chained to itself, they are wrong when they think that this decision will last forever.

It is no longer just a question of directing and taming the already docile human herd but above all of preventing the revolt of warlike spirits through the metaphysical fear of hell as a consequence of the Fault as a fundamental opposition to the "ideology" of the Creator. Everything leads to making life meaningless or rather, the whole of life appears as a punishment where work becomes the only justification for existence and a curse since, whatever we do, human action is a vain concern before the death.

"The Babylonian imagination, which had turned away a little from the "stories of gods" of Sumer, thus seems to delight in "stories of devils". In very numerous and very long writings of magicians (...) there are also undeniably has a background of anxiety of which that of the "atomic war" can give us an idea. No people more than that of Mesopotamia, in the midst of the "barbarians" who surrounded it, constantly threatened it and periodically invaded its soil, does not seem to have had the feeling that civilization and good life are fragile things and constantly called into question. (J. Nougayrol, The Babylonian Religion, p. 234 in note 20 Eliade, 1976)

"These stories of devils", occult stories tell that alongside the divine forms, a frankly demonic "matter" is at work: that the Cosmos has a dual nature: divine and satanic. Transposed into the social reality of the time: the barbarian peoples are satans who threaten the temple city, the divine emblem of civilization. ("The Axis of Evil", George Bush, 2002)

Evil only exists if it is opposed to good. Theocracy is the political reign of absolute Good, Beauty, Wisdom for the benefit of all, the man who revolts is only impurity, ugliness and madness, this is the dogma that must be respected under penalty of being "banished from Paradise".

The Mesopotamian despot managed to integrate in one person god/warrior-king/priest, the "holy trinity" of tyrannical power, the supreme guardian of the flock, "the lord of the royal pastoral art" of the first imperialist state that was a totalitarian theocratic, the dream still today of all Muslim, Jewish and Christian fundamentalists. (Sloterdijk, 2000)

Aside: At the entrance to Auschwitz, it is written: Arbeit macht frei, work sets you free."

"Voluntary servitude" becomes a spontaneous decision of all in the face of common danger. But be careful to a certain extent, because if internal conditions become worse than external threats then the "rules of the game" no longer hold. A fundamental lesson of human history is that any community, which resorts to the manipulation of its members to protect itself from annihilation, is transformed into an instrument of terror which will inevitably be destroyed one day by revolt. The collapse of Soviet communism is a recent example.

What the 20th century reveals to us: it is the entire psychological, social and political mess of the Mesopotamian fault, the pinnacle of our collective psychosis that we are so little able to control. Periodically, the sinner and the society under pressure both break in a surge of unimaginable hatred as if to prove our totalitarian tormentors right.

"The justification for social control in the modern world was ancient: human beings are sinners, that is why evil and suffering exist on earth. Human beings are sinners because original sin separated them from God; (. ..) This was the source of all other separations: patriarchy, authority, hierarchy, division of humanity into leaders and followers, owners and workers, separation of each individual from the other. (Greil Marcus, 1998)

Ancient Persia

The birth of Satan

From the Middle Paleolithic to the Neolithic, all wall representations and objects of worship are associated with the celebration of life and death. Nothing negative, life, death, attacks by wild animals, lightning, storms, monstrous river floods, all this is part of the great spectacle of life. This does not prevent the appearance on all continents and in all civilizations of demons associated mainly with physical illnesses and those of the soul, evil spirits as well as fabulous monsters which populate the unknown seas and our unconscious. But all these man-high demons are fought and often defeated by the shaman or medicine man. The abundance of graphic symbols representing animals, plants, genitals all indicate a sacralization of life; there is no need to look for an emblematic symbol of absolute Evil, including in Hinduism where so many demons proliferate.

Many claim that Persia (Iran) is one of the first regions in the world where the Neolithic revolution took place. It was also there that the first sedentary villages appeared based on knowledge of agriculture and the domestication of animal and plant species. Archaeological discoveries attest that human beings have been present there for at least one hundred thousand years. (Messadié, 1996)

When the Indo-Aryans established themselves in Iran, almost five thousand years ago, they founded real civilizations, built the first fortified cities and ruled politically and spiritually for centuries over the region. For centuries, India and Iran shared the same gods cited in the sacred writings of the Vedas. Vedism is a religion of princes, that of royalty and military leaders who were the first to understand the political power that could be derived from spiritual beliefs. This is how the Aryans, Indian princes, imposed Vedism in Iran. Vedism is the Indo-Aryan religion of animal sacrifices and orgiastic cults reserved for the political and religious elite. Religion of the powerful, polytheistic Vedism left the people without any spiritual recourse.

Some ten centuries after the Indo-Aryan invasions, King Deioces, at the head of powerful armies, founded the Median kingdom, that of ancient Iran, one of the greatest in history since it went from Libya to India, from the Black Sea to the Caspian and Aral Seas, to Ethiopia, covering the entire eastern coasts of the Persian Gulf and the Arabian Sea. Only Alexander the Great will conquer almost all of this Empire called the one touching the Seven Seas: Mediterranean, Red Sea, Black Sea, Caspian Sea, Aral Sea, Persian Gulf and Arabian Sea. (Messadié, 1993)

The Median kingdom subsequently became ancient Persia, the precursor of modern Iran. This geo-political history spanning several centuries, the countless merchant and warrior contacts and the numerous spiritual influences gave rise to an entirely new notion in the history of religions. Contaminated by the notion of the original Mesopotamian Fault, Iran will oppose the notion of salvation incarnated by a savior god Mithra, himself a carbon copy of Vishnu (Vishnu) the savior of the world as designated by the Vedic writings.

India and Iran shared the same gods for a long time. When Aryan warriors settled in Iran, more precisely in ancient Persia, they erected fortified villages on the highlands and were confronted with a new concept, royalty. Divine worship was paid there both

to the gods and to the king himself. Religion is therefore a political affair and complementary to the conquests which allowed the founding of one of the greatest Empires in history.

The oldest knowledge of mathematical astronomy in the Persian Empire developed in Mesopotamia. Under the Achaemenids, Babylonian planetary, lunar and solar theories were studied and little by little assimilated by the Persians. Thus, during the Achaemenid period, in addition to astronomy, the Persians simultaneously adopted the Babylonian literature of astral omens and transmitted all of their discoveries to India towards the end of the 5th century or the beginning of the 4th century BC .

The Persians considered the stars as living deities, revered the sun, the moon and the stars according to the custom of their ancestors. The religion and worship of the majority of the population of the time was based on astrological doctrines.

The pre-Zoroastrian Persians believed in the existence of visible deities and offered sacrifices to the stars, the sun and the moon to ensure their protection and support. The movement of the solar system and in particular of the planets could not at this stage pose any problems for those who did not even realize it. The sky was seen as a zone for demonstrating the rhythm of days, months and years, the passage of which gave meaning to man's productive activities. This divine guide to the annual cycle was later represented in the form of a calendar.

The formation of an increasingly centralized political power requires a new religion that is just as strong and, above all, unequivocal.

Along came Zoroaster who amalgamated all the demons of the earth into a terrifying entity. Through the first Mesopotamian texts, fault, Evil through merchant or warlike contacts, infiltrated the Iranian universe. Inspired by these, Zoroaster or Zarathustra undertook a major reform of morals. Zoroaster - in Avestan Zaraoustra: "the camel driver" - is the founding prophet of Mazdaism (628-551 BC). He based his doctrine on "good thinking", "good speech" and "good action". In the oldest manuscript of the Avesta, there is no trace of scientific astronomy but there are indications on observational astronomy concerning the sun, the moon and certain stars. The Avesta depicts the field of existence as a complex of mortal and divine living beings engaged in a cosmic conflict between Light and Darkness whose focus is the battle between good and evil.

Around 600 BC, an event occurred that would irremediably change the conception of the world to this day. It was there, in Iran, that the magician founded the first religion in the world which opposed a unique God and an equally unique Devil. The mage Zarathustra embodied Mesopotamian Evil in a divine character: the Devil. Not only did he oppose the Devil to God but also damnation to salvation.

This priest-cantor of sacred poetry conceives in his texts, the Ghatas, ancestors of the Gospels, the notion of universal salvation. For him, Good and Evil do not exist in nature but in the spirit of man and his freedom gives him the possibility of choosing: paradise or pandemonium. Faced with this existential choice, man, according to Zarathustra, will always choose Evil in preference to Good; It's the easy way out. The only hope lies in the final victory of Good over Evil.

Worse still, the multiplicity of gods and religions threatened the authority of the clerical caste of mages of which he was a part. By prohibiting sacrifices and orgiastic cults, Zoroaster also rejected the gods to whom these rituals were dedicated. The prophet appeared and spoke in a terrifying voice about the forfeiture of eternal life for those who refuse salvation. For the first time a god specific to Evil appeared: Ahriman, the Devil who will wage a merciless fight against Good, his twin brother Ahura Mazda, the Creator, the unique and only god worthy of adoration. The seven deadly sins, Good and Evil, salvation, damnation, the good God, the evil spirit are then outlined in a philosophy of confrontation. Dualism is formal, Zoroaster has just conceptualized demonology in monotheism. From the god Mazda will come Mazdaism, the first monotheistic religion to integrate the Devil into its cosmogony. Long later, the Greek philosopher Lucretius will affirm "that creating gods is constituted from the fears of people in order to better exploit them." We can now add the Devil.



The god/devil dualism is the unshakable foundation on which the power of the Iranian magus caste now rests. Monotheism allows them to eliminate all competing gods and demonology allows them to terrify all those who oppose them. Better yet, by postulating that Mazdaism was the religion of the people and that they owed allegiance to it, Zoroaster through this demagogic initiative allows the clergy to control not only spiritual life but also to extend its power over politics, i.e. that is, the will of the people. Zoroaster thus destroys the entire caste system in force in Vedism that we know today in Indian Hinduism. As we see, the one god and the one devil are above all religious creatures in the service of politics and power. Thus Mazdaism,

over the centuries, created a real parallel power of the people via the clergy who did not have to answer directly to the king ; unique reform in the history of civilizations until then.



Thanks to Zarathustra, the priest-mages become the sole earthly administrators of heaven and hell. The Persian mages were seasoned astronomers like the Mesopotamian priests. From the latter, they borrow the cosmic fall of the soul as a curse of being but add celestial protection in the form of an angel as a being of light. A human person is a person only through this celestial, archetypal, angelic dimension, which is the celestial pole without which the terrestrial pole of its human dimension is completely depolarized, in wandering and in perdition. The tragedy will therefore be the loss of this pole, of this celestial dimension. This protective angel of ancient religions plays the same role as the personal totem of our prehistoric ancestors. This archetype of celestial protection will cross all ages and will be taken up by all religions, whether animist, polytheist or monotheist.

Another important theme of Zoroastrianism is the promise of eternal life after death, where souls will be divided when crossing the "Bridge of Chinvat", and end up either in Heaven, Hell or Purgatory. The notion of resurrection exists, it will occur at the end of time with the advent of the "Saoshyant" (the Apocalypse) which will restore justice through a regeneration of the world. Thus the connection between Mazdaism, Judaism, Christianity and Islam is obvious. (Messadié)

Mesopotamia invented the Fault, the original Evil to degrade the individual, and worse still, so that the individual himself justifies his subjugation. Indo-Aryan Vedism conceived Mithra, the liberating god who announces the Christian Savior and Iran invented the Devil to terrify man and create a parallel counter-power to political power. The common denominator being that all these "inventions" were for political reasons. Each being a particular reflection of a political, royal, religious and aristocratic structure of an ancient Empire.

THE RELIGIONS OF WAR AND VIOLENCE

How religions have become “murderous ideologies” again

Is God inherently totalitarian? God is everything, he is the totality. And this totality is powerful harmony, not power. This totality of powerful harmony has been expressed, for tens of millennia in man, through animism, the religion of the divine presence in all matter, plant, animal or being. It is the religion of fetish objects, of gods personalized by the totem. Until the day when the caste of priest-shamans replaced the peaceful multiplicity of individual totems with the great collective totem, the only reality. Thus, under the influence of the priests, the individual must subordinate his personal totem and attach himself to that of the group to the exclusion of all other fetishes. The set of social relations symbolized by the Great Fetish of the tribe leads the latter to completely reject the Great Fetish of the neighboring tribe, which the ethnologist De Brosses ironically translates in these terms: "there was no way that the rat worshipers lived for a long time on good terms with cat worshipers." Hence wars between fetishes, exploited by the priests of different societies. The transition from the personal totem, therefore multiple, to the collective totem, ancestor of the single god, marks the beginning of fratricidal wars. Religions become a source of fratricidal wars and appear at the same time as the notion of the collective totem as a sign of identity for the first tribes. Yes, the tribal God is downright totalitarian.

In the 1960s and 1970s, God was dead and buried, without flowers or wreaths. A century after Marx, Nietzsche, Freud and the "masters of suspicion", the philosopher prophets of the "death of God" announced a new post-religious era, an inevitable progress of scientific and technical reason, a definitive secularization of morals, ideas, politics.

But God had simply been repressed. He only wanted to take his revenge. And in the worst way. In the 21st century, religions have again become those “murderous ideologies” that Elie Barnavi, Israeli specialist in European religious wars, knows well.

In Arab countries, dreams of freedom and democracy have foundered on the most barbaric Islamist terrorism. Networked or isolated, young jihadists draw from the letter of the Koran an irrepressible hatred of themselves and others. In the occupied Palestinian territories, a perverted “messianic” ideology is driving ultra-Orthodox Jews to the worst acts of violence. Finally, in the United States and Europe, fundamentalist Protestant groups and fundamentalist Catholics are surprising with their fascination with violence - not just verbal - in the fights against abortion and homosexuality.

Most often reduced - very unfairly - to their fanatical expressions, the "monotheistic" religions, incorrectly called "religions of the Book", to be distinguished from Hinduism and Buddhism which also have their extremists, are brought together on the same bench of infamy. This look at their history and their "sacred" writings shows that the "sacred" has always produced violence, and at all times, man has used the "sacred" to justify and legitimize his own violence. “Holy wars” have never had any other purpose than to mobilize spiritual resources for a supposedly noble cause. Gott put uns (God with us) proclaimed the belts of the Nazi soldiers.

The political universe of nation-states becomes invested with a religious mission to conquer souls. Gradually a structure of domination of souls by vicars is put in place, these "poisoners of life" propagating feelings of fear and guilt in the man whom they must enslave to totalitarian power: this is the birth of theocracy.

The vicissitudes of "real politics" give rise to increasingly hegemonic practices. The gods of the conquered peoples must be subjugated to the new power in order to break any attempt at resistance by the local clergies. More and more appears in the cosmogony of the beginnings of history, a man despot depositary because king of the power of gods more and more dominant.

"The constitution of despotic States, with all the balance of power that it implements, is therefore accompanied by the constitution of a unified pantheon under the influence of dominating divinities and, moreover, this process in turn reinforces the power of the State with all the prestige of the fantasmatic. This unification is done in favor of gods with powerfully pronounced personalities who are like the projection in the phantasmatic of the despot and his family..." (Lévêque, 1985)

This system of totalitarian theocracy spread quickly in Iran, Persia, Syria, and throughout the Middle and Near East. Thus the conquered popular masses had to bear the weight of the imperialist dictatorship.

"The wars of the city-states, for example in Mesopotamia, on the contrary, very early on aimed at the founding of empires through the long-term subjugation of other city-based kingdoms. The logic of this development would later involve in this strategy of conquest even of foreign and distant countries and peoples, the pretensions to power and greatness soon becoming an autonomous factor, without it being possible to see the end of this evolution. (E. Drewermann, *Spirale of fear*, p. 47)

The fascination with war is evident in all historical eras because "War is divine"

Because the name of God is taken to the absolute to fill political or identity frustrations or to justify a totalitarian project, sacred texts such as the Hebrew and Christian Bible or the Koran have become the pretext for some of the greatest crimes in the world. the history of humanity. And the question arises in the following terms: are it the "murderous religions" which sow the seeds of violence through "truths" transformed into dogmatisms? Or is it men who create their own image of God and use his name as a pretext to justify their own violence, their own fanaticism? The answer is largely written in the past and the reference texts of the three great monotheistic religions.

Judaism: the jealous and vengeful God of the Bible

Birth of Hebraism.

This is the era of the Bible, more precisely, of the Old Testament: the religion of Israel, the religion of the Book of Creation. The spiritual strength of the Bible lies in the fact that its history amalgamates all the archetypes and myths of history since the Paleolithic while combating them.

Like all oppressed peoples, the Hebrews and their tribes of course suffered persecution. Since the beginning, man has always identified with the dominant forces of his time, from the totem of the cave bear to Sargon. The Revelation of Yahweh to Abraham is part of the same mental process but this time by introducing the notion of rebellion against power by creating an equally powerful counter-power. Yahweh, who through Love created heaven and earth, men, animals, is also a warrior god, the savior who must reign over the world in the image of Sargon, "king of all".

Even if no trace reveals the existence of the historical Abraham, whether he is a real or fictional being, the Yahwist, the priest-historian who wrote the Bible felt the need to give the genealogy of the Hebrew people a strong and courageous father chosen by Yahweh as a great caravan leader or shepherd pastor to guide the Hebrew people towards the Promised Land. Let us specify that the term Yahwist designates the unknown author(s) of the Bible and whose date of writing is uncertain, a debate that we leave to the exegetes. Because for us, simple neophytes, the only question that concerns us is its reason for existence. Abraham's primary role is to reveal to the Hebrew people the existence of a powerful God: Yahweh, even more powerful than the despot Sargon who raged against them. Yahweh became the theological counterweight to the Mesopotamian political yoke.

Why did the Yahwist feel the need at a given moment to write the history and genealogy of the Hebrew people? It would seem according to several specialists that to put an end to the internal divisions between the Israelites, to the non-respect of the precepts of the divine law revealed to Moses, the Yahwist felt the need to bring the offenders to order.

"During the exile, the people needed to forge a new identity and regain awareness of their origins. And the author of Genesis used, to express the identity of the people, stories that existed here and there about the ancestors, old popular stories to which he gave a new dimension. It was a response to a critical situation: the prophets had predicted that, if the Israelites continued to betray Yahweh and flout the laws, misfortune would fall on them. With the exile (of Babylon (nda), this prophecy came true. It therefore seems to them that everything is over, It is therefore necessary to revive hope. However, a characteristics of the Yahwist author is to highlight that the Patriarchs embody the chance, for the Israelites, to become a great people and to inherit a land". (Abraham Ségol, Abraham, Enquête sur un patriarche, p . 127-128)

It is today certified that the Old Testament had as its leitmotif the creation of a national identity and that its first writings date from the exile in Babylon of the Hebrew people following the destruction of Jerusalem. Over the centuries, there were several deportations of the Israelites to Mesopotamia. In 721, the kingdom of Israel was destroyed by Sargon II and the population partially deported while the largest deportation followed the destruction of the Temple in Jerusalem in 587 by Nebuchadnezzar. Arriving in Babylon, the exiles discovered with amazement an extremely prestigious culture with two writing systems: Akkadian and Sumerian, whose written clay tablets kept in sanctuaries perpetuate the sustainability of the religious codes and laws of the city . Faced with such a level of excellence, the Yahwist understood the urgency of providing the Hebrew people with a unifying text of divine origin.

Thus Genesis presents itself both as a theological story with a political aim with a view to the establishment of a Hebrew theocracy. In 1983, the specialist John van Seters in *In Search of History*, cited by Ségol, demonstrated that the biblical texts were probably conceived from a rich oral tradition of storytelling, from disparate stories of several characters from several peoples, from legends, myths and folklore which were subsequently collected, ordered and finally chronologically structured forming a highly unified work. Van Seters bases his demonstration on the example of the Greek Herodotus (c. 484-420) considered the "father of history", the first historian whose writings have reached us intact. His masterpiece *Histories* offers a significant amount of information on the wars between Greeks and Persians, on the habits and customs of daily life, on religious beliefs, public institutions, food and dress codes, in short Herodotus draws up a descriptive framework, a way of telling that the Yahwist of the Bible surely also applied to his work. This is the case with the great texts of Humanity such as the Indian Upanisads, the Mesopotamian Gilgamesh, the Iranian Gathas, the Old and New Testaments, the Torah, the Koran; all part of a poetic vision or rather a romanticized conception of history, a type of docu-fiction aiming to establish a true theology of domination. This point of view is today recognized and adopted by several specialists.

Long before Egyptian hieroglyphs and Sumerian writing, long before the Bible and long before the first philosophical writings of ancient Greece, the word of the story, the poetry of the songs were the oral stories of a sacred story, guardians of human memory. The story rubs shoulders with epic, dramatic, religious, mythical, poetic, theatrical and romantic discourse. This is the undeniable strength of the story. The story is from all time and is transmitted from generation to generation like a legacy, a tradition which does not tolerate any other interpretation, especially not that of "philosophical truth". Man has always crowned the narrative with illusion which creates meaning and consensus to the detriment of reality. Because the man is above all a poet. He likes to invent worlds made up of fantasies, dreams, utopias, worlds inhabited by strange, passionate, often monstrous characters, interchangeable universes in tune with the latest scientific knowledge and the advancement of knowledge. (Hentsch, Tell and Die, 2002)

From the beginning of Genesis, we learn that we are victims of the serpent's trickery and embody its Fault. We dared to disobey, we revolted against the supreme power. Whether Adam and Eve actually bit the apple or symbolically discovered the joys of sexuality according to the psychoanalytic school, whatever the reason, they made a gesture of rebellion leading to liberation from a yoke, however beautiful it may be. (the golden prison)

Let us not forget that the emerging civilization, from Mesopotamia via Egypt and Iran, was crossed by revolts repressed in blood by tyrants invested with a divine gift. The biblical serpent highlights that God's prohibition against the fruits of the tree of knowledge actually represents the knowledge of the harsh laws of servitude that the despot issues in commandments to protect himself because, in truth, he fears and trembles for his throne. The serpent of the Bible reveals and denounces the God-king amalgam. The king is not really a God and he must ensure that humans never discover the subterfuge. The harshness of the punishment with which the king threatens man in

the name of God masks his own vulnerability. The tyrant wants to be omnipotent like God to hide his powerlessness. The king is now unmasked.

Man regains his freedom, he can judge whether the prohibition is just or not. The barriers fall, the serpent reveals that revolt is possible. This will be followed by expulsion from Paradise and exile...political as punishment. This is what happened to the man who disobeyed God's commandments and what is likely to happen if we reject the royal laws. This disobedience to God agrees with a whole range of myths where the idea of the death of a king was necessary for the birth of a new god in a more purified form, here we think of Yahweh, the only god supplanting the god-polytheist king of ancient civilizations. Incidentally, Hebrew Genesis and much of the Old Testament were formed from the archaic mythologies and religious visions of ancient oppressors aimed at protecting theocracy, the first political religion.

From several angles, the biblical text takes up the warning issued by the Egyptian prophet Ipu-wer indicating that when the pharaoh no longer behaves like the god-incarnate, everything is called into question, first and foremost the original Creation. Because the metaphorical interline of the text is intended to be a warning addressed both to the king and to his subjects: from the moment when the image of God is blurred by the iniquity of the king and man falls in revolt, neither the king nor the people are able to find their way back to God and become subject to evil.

So if there is evil, it is man's claim to reach the dimension of God by himself and that all his misfortunes are the consequences of desperate attempts to justify his existence through self-divinization. The more he tries to be like God, to take his place, the more he fails in life. The concept of domination then emerges as "a failed attempt at adaptation" which directs the man in a false direction which separates him as much from his partner as from his brothers.

Alongside the political message, a theological message is also necessary. The themes of the story such as sin and punishment, mortal hatred and shame, anguish and exile, the threat of peoples and confrontation, the submission of women and the deification of men are themes on which the history of humanity was built. To this, add the fear of hunger, poverty, illness and physical handicaps, fear of exclusion, annihilation and finally death and we have here the general picture of human distress doomed to fear. Thus the entire structure of human existence is based solely on anxiety that we would describe as "natural". And the fundamental natural anguish is strictly linked to the ambivalence of life and death: one must agree to kill in order to live, to carve up and eat the animal or plant that one venerates as a god with consequence that one cannot survive without being guilty of this murder. Nothing can happen without a god being sacrificed for it, such is the natural primitive thought that Genesis will transform "supernaturally" into original sin as a consequence of the distance from god that Jesus will come to redeem through his sacrifice. Because unlike animals, man knows the consequences of his actions, he is aware that if he is still alive it is because he killed. But what harm is there since the movement of life itself requires us to dominate? There is evil when man's natural dominion turns against his creator and his own brother, then there is wickedness.

Are we then surprised to discover all the Mesopotamian hatred towards man resurfacing at the source of Judaism in the Bible? Man, called the glebeus, is

associated with evil: seeing that the evil of the glebeus is multiplied "Iahveh (Yahweh) regrets having made the glebeus on the earth. I will erase the glebeus that I created from the faces of the soil" (Genesis VI; 6-7) What resemblance there is between the disappointment of Yahweh and that of the Babylonian god Apsu who, exasperated by the noise of his creatures, decides to exterminate them or of the Mesopotamian god Enki, as we have seen, who decides to create puppets, a real failure of Creation.

Incidentally, Hebrew Genesis and much of the Old Testament were formed from the religious visions of the Mesopotamian oppressors.

From the Iranian magi, the scribes of the Bible will of course remember the Devil, our Satan. But oddly enough, Satan is a familiar of God and part of the Heavenly Council. Even more, Satan is the instrument of divine wills which want to test the virtues of Adam, Eve and later Jacob. Satan is far from being the fallen angel, the enemy of God but rather a servant of his will like the book of Isaiah where "God sent an evil spirit to sow discord between him and the inhabitants of Shechem..." (Book of Isaiah, Judges, IX; 22-57)

Thus the demonic services carry out the vengeance of God, that is to say that God, in the Old Testament, is both Good and Evil and the Devil never appears there as a sworn enemy of God. So is Satan evil? No, in the Old Testament, it represents suffering desired by the will of God. Until the 3rd or 2nd century BCE, as disconcerting as it may seem, the Devil as representative of absolute Evil is absent from the Bible and from primitive Judaism. The truly demonic Devil of Iranian inspiration as "the Prince of this world" who becomes absolute Evil and enemy of God is the work of Zoroaster taken up by the Essenes and the evangelists of the New Testament.

The different levels of interpretation tell us that evil would historically be the result of a transgression of an already established order. The transition from the vegetarian arboreal to the carnivorous hunter of the Paleolithic marks the transgression of the matriarchal "terrestrial paradise" as the dominant code by the patriarchy of the horde. The activity of hunting and the creation of tools and weapons correspond to periods of phenomenal expansion of the brain. The progressive arrival of consciousness makes man capable of recognizing responsibility for his actions (Kant) and evil then becomes associated with the guilt felt in the act of killing the deified animal, which is in line with Freud's psychoanalytic position. concerning the sin of Adam and Eve and the onset of neurosis.

The act of transgression against God produces sin theologically, psychologically produces anguish and politically revolt. The world is now split. Cain's fratricide against Abel marks the transgression of the moral code of brotherhood, marks the break between agrarian and urban civilization and pastoral life, sedentary life replacing the golden age of nomadism, all of this contributes to accelerating the process of division between families, tribes, ethnic groups.

The fault is clearly identified with an act of freedom and emancipation (Hegel/Sartre). Evil becomes the period of chaotic transition necessary following the transgression of

a previous order, a "normal" situation of any system as psychological, sociological, political as theological which tends to re-establish the disturbed balance and order.

Man is guilty of a choice of freedom through transgression, his punishment will be anguish and evil is one of the consequences of his act. The man lost in a forbidding nature, forced to earn his livelihood by the sweat of his brow, tormented by fear, can only find "peace of the soul" in faith, the only one capable of restoring order. The woman, for her part, finds in motherhood not what should have been her joy but her suffering ; her blessed gift of giving birth becomes the instrument of her punishment:

"I will multiply the pains of your childbearing, in the pain you will bear sons. Your lust will push you towards your husband and he will have dominion over you" (Gen 3:16)

This domination of man over woman, the basis of tribal patriarchy, will continue in the domination of one people who subjugate another. (Gen 9:20-27) The biblical condemnation of Canaan with its agrarian fertility rites of matriarchal types is evident and its domination seeks to justify the socio-political organization of the Hebrew patriarchal and nomadic family over the agrarian matriarchy of the land -mother. The domination of patriarchal society over matriarchy complements that of men over women.

Thus, domination now constitutes the fundamental structure from which the history of male/female relations and those of understandings and oppositions between peoples is written. Even more, the servitude of women within the family served as a "pilot project" for the establishment of slavery of one tribe dominated by another, which reminds us of the Mesopotamian god Enki, we we have seen, who decides to create puppets, a real failure of Creation, slaves of the gods. The common belonging of individuals, the fraternity of peoples have dissolved into distrust, even worse, fear and violence between members of the same species.

The three monotheistic religions all have in common Abraham, a Hebrew pastor , as the first prophet of the Word of God. With Abraham, Yahweh was born, unique and tribal god. He lives in Ur (Our) in Mesopotamia and was therefore in contact with Mesopotamian mythology where the gods took on human appearance (anthropomorphism). Abraham belongs to the tribes of nomadic pastoralists often opposed to the peasants, farmers, and sedentary people of the City-States. Of all the peoples of the earth, Genesis is only interested in the family of Shem called the Semites, the clan of Abraham who will have as descendants Isaac and Jacob called the "patriarchal triad". From Jacob will be born twelve sons constituting the core of the Hebrew people: the twelve tribes of Israel, tribes of nomadic shepherds.

The conflict between the shepherds and the farmers, therefore between the Hebrew nomads and the sedentary Mesopotamians, is summarized in the dispute between Abel, the shepherd, and Cain, the farmer, founder of agrarian civilization. The admirable study of Eugen Drewermann (Evil, volume I and II) based on Westermann's exegesis of Genesis will be of great help to us for the future even if our subject diverges somewhat.

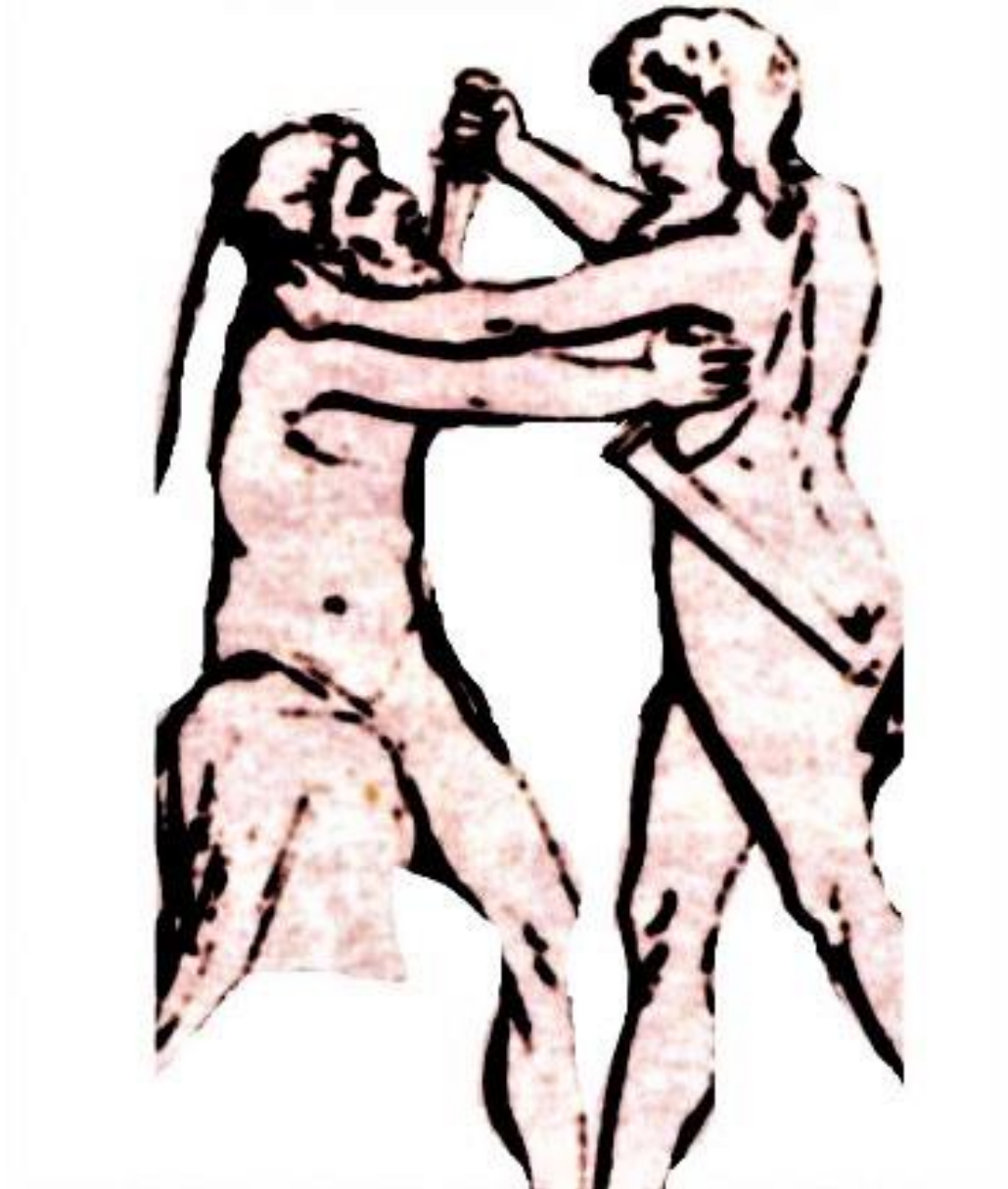


Cain also means "blacksmith", symbol of technology and thus reflects the position of the blacksmith in previous societies as a being despised and always feared. Cain's son is also "a city builder" (Gen 4:17) and his descendants are confined in cities and therefore reinforce the opposition between sedentary agrarian societies and pastoral and nomadic ones. By committing humanity's first murder ; by killing his brother the shepherd, the blacksmith-cultivator symbolically assassinates the blessed times of the nomadic pastoral Golden Age.

In chapter III, verse 19 of Genesis, it is written that the golden age ended when men stopped hunting, settled in houses and when the daily routine began ; in short, work, the thankless labor of the sedentary laborer. We can easily imagine that the golden age predates the Mesopotamian city-states and their theologies of enslavement, predates the appearance of agriculture in the Neolithic and dates back to the Lower Paleolithic.

The community of men is now divided , has lost its solidarity even within their own family, a nod to the primitive inter-tribal wars and those which will prevail in the future between Christians, Jews and Muslims in the future. image of Cain and Abel quarreling over God and his blessing, one being chosen, the other not. Cain's fratricide changes the situation. God, who should normally unite men, becomes what

divides them. God is no longer neutral, he has chosen his sides . The primitive god/nature, creator of the Origins, metamorphoses into a tribal god, the Yahweh of the Hebrew tribes. Everything is clarified by the biblical story.



By accepting the offering of the firstborn of the flock of Abel the shepherd and disdaining the vegetable offerings of Cain, the farmer, Yahweh chooses the pastoral Hebrew tribes and rejects the civilization of the agrarian villages and Mesopotamian city-states from which they suffer the 'oppression. Yahweh pushes vengeance to the ultimate punishment, the sterility of the soil. (Gen 4:11,12) For Yahweh, the transition to peasant life is a regression; hence his bias towards the pastoral life of the nomadic breeder of small herds. We see the symbolism of change emerging as a threat to the immobile order of the Origins.

Aside: The fight between enemy brothers is a recurring theme in universal mythologies. Thus Greek mythology knows the myth of the twin brothers, Akristos and Proitos, who both must govern the same kingdom, Egyptian mythology also addresses the conflict between enemy brothers (Seth and Horus) which revolves around dynastic problems resulting from the sharing of the territory between nomadic

hunters and peasants. Roman mythology is not left out. What can we say about Romulus and Remus, if not the strange coincidence with the biblical story. Romulus, during a dispute with his brother over a sacrifice, killed him and then founded, like Cain, a city: Rome. For several peoples, Africans, Amerindians, indigenous people, the mythology of the angry brothers represents the fight between day and night, the sun and the moon. Once again, this symbolism marks the opposition between the peasant and his solar cult and the shepherd whose migration to new pastures ideally takes place at night. Many Nordic peoples adopted the view of the battle between winter and summer. Several other peoples interpret the conflict of brothers as the struggle of good against evil or of culture (moral laws) against nature (primitive instincts) and even of consciousness versus unconsciousness.

This catalog of diverse interpretations should not distance us from the biblical subject where we witness the civilizational conflict linked to the transition from the Neolithic to Antiquity.

"Man from the Ice Age always offered animal sacrifices. (...) The cattle breeder that the Bible calls Abel sacrifices the firstborn of his herds. The divinity knows this sacrifice, it is the "Faced with this, Cain's offering constitutes something radically new, because it is what man himself produced to feed himself. God could not accept this offering "because in the Ice Age, the divinity, linked to the animal, needed the blood of beasts, and not the fruits of the field." So the shed blood of Abel immediately provokes God to listen. Furthermore, Cain is symbolically the one who moves the world forward, and that is why God does not allow him to be killed. "His sacrifice is foreign to God, but his world is that which bears the future and leads to the development of humanity." (...) Faced with the hunter, the peasant truly becomes the murderer of his brother." (Kühn cited by Drewermann, in *Le Mal*, volume II, p.322)

The condemnation of Cain by Yahweh symbolizes the condemnation of Sargon and other despotic kings like Nimrod whose civilization, both agrarian and urban, therefore sedentary, oppresses the pastoral and therefore nomadic Hebrew tribes. Moreover, as Drewermann demonstrates, there is no Hebrew name in the genealogy of urban families (Gen 4:18), further marking the gap separating sedentary culture from nomadic culture. Looking closely, the biblical story sees in the founding of cities the origin of despotism and fratricidal wars. Now sedentary, the city dwellers have turned their primitive hunting impulse against themselves.

The constraints of living together with its obligations of discipline and its castes of workers will have provided the energy necessary for the outward explosion of internal aggressiveness. "Instead of hunting the animals, they then hunted each other." This is the case with Nimrod, a character from Genesis of the ancient East (Gen 10: 8-12) to be compared to Nin-Ourta, Babylonian god of hunting and war, a founding potentate of Mesopotamian cities and therefore the father symbolic of the conquering and colonizing empires of the East. (Guiraud F., Schmidt J., *Myths and mythologies*, Éditions Larousse-Bordas, Paris, 1996)



The Bible's Tower of Babel bears a striking resemblance to the Mesopotamian ziggurat, the home of the gods. From the top of the ziggurat, the priest celebrated services under the sign of cosmic union and celestial journey inspired by previous shamanic practices. Each city is placed under the protection of a god who inhabits the ziggurat, the central building of the city. The use of kiln-fired bricks and the use of bitumen as mortar are all clues which point to Babel, from the Babylonian "bab'il", "gate of God", as being the city of Babylon, the most important "market of Antiquity towards which all peoples converged" according to historians.

But the tower represents precisely the greatest danger likely to prevent the recognition of the one God because "men now intend to place their unity under the idea of the divinity of man, in the name of their capacity to raise up to the heaven the work of their hands, to be themselves like gods" (Drewermann, *Le Mal.*, volume I, p.377)

Nimrod appears both as the one who disobeys and the one who provokes disobedience. The biblical text therefore tells us that Nimrod was a profaner of the Name of God, inciting his contemporaries to violate the covenant that God had established with Noah and his sons, the fathers of the new pastoral post-diluvian humanity.

Nimrod succeeded in establishing tyrannical power by detaching his contemporaries from the fear of God so that they relied on his own power. In order to protect humanity from a possible second flood, Nimrod had them build a tower high enough so that the waters could not cover it. The men of his time were very willing to follow him, considering it a servitude to obey the Creator.

This self-divinization that the construction of the tower seems to symbolize then denotes an unprecedented political gesture, it loudly proclaims that man aspires to world domination, which is clearly the objective of Sargon and his descendants to reign over the "around the world." Taking the place of God, the revolt cannot be more total. God must intervene. Divide and conquer will be the divine punishment. Since the union with God is broken, the unity of peoples through the common language will also be broken.

The dispersion of peoples on the earth, the diversity of cities, the variety of habits and customs of ethnic groups seeking protection from a whole panoply of gods, goddesses and idols resulted in the appearance of different languages and idioms.

The confusion of languages in the Tower of Babel inspired by the ziggurats of Babylon illustrates the proliferation of gods in urban civilization. Polytheism demonstrates the incapacity of men to understand each other. The confusion is total, the unity of the human species is shattered, conflict inevitable. Genesis explains how peoples spread across the face of the earth from the sons of Noah, survivors of the flood. Humanity therefore has a common family origin which, through dispersion, formed different ethnic groups and then different peoples to the point of no longer understanding each other. The interline already strongly suggests that original monotheism is the only one that can guarantee the essential fraternity to all humans. Since the Hebrews welcome Yahweh as the only god, it will be their duty to conquer the earth in his name and to restore the unity of the languages.

The space between the lines clearly indicates that the self-divinized kings of Mesopotamia and subsequently the Iranian god-kings and the Egyptian pharaohs are the true enemies of Yahweh, the sole god of the Hebrew people. Several scholars have suggested that the character of Nimrod identified both the Mesopotamian kings (agrarian cult) and the Egyptian pharaohs (solar cult). Agriculture and the sun forming a pair. The self-divinization of Nimrod is intended to be the replica of the pharaoh who aspires to ascend to heaven like the sun. The Israelite tribes condemned solar worship but were inspired by its innovative monotheism.

Moreover, Mesopotamian culture took the insult to the point of proclaiming the city the residence of the gods. Most ethnological and archaeological studies have subsequently demonstrated that the ancient city was intended to be a down-to-earth spatial representation illustrating the cosmology of the universe present at its time. The city is nothing less than an attempt to imitate the divine creation, such is the sentence of Yahweh and the fact that Cain/Nemrod is the instigator only clarifies the condemnation and rejection: the creation of culture, of civilization, of the city, works of man cannot replace the work of God.

On the other hand, the catastrophe is avoidable, humanity needs a common intelligibility which unites peoples together ; this will henceforth be the fundamental concern of man, to restore the unity of societies under the aegis of a single God and it will be up to Abraham to guide this new humanity towards its salvation.

The religious "genius" of the Old Testament is therefore to have, by recovering myths and ancestral conflicts, introduced a new religious vision of the world of a type hitherto unknown: God reveals his presence no longer to a king or to a pharaoh but to the modest man: Abraham, the prophet. It is a "man to man" revelation, patrilineal which respects the immemorial blood ties of tribal traditions since the Paleolithic.

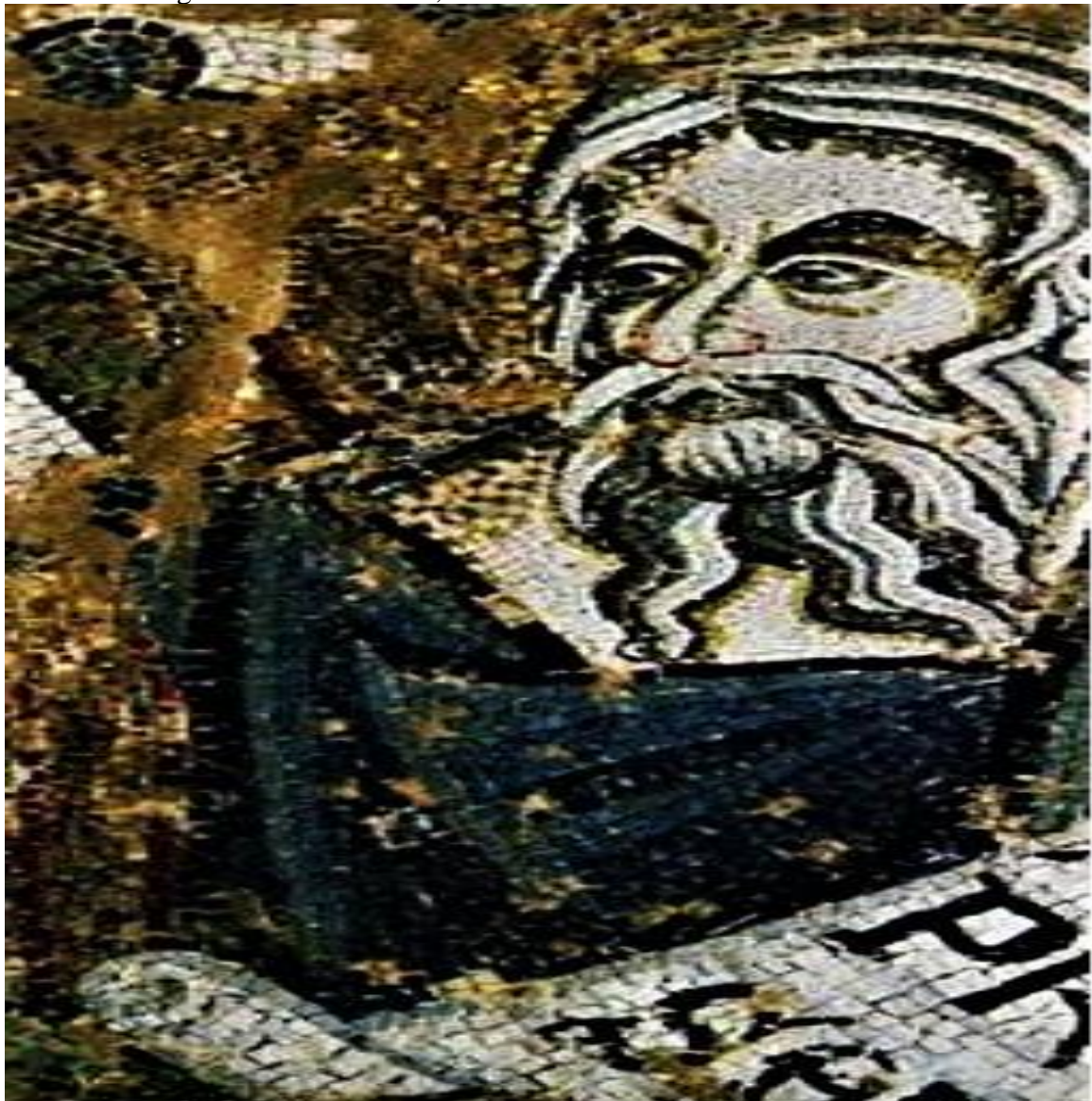
For the Yahwist historian, Yahweh, God, Allah, was born, appeared, revealed in the spirit of man in Mesopotamia. In Yahweh, the Yahwist transposed not the powerful harmony but the power of the hegemonic power as represented at the time by the various Mesopotamian despots who dot the territory. In short, Yahweh is the Jewish response to the Mesopotamian theocracy whose yoke the Hebrews suffered, the identical counterpart which alone freed the Hebrew people from the tyranny of other nations. Allah will be the Arab answer to the tribal god of the Jews and Christians and so on.

Yahweh, the supreme being, speaks and commands Abraham to carry out a series of actions such as the sacrifice of his son Isaac followed by prodigious promises. Obedience and faith became the founding values of the new Hebrew theology which would also be assimilated into Christianity and Islam.

Obedying his god, Abraham leaves his city Ur and his country (present-day Iraq, formerly Mesopotamia). He then undertook the long march back to God who would lead his caravans between Palestine and Egypt where his descendants settled; of which Jacob says Israel, called thus by order of God. This God-ordained name change reflects the quest for a new identity. The ancestral clan, the lost tribe is supplanted by a new identity, the nation of God's chosen people.

The passage of the Hebrews into Egypt left traces in the biblical writings. Indeed, the star in the East announcing the birth of a God, the virginity of the mother, walking on water, temptation in the desert, the transformation of water into wine to name a few only a few, are found in Egyptian sources. Why were these transmissions forgotten? Because by becoming the state religion, Judaism first followed by Christianity removed all references to other pagan cults to better support its claim to be the only one to hold the truth symbolized by the infallibility of Yahweh and his transcendence.

Several specialists affirm that the most considerable Egyptian trace was the knowledge and contact of the Israelite tribes with the monotheistic solar theology of the God Aten under the reign of Akhenaten. Born in Egypt and miraculously saved from the waters in a wicker basket like Sargon the Elder in Mesopotamia, the young Moses (around 1280) would have lived during the transition from the reign of Akhenaten and his solar monotheism and the return of polytheism under Ramesses . The theology that emerges from Akhenaten's period is of such symbolic power: unique god, son of god, cosmopolitan, quasi-universal cities, forgiveness of barbarian peoples and love of each other, that it necessarily attracted the “envious” look of its immediate neighbors: the Jews first, the Christians and the Muslims later.



The religion of Israel begins with Moses who receives the revelation from an unknown God EHEYEH asher EHEYEH represented by the tetragram JHVH with the unpronounceable name. (JHVH that we pronounce Yahweh is a linguistic convention)

What does this strange expression of EHEYEH asher EHEYEH from the original Hebrew text mean? This is a very important concept because it is the first and only time in the entire history of religions that God "speaks" about himself.

In Exodus, God himself translates his strange name by this formula: "I am he who is". The meaning of "He who is" was beautifully expressed by Master Eckhart in his Treatises and Sermons: EHEYEH asher EHEYEH, "I am he who is" means "He who has no name."

"Therefore Moses said: (Exodus 3:14) "He who is" has sent me to you, who is nameless, who is the negation of all names, and who never had a name. "(...) "And this is why the prophet said (Isaiah 45,15): "Truly you are a God hidden" in the depths of the soul, the depths of God and the depths of the soul not being that one and the same foundation." (Maître Eckhart, *Traité et Sermons*, Éditions Aubier-Montaigne, Paris, 1942, p.191)

The philosopher Paul Ricoeur in *The Conflict of Interpretations* mentions that "'He who is' is the most proper name of proper names because it is indeterminate. The name is limiting as much in space as in time; once named, the thing or being is finished, frozen forever."

Thanks to the research of Marcel V. Locquin on the primitive etymology of the names of God, we discover that already in Ethiopia, cradle of the first men, God is called "Devel", literally "Da Va Hel" which means "Knowledge of the mother divine manifest and of God the father". The Egyptian gods were both male and female and changed roles continually depending on circumstances, with a man acting as a woman and a woman acting as a man. This particular trait is also found in Yahweh since the Hebrew name "Yavé" is composed of two archetypal phonemes, one masculine, the other feminine. So much so that when Yahweh, in the Bible, creates Adam (adamah = earth) in his image, he is androgynous like God without distinction of sex. From the first chapter of Genesis, it is written "God created man (adam) in his image. Male and female he created them." Sexual duality only appears expressed by the couple ish/ishshah, from which it emerges that woman was not born from the rib of a gentleman named Adam but from the division of the first human into two elements, masculine and feminine. .

The work of Othmar Keel demonstrates that Genesis clearly says: "God created man (the first human being) in his image. In the image of God, male and female he created them." There are therefore two types of this image of God: one, masculine, the other, feminine. And it is only together that they manifest the fullness of God", notes Othmar Keel, honorary professor of Old Testament at the University of Fribourg. Yahweh, the God of the Bible, also had, in the first time, a female partner, Asherah, according to Othmar Keel. This companion was banished from the temple (remember the Paleolithic cave) during the reform of King Josiah, in the 7th century BCE. In Egypt, a model of god was once developed, in the form of a triad: the god has a goddess next to him, and a child, a sign of renewal, the most famous of these triads is

that of Osiris, Isis and Horus. A myth recounts the great deeds of Isis. She is the ideal woman who takes care of her son the pharaoh, and who will bring her dead husband back to life. The triad is present in German-Celtic culture and finally the Christian triad considered as the only god will invade the 'West.

This notion of transcendence of monotheism came to replace that of immanence as the magical order of archaic peoples and the polytheistic other of the first ancient civilizations. Monotheistic transcendence (One) and henotheistic immanence (Multiple) became antagonists marking the break between here below and the beyond; divine law supplanting natural law. (See appendix 2)

According to Eliade, Moses would also have known, later, under the Ramses, the return of polytheism, the idolatrous cults of animals, the "sacred" prostitution of both sexes, so many profanations that this son of Abraham, prophet of God, could not accept. Israel. We know the rest: the prophet's intolerance towards the pagan golden calf and intransigence towards all representations of living beings. In the book of Deuteronomy, chapters 32-34 tell that Moses, to calm Yahweh, a jealous and angry God, had three thousand Jews tempted by the idolatry of the golden calf killed, thus contravening the Covenant.

Like Abraham before, Yahweh appeared to Moses in the desert and gave him the tables of the law. He entrusted him with the mission of saving the Israelites and above all revealed to him the alliance between Yahweh and his people. God designates the Israelites as "the chosen people "; henceforth the "national" history of Israel will be "Holy History", history revealed and developed in the "sanctuary" of the desert. This revelation of "chosen people" is crucial because it implies a political plan to reunify the Israelite tribes with the aim of conquering a territory (Canaan) where the Jewish nation can establish itself. Under the authority of Moses, these tribes, condemned to wandering and persecuted in Egypt, began their exodus where finally regrouped, they shaped the political, civil and religious institutions necessary for the constitution of a national identity. This country called the "Promised Land" must become as powerful if not more than the "great civilizations of Mesopotamian to the east, Egypt to the southeast and Anatolia to the northwest." (Bottero)

This politicization of spirituality confirms the tribal character of Yahweh and will subsequently add a new reason for warlike conflict between peoples. This concordance between holy history and national events will be maintained in Christianity and Islam.

Aside: Pope John Paul II's request in 2004 to include the notion of Christianity in the new European constitution, a request refused, is part of this same movement.

The march of history will now move to the rhythm of oppression and submission between peoples. Except that from now on, Yahweh becomes the most formidable guarantee that man has ever given himself to justify the enslavement of peoples. Indeed, Dostoyevsky noted that the group is born from the conviction that it holds the absolute: its morals, its beliefs, its laws are the direct expression of this. Subsequently, all people are convinced that by realizing themselves, they realize God.

"Every people is a people only as long as it has its own god and excludes all other gods without any concession; as long as it has the faith that it will conquer through its god and that it will expel from world all the other gods. (...) The people who lose this faith are no longer a people; but there is only one truth and, therefore, only one among the people can hold the true God, even so the others would have their particular and great gods." (F.M. Dostoyevsky, *The Possessed*, The Pocket Book, Stock, 1949, p.260-261)

The trying exodus of the Israelite tribes towards the conquest of the land of Canaan was peppered for forty years with terrible wars until the final victory. Because the constant theme of the Old Testament is indeed that of the history of genocides practiced by the Israelite tribes in the name of Yahweh. War is at the heart of Hebrew theology; the defeats serve to punish Israel for its sins and the victories justify the final destiny of the chosen people to subordinate all nations to the law of Yahweh.

Carrying out genocide in the Old Testament is called "devoting yourself to the forbidden." Here are some eloquent examples. Let's start with Deuteronomy attributed to Moses.

"the Lord our God has delivered Og and all his people (...) we have condemned them to the forbidden (...) men, women, children" (Dt 3, 3-6)

"And now, Israel, listen to the laws and customs that I myself teach you to put into practice... You have seen with your eyes what the Lord did to Baal-Peor: all those who followed the Baal of Peor, the Lord your God has destroyed them" (Dt 4, 1 and 3)

"Listen, Israel! Today you are going to cross the Jordan to dispossess nations greater than you. (...) You will dispossess them and make them disappear immediately." (Deut 9:1-4)

"But the cities of these tribes, which the Lord your God is giving you as an inheritance, are the only ones where you will not allow any living being to remain. Indeed, you will completely dedicate to the forbidden the Hittite, the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, as the Lord your God has commanded you. (Dt 20:10-7)

"When the Lord your God brings you into the land you have taken possession of and drives out many nations before you...seven nations more numerous and stronger than you. When the Lord your God will have delivered them to you and you will have beaten them, you will completely dedicate them to the forbidden. You will not conclude an alliance with them, you will not be merciful to them. You will not contract marriage with them, you will not give your daughter to their son, you will not take their daughter for your son." (Dt 7, 2-4)

And Joshua, the successor of Moses, continues this policy of genocide and this racist legislation on marriage with the same religious zeal. First, the Jericho massacre:

"They put everyone in the city under the ban, both man and woman, young man and old man...putting them all to the edge of the sword." (Jos 6.21)

And the litany of massacres continues: "Joshua burned Ai and turned it into ruins forever." (Jos 8,28), the extermination of the people of Maqqeda (Jos 10,20), the city of Lachish where Joshua "leaves no survivors" (Jos 10, 34), that of Hebron "where he leaves no surviving as he had treated Eglon" (10, 37), "he treated Devir as he had treated Hebron" (10, 39), "He left no survivor..., he condemned every living being to the forbidden" (10, 39 and 40), "no survivor" (11, 8) for the Amotites, the Canaanites, the Prizzites, the Jebusites. (Garaudy, Towards a war of religion?, 1995)

Theological domination now explains the political forms of violence which ultimately lead to organized holy wars, real genocides considered today as crimes against humanity. Now that war intervenes as a political method, the door is therefore wide open to welcome the heroic king by the grace of God only to immediately close it in the face of the enemy brother.

Why hide it? The Bible is a violent book. Far from the anti-Semitic controversies of last centuries, the editors of the Talmud and the codifiers of Jewish Law never sought to deny this original reality. The Old Testament begins with the murder of Abel by his brother Cain (Genesis 4.8) for a dark story of jealousy, but the entire story of Genesis is shot through with fratricidal struggles: between Isaac, son of Abraham and Sarah , and Ishmael, first son of Abraham - whom Muslim tradition considers as his ancestor - conceived with his servant Hagar. Between Esau and his brother Jacob, the two sons of Isaac and Rebekah, who dispute the birthright. Between Joseph, Jacob's favorite son, and his eleven jealous brothers who sold him as a slave in Egypt.



The Bible is a book of flesh and blood, because it was written by men and for men. The violence of these "failed fraternities undermined by quarrels over land and inheritance", as Salomon Malka writes, is followed by the violence of the famous story of the "Flood" wanted by God to restore order to a depraved humanity. . She is in the anger of God "who rained sulfur and fire" on Sodom and Gomorrah (Genesis 19,23-25), two cities with reprobate practices (sodomy, homosexuality). Or in the epic of the liberation, by Moses, of the Jewish people fleeing slavery in Egypt. The famous "ten plagues" of legend are the ten punishments that, according to the biblical book of Exodus, God inflicted on Egypt to convince Pharaoh to let the people of Israel leave. All the Egyptian soldiers, who pursue the fleeing chosen people, are implacably drowned in the Red Sea.

The clash of arms still resounded during the conquest of the Promised Land (the land of Canaan) by God to the father of believers Abraham. Joshua, Moses' successor and military leader, razed the city of Jericho, whose walls collapsed and the inhabitants were killed after the priests circled the city seven times for seven days, blowing the shofar. Wars will no longer stop with neighboring tribes (Ammonites, Edomites, Philistines, Arameans, etc.). Like the wars of resistance to the invasions of the empires - Egypt, Assyria - which then competed for hegemony in the Middle East. At the time of the kings of Israel, fratricidal battles still pitted the northern part of the country (kingdom of Israel) and its southern part (kingdom of Judah).

Money, fame, sex

Suffice to say that, in the Bible, periods of peace are rare. The Israelite people are convinced that wars to protect their land are wanted by God himself. A jealous and vengeful God. In the book of Exodus (15.3), he is called "the Master of battles". The book of Numbers resounds with its fury when it orders Moses to avenge the tribe of the Midianites, whose women had seduced the children of Israel and caused them to adopt the worship of idols:

"Spare neither male children nor any woman who has known a man through cohabitation" (Numbers 31,16).

At that time, in an unstable and bloodthirsty East, revenge, violence, repaying blow for blow, was, for the little Hebrew people chosen by God, a question of life and death.

The revered "fathers" of the Jewish religion themselves practiced this violence. Abraham abandons Ishmael and Hagar in the desert. He is going to sacrifice his son Isaac thinking that it is God's will, until God stops him. The law of Moses provides that any son of Israel who transgresses the will of God will be "put to death". The law of retaliation is not a Jewish specificity, but it is the Bible which writes:

"If disaster comes, you will pay life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe. Exodus. 21,23-25.

God/tribal

Judaism, religion of Israel

“Make us a king to rule over us like other nations.” (I Samuel, 8, 1-5).

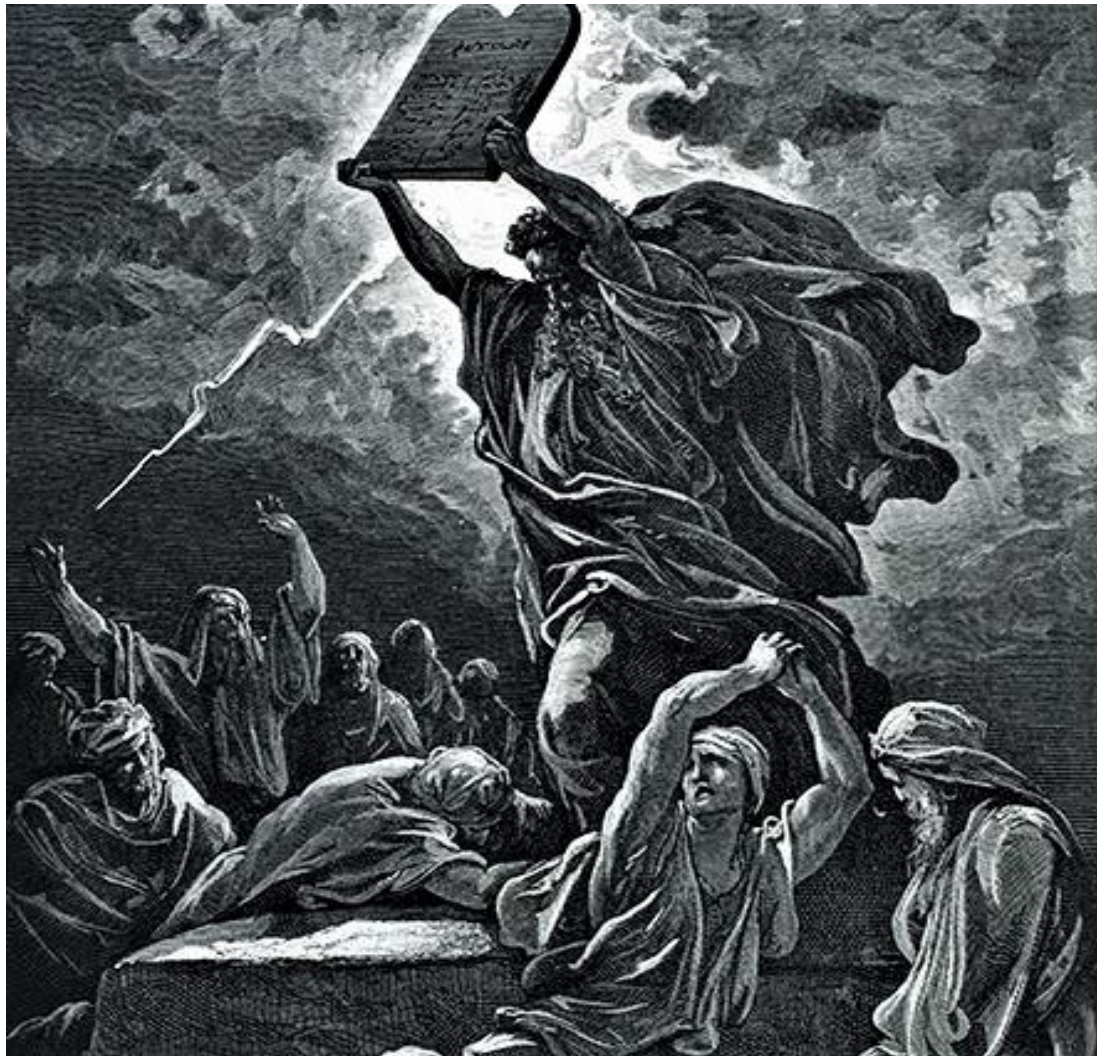
Like other nations, Yahweh's "chosen people" need a king. With the royal period begins the true documented history of the Hebrew people and particular trait, this king is not divine but rather the servant of God. Jeroboam, first king of Israel, becomes head of the state religion to whom Yahweh grants him universal domination (Psalm 72:8). He becomes head of the state religion to which Yahweh grants him universal domination. Subsequently, David, a war leader, resisted enemy attacks and established a small kingdom. Solomon, third king, son of David built the national Temple of the royal Israelite ideology in Jerusalem on Mount Zion which became the place of residence of Yahweh on earth: the "Center of the world" where the Ark of the Covenant is installed, symbol of the state religion.

All Judaism rests on the Covenant bridging the abyss separating God and men ; it makes them participate in a common work towards each other. Man makes sense since he becomes “partner of God in the work of creation” (Shabbat, 119b). The content of the Covenant, its actions and its responsibilities towards divine law is revealed, firstly, by the Word, the oral Torah amplified by the written Torah instituted after the destruction of the Temple in 70 CE.

Servant of Yahweh, man must live in fear of his god. Obedience to the Ten Commandments is the perfect religious act, the joy of living is generated by divine blessing, sin is disobedience to divine law, the Torah, the sacred book. Disobedience brings the ordeal which is the source of the guilty man's misfortune. But since sin is human, Yahweh shows himself to be merciful and the punishment is never final. The revelation of the Covenant imposes on the Jewish people a special responsibility for existence. Who says responsible, says elected:

“It is you alone that I have distinguished among all the families of the earth...”
(Amos, 3,2)

This election of the Jewish people transforms “profane” history into “holy” history, that of the responsibility of the patriarchs towards the exercise of justice, the recognition of the one God and the domination of impulses leading to sins. The sacred history of the Hebrews is, at its beginning, the history of exile, exile of Adam and Eve from Eden, exile of Abraham from his homeland, exile of Moses from Egypt with whom the liberation begins of slavery.



The holy war

The informed exegete draws parallels between the texts of Joshua and the Assyrian and Babylonian documents which praise the military exploits of their kings and their gods. Among the inscriptions of the Prism of Assurbanipal's expeditions, we read:

“I overwhelmed Elam as a whole. I cut off the head of Te'umman, its arrogant king. .. I killed countless numbers of his elite warriors; having taken his combatants alive, I littered the countryside with their corpses.”

This language of military propaganda is not limited to Assyro-Babylonian and Judean texts. For example, it is also found in the famous stele of the Moabite king Mesha (around 840 BC). It contains two themes which are recurring in the book of Joshua, namely that the divinity chases away enemies and that the defeated are doomed to the forbidden, that is to say to be exterminated (Jos 6.24 and very frequently in the rest of the text)

Josh 10:29-30: “Joshua, and all Israel with him... engaged in battle with Livna. Yahweh also delivered it, with its king, into the hands of Israel, who put it to the edge of the sword with all the people who were there; he left him no survivors.”

Cryptomnesia (rewriting of ancient texts and legends) makes its entry into the religious history of men.

1800 BC AD

In search of the Hebrews

The Hebrews get their name from an Aramaic word meaning “those who pass by.”
Their History is known to us mainly from the Bible.



The Bible is a collection of epics, royal annals, mythological stories, poems, prayers formulated by prophets as well as legal texts. It was written by Jewish scholars or scribes mainly between 500 and 150 BC.

The editors relied on compilations of ancient texts, records from various origins and periods, but probably not much earlier than the 7th or 8th century BC. AD

They did not seek to rediscover the history of the Hebrew people in the sense of modern historians but they wanted to show that, from the beginning, this people had

established an alliance with a single God and that this had manifested itself through all kinds of signs and events.

It is a theological account in which historians and archaeologists can sometimes find historical information, especially for periods after the 10th century. Most of the events recorded in the Bible are believed to have taken place in the 2nd millennium BC. AD unless they are lost in the mists of time.

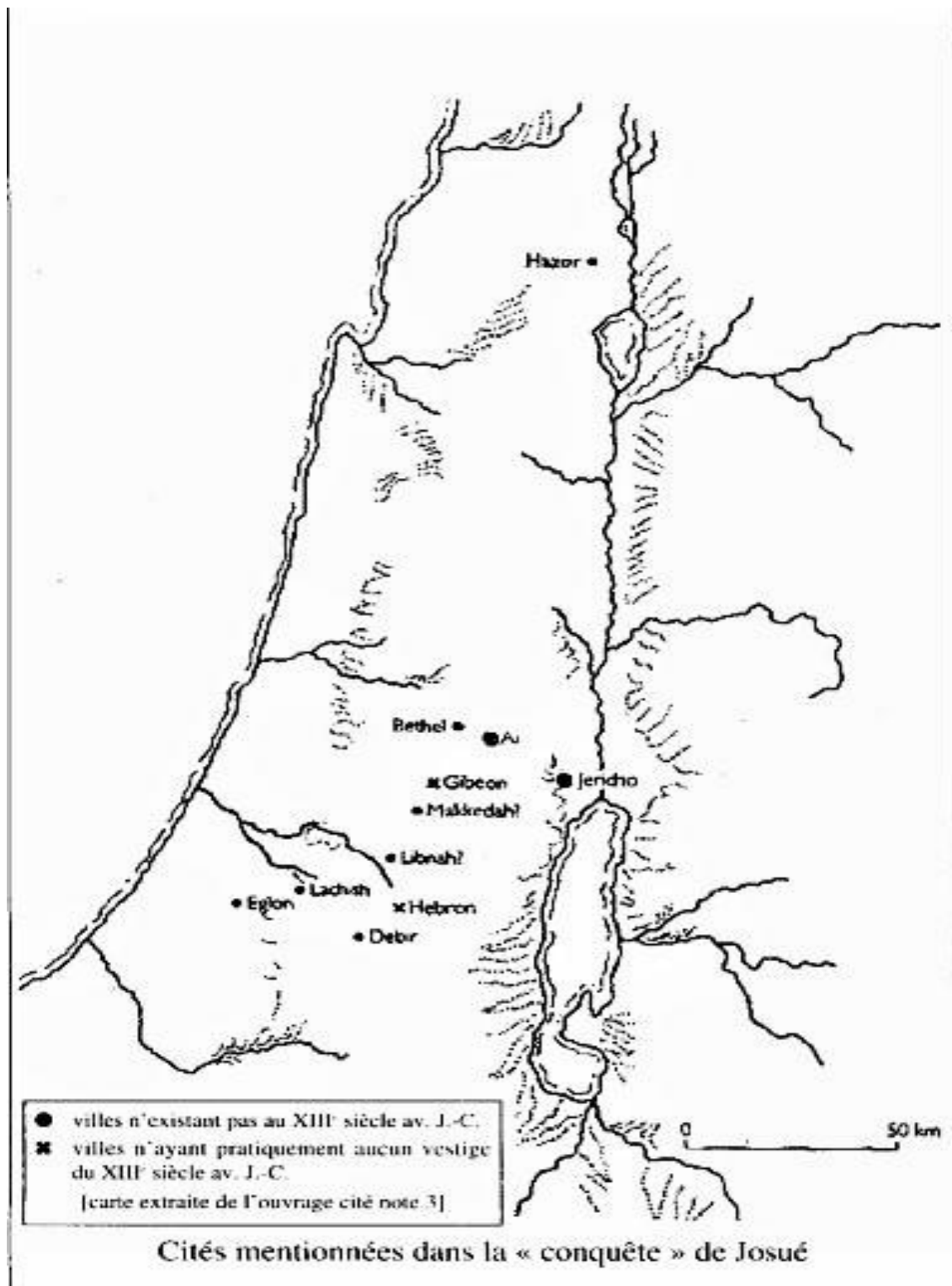
In view of these parallels, we can only conclude that the first version of Jos 1-12 constitutes an adaptation, a Judean cryptomnesia of this military language of Assyrian propaganda. The Assyrians, who dominated the ancient Near East in the 7th and 7th centuries BC. BC, were indeed masters in the art of communication since they invented writing. They celebrated the cultural and military superiority of their gods and their king, not only in inscriptions but also in iconographic representations. The bas-relief found on the following page provides a fine example. It shows a city besieged by the Assyrians. The non-compliance with proportions clearly emphasizes the superiority of the Assyrian army. Particularly notable is the “assault tank” in the middle of the painting. We see a man apparently reading from a scroll. This detail undoubtedly reflects a sort of psychological warfare by which the Assyrians sought to convince the populations they wanted to subjugate that any resistance was hopeless. Were not the gods of Assyria much more powerful than the deities worshiped by the besieged?

This practice is attested in the Old Testament. 2Ki 18-19 relates the siege of Jerusalem in the time of Hezekiah (701 BC). The Assyrian king then sends a high official who (18.26) addresses the Jerusalemites in Judean to remind them that the gods of the nations could do nothing against the king of Assyria: “Which of all the gods of these country was able to deliver his country out of my hand so that Yhwh could deliver Jerusalem out of my hand? »

A propaganda account of the reign of Josiah.

There is no doubt that the scribes at the court of Jerusalem were familiar with Assyrian propaganda through writing and images. This supports the thesis according to which the stories of conquest in Jos 1-12 are to be read as Judean counter-propaganda against the Assyrians. Can we specify the date of preparation of these texts?

The most plausible date of writing is that of the reign of Josiah (639-609). He was able to benefit during his reign from a weakening of the Assyrian empire. The Assyrian military presence in Syria-Palestine had in fact been reduced, because it was necessary to face the Babylonian threat in Mesopotamia. With the Assyrian grip loosened, Josiah then undertook a reorganization of the kingdom of Judah. He centralized worship and administration in Jerusalem, the temple of which became the only legitimate sanctuary (cf. 2Ki 22-23; Dt 12) But Josiah also attempted to recover manu militari part of the ancient northern kingdom, which had become a province. Assyrian since 722 BC. Apparently, he managed to occupy for some time the southern border area of former Israel, from Jericho to Bethel.



By consulting this map, we realize that this is the same territory as that which serves as the scene of the conquest stories detailed in Josh 6-8. These chapters legitimize the conquests detailed in Josh 6-8. These chapters then legitimize the occupation of Jericho and Bethel by Josiah, and the following chapters develop the utopian program of the military establishment of a "greater Israel. Several exegetes have seen in the Joshua of Jos 1-12 a barely disguised Josiah. These two names are very close in terms of their Hebrew pronunciation, although they do not derive from the same verbal root (Joshua: may Yhwh save; Josiah: may Yhwh heal [?]). Joshua, whose historicity is not beyond suspicion, is in fact described with royal features.

Like any Near Eastern king who goes to war, Josiah receives an oracle of divine assistance and, like any overlord, he bequeaths the country to his subjects as a "fief" (na "'a/ah). In the battle stories, he is presented as the equal of the enemy kings. Like Josiah in 2K 23, Joshua is in Josh 8.30s the mediator of a treaty where the people recognize the superiority of Yhwh. Joshua is presented as an Ephraimite, that is- that is to say a man from the North, which allows the Joshua/Josiah couple to symbolize the ancient "United Kingdom".

The authors of the first version of Jos 1-12 are Josiah's advisors. They form the same group that wrote the first version of Deuteronomy, drawing on Assyrian vassalage treaties. In doing so, they pursue a polemical goal: they indeed want to show that Yhwh is more powerful than all the divinities of Assyria, whether they are called Ashur, Hadad or Ishtar. And when the book of Joshua insists on the fact that other peoples have no right to the occupation of Canaan, this observation applies first and foremost to the Assyrians who then occupied the country. Already the Rabbis had noticed that terms like "Amorites", "Perizzites", etc., must be a code to designate another people.

Jos 1-12 depicting the victory against the Canaanites first targets the Assyrians. By affirming the superiority of Yhwh over Assyria and its gods, the authors of the version of the advisors of Josiah 1-12 at the same time transform Yhwh into a God as warlike and militaristic as Ashur who is the supreme god of Assyria and the city of Ashur, from where he annihilates evil. This God was considered the greatest God of the Assyrian pantheon and the protector of the state. Thus, Ashur was at the same time a city, a god, a kingdom. The king of Assyria bore the specific title of "king of the land of Ashur".

It was perhaps in the time of Josiah that Israel's settlement in the land was first seen as the result of a military conquest. Jos 1-12 can then be read as an ideological text on the control of the new Israelite theocracy over the promised land: Jerusalem.

So what is the origin of this Yhwh?

Several researchers today think that the transition period between the Late Bronze Age and the Iron Age is characterized by a sort of economic crisis which would be reflected in the reduction in urban density. This goes hand in hand with the movement of rural colonization, modest it is true, of the mountains of central Palestine. These settlements are due to an "exodus" of the lower strata of the population (indebted peasants and other marginalized groups, which the Egyptians called 'apiru). By settling in the mountains, these groups sought to escape the yoke of the Canaanite city-states (themselves under Egyptian domination). It is in this movement of a Canaanite population that we must see the establishment of Israel. The victory stele of Pharaoh Mernéptah" attests to the late 13th century the presence in Palestine of a group called "Israel". We can wonder if this group already venerated Yhwh since the name Israel contains the divine name El, not that of Yhwh. Perhaps the veneration of Yhwh was imported by a group of 'apiru who had been able to flee from Egypt and who came to join the 'apiru who already occupied the mountains of Palestine. Indeed, those who had fled the oppression that Egypt exercised via the Canaanite city-states, could only welcome favorably a god who was confessed to having freed his people from the power of Pharaoh.

In any case, the future Israel will be formed largely from the indigenous Canaanite population. On the other hand, the recipients are, as in Dt 7, exhorted not to mix with the other nations among which they live (23.7).

Jews, violence and war

The Bible is not pacifist: the god of Israel is a warrior god (Exodus, 15, 3 or Isaiah, 42 ,) marching at the head of an army (Psalms, 68). Israel's wars are God's wars; military setbacks or successes are thus a function of Israel's religious loyalty or infidelity to this god. Peace is the exception in the Bible, whose "god of armies" so scandalized the philosopher Simone Weil. Rabbinic tradition indeed considers that war is sometimes morally justified. The Talmud thus lists three categories of legitimate wars, amplifying and developing the rules laid down in Deuteronomy: there are wars prescribed by God, undertaken for a religious cause, wars waged for the collective good, and wars of survival, wars necessary because they make it possible to ensure subsistence, the very existence of a social order considered more just. The Jewish tradition, even if its pacifying morality does not really have its own personality, reports that it is not possible to establish peace without waging war, that the difficult to avoid consequence of war is also war, but that there is a war - in history, in the concrete world - which leads to peace and that this war is in some way a just war.

The aims of the war

The Talmud draws up a typology of wars based on two criteria: their source of legitimation and their declared objective. Which allows him to identify three types. The first type of war involves wars ordered by God (milkhemet mitzvah). They are of two orders: - Joshua's wars of conquest against the seven Canaanite nations (those who occupied the country at the time of the conquest).

In fact, Joshua's wars must be considered holy wars, they are fought by God or in his name. Their radical character is explained by the desire to eradicate the idolatry of enemy peoples, an idolatry which precisely excludes them from the community of "the pious of the nations of the world" (hassidei oumot ha-olam), the aim being to avoid that the Hebrews suffered contamination from it.

The second type of war is compulsory war (milkhemet hobah): it is defensive war against an attack already underway: this is the example of David's war against the Philistines. This type of war remains relevant today. We will have the opportunity to come back to it. The third type of war concerns discretionary wars decreed by the Sanhedrin or by its equivalent in the modern State of Israel, the Knesset (milkhemet reshut). These are either expansionist wars, generally decided to increase the political prestige of the government (such as David's war to expand Israel's borders), or wars with a view to obtaining economic gains. These types of warfare remain relevant today. The case of preventive war is the subject of conflicting opinions: is it a defensive war or an offensive war? The majority of the Sages of the Mishnah include in the category of defensive (i.e. obligatory) wars only those waged against an attack already underway. While a minority includes in this category war waged as a preventative measure in the face of an attack deemed imminent. The majority considers this type of war to fall into the category of discretionary wars. She sees it as a deterrent.

The ethical conduct of war

Jews are not pacifists and wars are frequent in the Bible, more frequent than the state of peace. The biblical god himself is endowed with attributes that associate him with war. One chapter of Deuteronomy, chapter XX, deals exclusively with this question. That said, although war can be considered legitimate when it is fought for a just cause, it is never considered a good thing. As proof: tradition teaches that it was because he was a man of war and because he had shed blood that David was not able to build the Temple. Also, the exercise of war must respect a certain number of rules, set out precisely in this chapter XX. Here they are: among those who are fit to wage war, four categories of men are exempt : those who have just built their house and who have not yet lived in it; he who has planted a vineyard and has not yet benefited from its fruits; the fiancé who has not consummated his marriage; the coward, so that he does not demoralize the rest of the troop.

The first three statements are a bet on the future, the fourth is common sense. Before taking a city, you must offer it peace. If she consents and accepts Noah's laws, she and her inhabitants will be spared. She will only have one tribute to pay. If she refuses, all the male inhabitants will be killed; if it belongs to one of the seven nations, all the inhabitants will be destroyed. Finally, fruit trees should not be cut down around a besieged city. These principles were taken up in the Talmud, and developed subsequently (remember that at the time when these principles were issued and then developed, the Jews had neither a sovereign state nor an army. Their reflection was draws on the teaching they draw from the Jewish wars of biblical times and the teaching they draw from the wars fought by the Gentiles). Thus, the following clauses were added: before a siege, ensure that the place is usable and that it can be taken without destruction; before the assault, leave an opening for those who wish to flee; acts of destruction are only permitted as long as they promote victory: in other words, no cruelty or unnecessary destruction; not inflict disproportionate suffering; in addition to the ban on felling fruit trees, there is the ban on depriving the population of water. This applies not only in the event of a siege, but in all circumstances...

The ban does not only concern trees, but the breaking of utensils, the tearing of clothing, the destruction of buildings, the blocking of wells or the waste (pollution) of food. In other words, looting and vandalism are prohibited. Moral firmness must be accompanied by military firmness so as not to appear as weakness and incite aggression. In the same spirit, in the event of compulsory war or in extreme situations where people's lives are threatened (pikouah nefech), the exemptions (the four categories mentioned previously) are lifted as are the prohibitions on Shabbat. What is affirmed here is, on the one hand, the duty not to dehumanize oneself; on the other hand, the fundamental right to defend oneself, a right which applies to the nation as well as to the individual.

According to Maimonides, when threatened by a potential aggressor, we have the right, even the duty, to attack him before he kills us. If it's possible, we'll just disarm him, otherwise we'll kill him. A third party has the right to intervene. Which reintroduces the notion of preventive war mentioned previously and about which we saw that opinions were divided. Another point: we should not rejoice in the defeat of the enemy. Biblical reference is here made to the Egyptians where God forbids the Hebrews from rejoicing in the defeat of the said Egyptians, drowned in the sea, on the grounds that they are also creatures of God. Finally, civilian non-combatants and

unarmed fugitive soldiers must be spared. Hence the ban by certain modern religious authorities on nuclear weapons which strike military and civilian targets indiscriminately and which spread death among them. Just as certain weapons are unacceptable, so are certain targets: civilians, women, children, the elderly, the sick, the disabled... It is accepted that war is a factor of instability, of an instability which is not only attributable to the risks inherent in the war itself, its uncertain outcome and the victims it causes. It is a factor of instability for the society which causes it or which suffers from it: instability for couples separated by war; demoralization of individuals, relaxation of individual and collective morality, loss of respect for the person. The dilemmas raised by the incompatibility between morality and military necessities are numerous and we must see two main reasons for this intrusion of ethics into the conduct of war: the desire to preserve the moral character of the soldier, and more broadly of the country in a state of war; the desire to preserve the human image of the enemy, also created in the image of God: this is the previous example of the Egyptians

The Age of the Prophets

In the past, we said “seer” (I Samuel 9:9). Like the Greek soothsayer towards the oracle, the prophet draws lessons intrinsic to the trials and sufferings of the Jewish people. The prophets were associated with sanctuaries and shared ecstatic experiences like the shamans of prehistory, these are so-called professional prophets who participate in cults. Others, on the other hand, claim to have a special vocation: they are messengers of the divine word without any affiliation to the cult or the temple and who can be associated with wandering diviners. Max Weber in ancient Judaism calls them "political demagogues" who address the people on their own initiative and who are interested in the political future of the Israelite tribes. Most of the prophets of the word announce the fall of Israel by military empires and ruthless conquerors who will come to destroy the people who betrayed their God. The betrayal of the people is manifested by all the pagan ceremonies that they perform.

The vision of the prophets is terrible, the true terror of history. Ecstasy, trance, divine possession, the spectacle is breathtaking, so serious is the mission that the prophet has just assumed: to make all traces of myths, mythologies, legends disappear since prehistory for the sole benefit of the purity of the faith ; even more, to completely desecrate nature and of course woman, this impure Pandora, prostitute, unfaithful.

The fall of Jerusalem in 587 BC JC will come to “confirm” their prophecies. Winner, Nebuchadnezzar, king of Babylon, deported a large part of the elite, the Temple was burned. The fall of the political and religious capital of the Yahwist monarchy had dramatic consequences. Events of a political and historical nature influenced religious discourse. Subsequently it became evident that the "Land without Evil" is only possible in the strict observance of the foundations of divine Law; prophetism is at the origin of religious fundamentalism.

Only rigor and religious asceticism can save fallen Israel. Any religion other than that of the chosen people is prostitution. Ezekiel, the last great prophet, was the preacher of the strict observance of the Law and the great disappearance of the values of the anima as a spiritual reference. For him, the separation of the sacred and the profane, the separation between the supernatural universe of the Creator and the created world, the total transcendence of God are the best guarantees of salvation. Nature is

evacuated of all divine presence, mountains other than Zion, stones, springs, stars, trees, animals, flowers are denounced as "impure". Beauty leaves the world. The central element of the Hebrew Bible is the fight against idolatry and infidels through the preaching of absolute, not to say totalitarian, monotheism.

"You shall have no other gods before me. You shall not make any graven image, nor any representation of those things which are in heaven above, which are on the earth beneath, and which are in the waters above. lower than the earth. Thou shalt not worship them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the end. third and fourth generations of those who hate me, and have mercy to a thousand generations on those who love me and keep my commandments." (Exodus 20:3-6)

Why such fierceness against the idol? In the minds of the Hebrew prophets, the idol is the object of man's passions, those which precisely separate him from Yahweh, and worse, deny him. By worshiping the idol, man worships himself, the idol acts like a deadly virus by contamination. Now Yahweh is jealous, terribly wicked against idolaters, hence the cruel wars against the ungodly tribes.

Cut off from ancestral myths, religion is deserting because it is there, in the pure and holy desert, that the divine Revelation took place. Only the desert purifies. All the prophets of monotheistic religions frequented the desert because the desert opens the mind to the inner life and the starry sky of indescribable purity has something to do with it. All the great religions of the Bible were born in the aridity of the desert where the emaciated body disappears to allow mysticism to enter the spirit. There is only pain in the desert, for animals and for man, life is pain and only death provides relief.

This extreme negation of life and its disastrous manifestations will become the philosophical basis of Gnosticism, the religion where ugliness invades the world. For the Gnostics, life is from the outset Evil, the earth is a pandemonium where the creatures of Evil live and where Satan is the absolute, supreme master. These nightmarish visions are all the more terrifying because many Christian scribes introduced some of them into emerging Christianity in order to reinforce the liberating effect of death and eternal life in the afterlife. Future joys are heavenly, that's all.

Towards religious fundamentalism.

Since the 2nd BC, Judaism has been in crisis. The high priest Jason and later Menelaus completely Hellenized Jerusalem . Most Jews, having become richer and more prosperous, are hardly opposed to it . The old priest Mattathias and his sons, remaining faithful to archaic Judaism, publicly assassinate an officer of Antiochus and the soldiers who accompanied him. Exasperated, the Syrian monarch Antiochus, overlord of Palestine, banned Jewish practices by decree. Then begins this latent war, both political and religious because both are inseparable in theocracies, between the dissident Jews and the pagan occupiers. Both in disagreement with Hellenized Judaism unfaithful to the Torah and the presence of pagans in the land promised to the Hebrews, a group of purist Jews formed a traditionalist dissident sect: they were the Essenes.

Hellenized Judaism means that the religion of Israel under foreign occupation was influenced by Greek philosophy. The fashionable philosophies are Stoicism founded

by Zeno but also the doctrines of Epicurus. It was the Stoics who popularized the idea nicknamed "Hellenic enlightenment" where all men are cosmopolitans, world citizens of the universal city. Jesus could not have said it better. The Evangelists understood this.

"In his ideal State, Zeno presented a dazzling hope which, since then, has never left man; he dreamed of a world which would no longer be divided into separate States, but which would form a single great City, under one only divine law where all men will be united no longer by human laws but by their voluntary consent or as Zeno expresses it, by Love." (Tarn, Hellenistic Civilization cited by Eliade)

The Essenes were therefore afraid of this Greek philosophy which proclaimed the universality of man and refused the opening of Judaism to cosmopolitanism. Uncompromising, they fixed the dogma of "believe or die". Since the Paleolithic, the evolution of religious concepts has been influenced by different societies and civilizations. The Essenes put an end to it. Judaism will never succeed in achieving a universal vocation and will always remain confined to its national destiny but above all, dogma will forever freeze the word of God and open the door wide to the fanaticism of those who will subsequently refuse any evolution in the literal sense. as figuratively. This immutable word of God, Yahweh or Allah will be at the origin of the worst religious calamities and barbarities ever committed in the name of precisely this word.

Their total contempt for the false Hellenized and impious rabbis inevitably leads to conflict: the great rabbi of Jerusalem executes the most revered character of the Essenes, the Master of Justice.

This politico-religious assassination marks the total break between the Hellenized Jews and the Essenes who retreated far into the desert. Conflicts, wars, famines and other calamities accumulate. Ugliness invades the world. This unjust world cannot be the work of Yahweh. The Essenes began to study ancient Iranian and Mesopotamian texts. It is then that the break with the Old Testament occurs and the Devil, Satan, appears identified with an Evil irreconcilable with God. The angel of Darkness definitively divorced God and this rupture will be recounted in the book of Enoch, called an intertestamental text, since it is located at the junction between the Old and New Testaments.

These texts linked to the Old Testament do not belong to the official Bible and contain recent writings and other very old ones which the Essenes transcribed: the famous Dead Sea Scrolls. Through these manuscripts, the debt of Judaism to Iranian Mazdaism and to its prophet Zarathustra becomes a recognized fact which will even reach Christian theology which we think of Satan of course but also of angels and other cherubim and of the god Mithras. (The Bible, intertestamental writings, Gallimard, coll. La Pléiade, 1987)

On the other hand, what is typically Essene is this notion where Time is doomed to an imminent end, convinced that they were that the Judgment was imminent. The Essenes, like the modern evangelical sects among others, await the end of the world, the Apocalypse with increasing anxiety and conviction. Not only will the Jewish faith become apocalyptic but so will Christianity. In Enoch's book, Daniel emphasizes the

urgency of repentance as an inevitable consequence of the apocalyptic conception of history since the world is approaching the end. The eminent judgment of God constitutes, as a unique political consequence, the triumph of Israel. The Apocalypse, as the completion of history, is therefore a political text where the equation is simple: the end of the world is the end of history, the end of history is the triumph of God, the triumph of god is also the triumph of Israel, ultimately, the triumph of Israel saves the whole world. Evil will be erased forever and the Devil will be defeated.

Unlike the Hebrew Bible, the backdrop changes significantly in apocalyptic Essene literature. The world is now dominated by the forces of Evil; that is, the demonic powers commanded by Satan.

The Roman invader is demonized as Kittim; those for whom military standards and combat weapons are objects of religious worship. The Kittims' army is called the "army of Belial", the Angel of Darkness, of Iranian inspiration. (Dupont-Sommer)

The Essene text known as the Scroll of the War of the Sons of Light against the Sons of Darkness legitimized and supported the armed insurrection against the invader. It is indeed an insurrectional Hebrew text which expresses all the hatred, a sacred, fanatical hatred against the ungodly. The community is designed and organized as a paramilitary militia where each member is a soldier who must avenge insults to Yahweh.

The Iranian enemy of God, Ahriman enters Jewish history under the name of Belial:

"...Wrath of God, furious, against Belial and against all the men of his lot, without any remainder..." (Regulation IV; 2).

A single devil embodies all the Evil in the world. His power reached its peak when he was also designated as responsible for natural disasters such as earthquakes and floods. All this Evil: illnesses, physical handicaps, madness, torments of the soul, death as well as all natural disasters are called "messianic pains" because they precede deliverance and announce the coming of the savior.

Another disconcerting truth is that Hell, as we know it, does not exist in the Old Testament. Sheol where the dead go is "a land of silence and forgetfulness made of inconsistency and emptiness: darkness and dust characterize it." It is "the country of no return", an expression borrowed from the Mesopotamians. It is according to the book of Job, "the meeting place of all the living" (Job XXX; 23). Heaven, Hell, Purgatory are late Christian inventions of Essene inspiration.

Another new nuance, the woman, not escaping the misogyny of the Essenes as in the Iranian and Mesopotamian texts, she will be described as the prostitute, the ally of Satan.

"Women are bad, my children, and because they have no authority or power over man, they use artifices to attract him to her... Woman cannot overcome man. man with his face uncovered, but, with the attitudes of a prostitute, she lures him." (Reuben's Testament)

It is therefore from the great revolt of the Essenes during the great Crisis of Judaism that religious and political fundamentalism was born with the scent of terror where the Devil Belial or Baal, a concept borrowed from Mazdaism, is defined as Bel- Zebub , sworn and eternal enemy of God. Belial is a Hebrew term meaning "worthless" which appears several times in the Bible where it refers to idolaters in the terms "sons of Belial".



The devil Belial before the gates of hell, circa 1493

"The borrowing from Mazdaism of the Devil-enemy of God is, however, obvious. It was, as we will have judged from the examples given above, a notion foreign to early Judaism. But it occurred from the moment when the he identity of the Jewish people was endangered, first by military domination, then by cultural infiltrations, such as Hellenism which resulted from the Roman occupation. It found itself in dereliction, when the Jews despaired of ever regaining their autonomy as a nation and when the Essenes considered themselves the last righteous of their people and the only depositories of the Torah and Jewish virtue. This borrowing from the Devil therefore occurred essentially for political reasons." (Messadié, 1993, p.341)

Aside: Replace Jews with Muslims and Essenes with Wâhabbites and you have Al Qaeda instead of the Zealots. Because therein lies the problem, once the Devil has established his quarters on earth. What enemy can he really designate? Who should he stigmatize? If not the other, the foreigner. What to do when you know you're always someone's stranger.

God will now have an adversary: Satan, the enemy of Good. The world and history are now seen as dominated by the forces of Evil. The Roman occupier is demonized and the Jewish zealots then take up arms. We can already affirm that if the Essenes were the "pious" theorists of religious fundamentalism; the Zealots, for their part, represented the armed wing.

"...this armed war remains for the Essenes an even more or less distant ideal, postponed to a mysterious deadline, that of the Day of God, while, for the Zealots, it is a present duty, which does not suffer from delay ; on a practical level, it is clear that such a difference is of capital importance: the Zealots are for effective, immediate war and, pending the great war, for guerrilla warfare and assassination." (Dupont-Sommer, p. 412)

This active policy of armed resistance allowed the new sect of Zealots to be born. The essential goal being to involve the entire Jewish community in armed and bloody insurrection against the authority of Rome and its proxies. Essene prophecy aims for general mobilization and the right to revolt. The virulence of the apocalyptic writings of the Scroll of the Holy War was rooted in the experience of the new dissident sect of the Zealots through insurrectional acts, today called terrorists. Since the Kingdom of God is promised to them at the end of time, they should hasten its advent and start now the holy war which marks the end of History, such is the fatal strategy of apocalyptic terrorism.

The Essenes, by deciphering the ancient texts, brought to light, in the Dead Sea Scrolls, the great history of the enslavement of man kept secret for centuries.

The fabulous hatred of life and of the guilty man which was developed, under the pretext of divine love, by an unprecedented system of coercion whose totalitarian trilogy boils down to the three terrorisms of the spirit, the seeds of our spiritual alienation , social and political:

1) the Mesopotamian fault:

"You did not take away their evil hearts, so that your law would bear fruit in them. For it was for carrying this evil heart that Adam, the first, disobeyed and fell, but also all who were born of him. This infirmity has become permanent..." (IV Ezra; III, 20-22)

2) Iranian demonology:

"The conquest of the sons of light will be undertaken first of all against the lot of the sons of Darkness, against the army of Belial... (Regulation; I, I)

3) the Jewish Apocalypse:

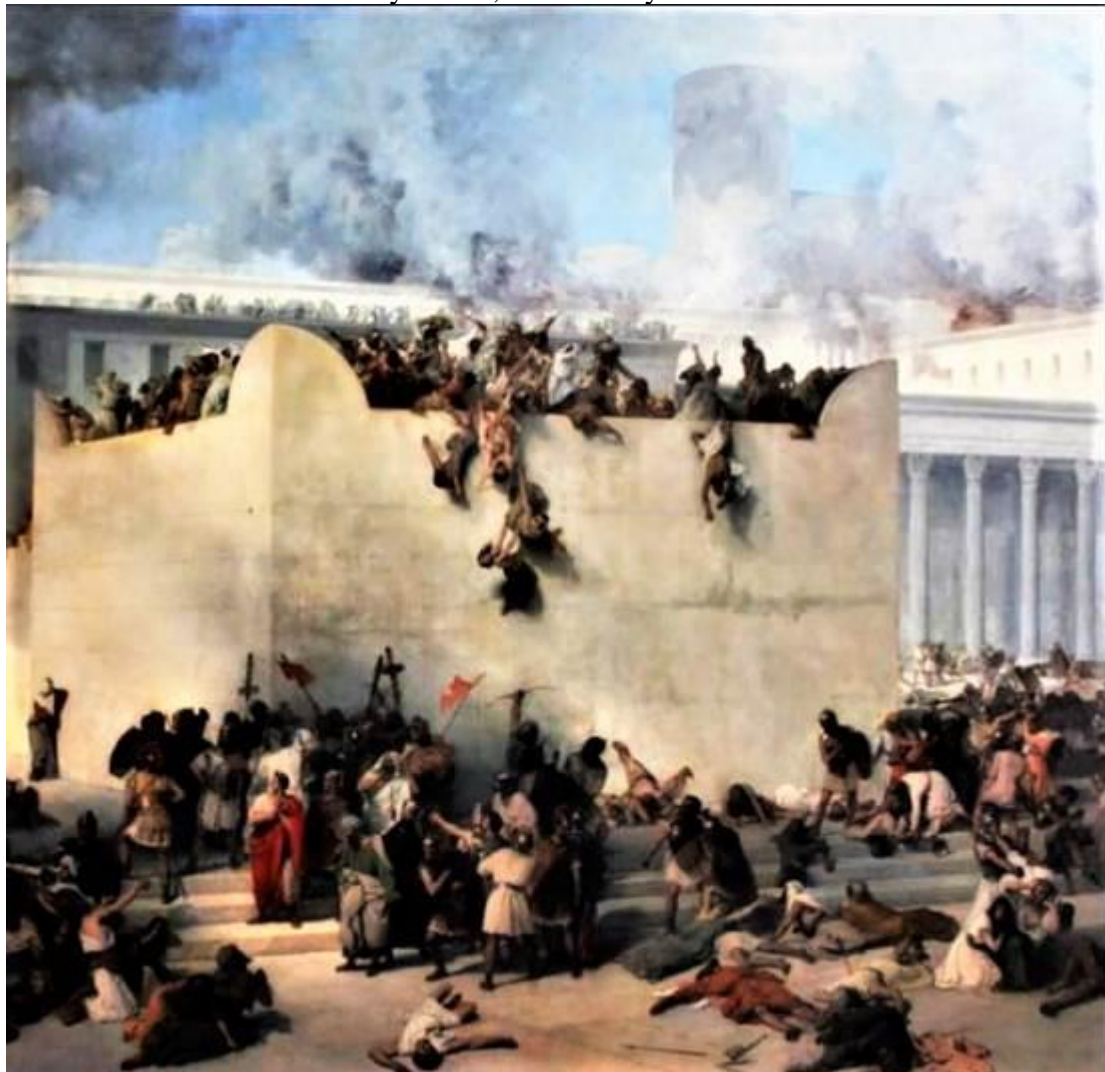
"As for the signs, behold: the time will come when the inhabitants of the earth will be seized with great fear. The way of Truth will be hidden and the region of faith will be barren. Injustice will be greater than you see him now and have heard him report of times past..." (IV Esdras; V, I-13)

The Peloponnesian War

The Peloponnesian War against Sparta lasted from 431 BC until the final defeat of the Athenians in 404 BC. The fighting took place throughout the Greek world and was considered by the contemporary historian Thucydides to be a war of global importance. In the summer of 416 BC, during a pause in the fighting, Athens turned its attention to the neighboring island of Melos, whose population, although claiming to be a Spartan colony, was up to then remained neutral in the war. The Athenians, however, felt that they could no longer tolerate the presence of an impartial state in the Aegean Sea and therefore sent representatives to the island to demand their surrender. There appears to have been a clear intention on the part of the Athenians to destroy the Melians as a group and culture. This was to serve as a warning to Athens' allies throughout Greece to remain loyal during the war against Sparta. The massacre of Melos was highlighted at the time as out of the ordinary, a genocide supported by the state.

September 8, 70 - Destruction of the Temple of Jerusalem

Jerusalem, capital of the ancient kingdom of Judea, was sacked by the Roman army on September 8 of the year 70, after an atrocious two-year siege. The Temple, a center of the Jewish religion, built a thousand years earlier by Solomon, destroyed by Nebuchadnezzar and rebuilt by Herod, was destroyed a second time...



Taking advantage of divisions among the Jews, the Roman general Pompey conquered Samaria and Judea in 63 BC. A protégé of the Romans, Herod, took the opportunity to liquidate the Hasmonean dynasty and become king of Judea (or country of the Jews) in the year 37 BC. AD

Of this man famous for his cruelty and lack of scruples, the Roman emperor Augustus is said to have said: "It is better to be Herod's pig than his son "... In fact, Herod himself killed some of his children but, practicing the Jewish religion, he never happened to consume pork (note the play on words on son [uios in Greek, the language used by Augustus] and pork [uos])!

It was at the end of the reign of Herod the Great that Jesus Christ was born in Bethlehem, south of Jerusalem according to legend.

On the eve of his death, in the year 4 BC. BC, the king of Judea divided his kingdom between three of his sons. But his dynasty ended ten years later, when in the year 6 AD, the emperor Augustus transformed Judea into a Roman province governed by a simple procurator.

First Jewish War

Even if they were disconcerted by the monotheistic beliefs of the inhabitants, the Romans left them free to organize themselves as they saw fit under the authority of their religious tribunal, the Sanhedrin. But the Jews do not fail to quarrel and divide over the course of action to take towards the occupier.

The high priests and the party of the Pharisees accommodated themselves to the foreign occupation while in popular circles, the sect of the Zealots called for resistance and wanted to hasten the realization of divine promises.

The Zealots started a violent revolt in August 66. They massacred the high priests and captured Jerusalem. But the Romans, under the leadership of General Vespasian, led the reconquest with determination.

Vespasian having become emperor, it fell to his son Titus to complete the siege of Jerusalem. This was no small feat as the city's population was already around 80,000 at that time. Titus has no particular animosity towards the inhabitants of the city, especially since his mistress, Berenice, is none other than Herod's granddaughter. The general in chief of his armies, Tiberius Julius Alexander, nephew of the philosopher Philo of Alexandria, was also Jewish.

The inhabitants were deported as slaves while the Temple was completely destroyed (with the exception of part of the esplanade and a section of the surrounding wall, the West Wall, future "Wailing Wall").

In the process, the victory over the Jews was exploited in the imperial capital, in order to cement the legitimacy of the young Flavian dynasty, in power since 69. In addition to the Colosseum, the defeat of the Judeans was commemorated by the construction of the temple of the Peace and the construction of several triumphal arches. Still visible today, the Arch of Titus contains a bas-relief representing the triumphal procession celebrated in 71 by Vespasian and Titus. In particular, we see several objects of

worship taken from the Temple of Jerusalem, including a menorah or seven-branched candlestick.

The cryptomnesia of history

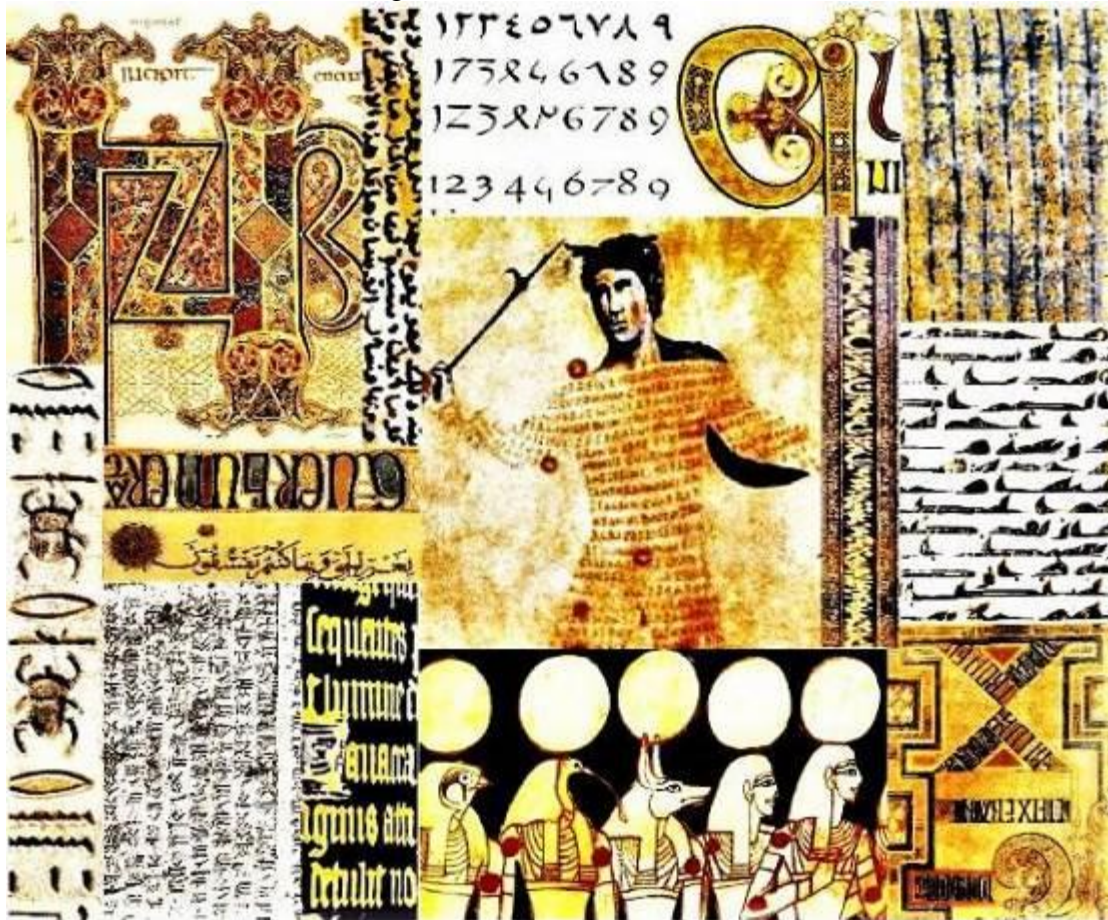
Thus the "official" history that we have been taught for more than two millennia is an immense deception, a rewriting of ancient texts proving the existence of a fictitious prophet for the benefit of a millenarian religion of universal domination over profit from a royal political theocracy.

Thus Genesis presents itself both as a theological story with a political aim with a view to the establishment of a Hebrew theocracy. In 1983, the specialist John van Seters in *In Search of History*, cited by Ségol, demonstrated that the biblical texts were probably conceived from a rich oral tradition of storytelling, from disparate stories of several characters from several peoples, from legends, myths and folklore which were subsequently collected, ordered and finally chronologically structured forming a highly unified work. Van Seters bases his demonstration on the example of the Greek Herodotus (c. 484-420) considered the "father of history", the first historian whose writings have reached us intact. His masterpiece *Histories* offers a significant amount of information on the wars between Greeks and Persians, on the habits and customs of daily life, on religious beliefs, public institutions, food and dress codes, in short Herodotus draws up a descriptive framework, a way of telling that the Yahwist of the Bible surely also applied to his work. This is the case with the great texts of Humanity such as the Indian Upanisads, the Mesopotamian Gilgamesh, the Iranian Gathas, the Old and New Testaments, the Torah, the Koran; all part of a poetic vision or rather a romanticized conception of history, a type of docu-fiction aiming to establish a true theology of domination. This point of view is today recognized and adopted by several specialists.

Long before Egyptian hieroglyphs and Sumerian writing, long before the Bible and long before the first philosophical writings of ancient Greece, the word of the story, the poetry of the songs were the oral stories of a sacred story, guardians of human memory. The story rubs shoulders with epic, dramatic, religious, mythical, poetic, theatrical and romantic discourse. This is the undeniable strength of the story. The story is from all time and is transmitted from generation to generation like a legacy, a tradition which does not tolerate any other interpretation, especially not that of "philosophical truth". Man has always crowned the narrative with illusion which creates meaning and consensus to the detriment of reality. Because the man is above all a poet. He likes to invent worlds made up of fantasies, dreams, utopias, worlds inhabited by strange, passionate, often monstrous characters, interchangeable universes in tune with the latest scientific knowledge and the advancement of knowledge. (Hentsch, Tell and Die, 2002)

All these illustrious writers, inspired by prophets like Abraham, Moses, Jesus, Zarathustra, Mohammed, Buddha, all wrote an immense saga with their heart and their intuition giving it an astonishing force of penetration. These are catch-all texts bringing together all the legends and rituals since prehistory and written in a flamboyant style using exasperated images in colors that are sometimes violent, sometimes sensual, recounting the tense, warlike, murderous relationships between men and their possible pacification. , it is the cry of human distress in the face of

distant liberation. These biblical or other writers have truly resurrected the past by highlighting selected significant facts which in turn become symbols, "renovated" myths, updated within a territory, a geographical framework giving the true impression of a whole era. This is how the entire fantastic story of the man who moves us and makes us dream unfolds before our eyes, like an animated dream. Is it true? Is this wrong? No one will know for sure, but if we want to step outside of history for a moment, we must recognize that we are in the presence of humanity's greatest works of literary art. Who says works of art, says artists, says men. But like all men, these writers cannot ignore their torments.



It is the cryptomnesia stratagem of the Yahwists, the evangelists, the Koranists which is brought to light but much more: an irresistible propensity to attribute to ourselves the authorship and even the originality of writings which are not ours.

“History is only the evolution of the idea of God in humanity.” (Esquinos)

Its story begins with the Cave Bear, the powerful God of Prehistory. Then confiscation of the shamans' bear by Neolithic Mesopotamian priests who invented a now celestial God Marduk under the influence of astronomers. New confiscation this time by the Hebrew tribes who transformed Marduk into Yahweh the one God. The Egyptian theology towards Aten, sun god which emerges from the period of Akhetanon "son of god" on earth, is of such symbolic power: unique god, son of god, cosmopolitan, quasi-universal cities, forgiveness of barbaric peoples and love for one another, that it necessarily attracted the "envious" look of its immediate neighbors: the Jews first, Yahweh becomes the Master of Enlightenment, the prophet of the Essenes

who gives birth to Jesus the Christian prophet and the Muslims with Allah and their prophet Muhammad subsequently.

All the foundations of the revealed monotheistic religions are therefore put in place and it is Judaism which will be the first to welcome them into its fold and Christianity and Islam will follow. Yahweh and Allah perpetuate Egyptian monotheism. Furthermore, the Gospels seem in several points of view to be exact copies of the famous Iranian Gathas, facts recognized by numerous exegetes. The transmission of theological knowledge from the Gâthas to the Gospels will pass through the writings of the Essene Jews and will be symbolized by the presence of the famous Iranian wise men at the birth of Christ, thus marking the spiritual filiation between Jesus and Mithras, the Iranian Savior.

From the Iranian magi, the scribes of the Bible will of course remember the Devil, our Satan. But oddly enough, Satan is a familiar of God and part of the Heavenly Council. Even more, Satan is the instrument of divine wills which want to test the virtues of Adam, Eve and later Jacob. Satan is far from being the fallen angel, the enemy of God but rather a servant of his will like the book of Isaiah where "God sent an evil spirit to sow discord between him and the inhabitants of Shechem... "

Thus the demonic services carry out the vengeance of God, that is to say that God, in the Old Testament, is both Good and Evil and the Devil never appears there as a sworn enemy of God. So is Satan evil? No, in the Old Testament, it represents suffering desired by the will of God. Until the 3rd or 2nd century BCE, as disconcerting as it may seem, the Devil as representative of absolute Evil is absent from the Bible and from primitive Judaism. The truly demonic Devil of Iranian inspiration as "the Prince of this world" who becomes absolute Evil and enemy of God is the work of Zoroaster taken up by the Essenes and the evangelists of the New Testament.

The different levels of interpretation tell us that evil would historically be the result of a transgression of an already established order. The transition from the vegetarian arboreal to the carnivorous hunter of the Paleolithic marks the transgression of the matriarchal "terrestrial paradise" as the dominant code by the patriarchy of the horde. The activity of hunting and the creation of tools and weapons correspond to periods of phenomenal expansion of the brain. The progressive arrival of consciousness makes man capable of recognizing responsibility for his actions (Kant) and evil then becomes associated with the guilt felt in the act of killing the deified animal, which is in line with Freud's psychoanalytic position. concerning the sin of Adam and Eve and the onset of neurosis.

The act of transgression against God produces sin theologically, psychologically produces anguish and politically revolt. The world is now split. Cain's fratricide against Abel marks the transgression of the moral code of brotherhood, marks the break between agrarian and urban civilization and pastoral life, sedentary life replacing the golden age of nomadism. The transition from agricultural society to more structured peasant society marks the appearance of chiefdoms, a model of societies led by a chief surrounded by dignitaries, priests and clan leaders. All this contributes to accelerating the process of division between families, tribes, ethnic groups.

Man is guilty of a choice of freedom through transgression, his punishment will be anguish and evil is one of the consequences of his act. The man lost in a forbidding nature, forced to earn his livelihood by the sweat of his brow, tormented by fear, can only find "peace of the soul" in faith, the only one capable of restoring order.

Fortunately the Christian savior, Jesus? You say! Jesus never existed. Not only do the Dead Sea Scrolls confirm this, but the greatest historian of the time Pliny the Younger never wrote anything about the life of a prophet named Jesus.

Still two centuries after the supposed crucifixion of Christ; that is to say at the time when the Evangelists wrote its history, a pure fiction. But there is much more. Indeed, the Bible, the New Testament and the Koran form a summary of four millennia of plagiarism.

All these illustrious writers, inspired by prophets like Abraham, Moses, Jesus, Zarathustra, Mohammed, Buddha, all wrote an immense saga with their heart and their intuition giving it an astonishing force of penetration. These are catch-all texts bringing together all the legends and rituals since prehistory and written in a flamboyant style using exasperated images in colors that are sometimes violent, sometimes sensual, recounting the tense, warlike, murderous relationships between men and their possible pacification. , it is the cry of human distress in the face of distant liberation. These biblical or other writers have truly resurrected the past by highlighting selected significant facts which in turn become symbols, "renovated" myths, updated within a territory, a geographical framework giving the true impression of a whole era. This is how the entire fantastic story of the man who moves us and makes us dream unfolds before our eyes, like an animated dream. Is it true? Is this wrong? No one will know for sure, but if we want to step outside of history for a moment, we must recognize that we are in the presence of humanity's greatest works of literary art. Who says works of art, says artists, says men. But like all men, these writers cannot ignore their torments.

Ancient oriental religions all have in common celestial gods descended to Earth: the "Sôtêr" like Marduk, Osiris, Ahura Mazda, Isis, Horus, Adonis, Ishtar, Serapis, Cybele, Demeter Prometheus and of course Mithra and Christ : a divine son dying for Humanity is known in all regions of the Near and Middle East. The cult of Soter, that is to say the savior, was born in Mesopotamia. The death of Marduk was celebrated between March fifteenth and twentieth . His passion was recounted in his gospel: captured by his enemies, he was taken to a mountain and after putting a crown of acanthus leaves on his head, he was put on trial which ended with his being sentenced to death. His enemies, to be sure that he was really dead, pierced him with a spear.

The same scenario was subsequently taken up by all messianic religions where a god was each time killed by men after having suffered a Passion. Three days after his death, he descended into the underworld to show that he was the master of death, then he rose again to return to the world of the gods. Each sect established a gospel which recounted the life and sermons of the savior descended to Earth to die, resurrect and transmit the virtue of resurrection to men who could therefore access eternal life in a paradise after their death. The system spread quickly in Iran, Persia, Syria, throughout

the Middle East and especially in Greece where it was encouraged by Alexander the Great who also declared himself savior of the human race.

The one who would become the great Mesopotamian king Sargon I who founded the kingdom of Akkad was found at his birth abandoned in a basket floating on the Euphrates and would be raised by the gardener Akkis and then become the cupbearer of King Kis. This story will be repeated in the Old Testament for Moses. The authors of the Old Testament got caught "with their fingers in the jam ": they copied the legend of King Sargon in detail, specifying that the cradle was caulked with bitumen to make it waterproof. Bitumen (crude oil) is a very common material in Mesopotamia in the country of King Sargon. It is completely unknown in Egypt. "Sargon of Akkad: Abandoned by his mother in a caulked reed basket which is entrusted to the river, the newborn is taken in and adopted by a gardener. The favor of the goddess Ishtar makes him more of a cupbearer at the court of Kish than a prince."

Biblical cryptomnesia

According to Eliade, Moses would also have known, later, under the Ramses, the return of polytheism, the idolatrous cults of animals, the "sacred" prostitution of both sexes, so many profanations that this son of Abraham, prophet of God, could not accept. Israel. We know the rest: the prophet's intolerance towards the pagan golden calf and intransigence towards all representations of living beings. In the book of Deuteronomy, chapters 32-34 tell that Moses, to calm Yahweh, a jealous and angry God, had three thousand Jews tempted by the idolatry of the golden calf killed, thus contravening the Covenant.

The story of the divine tablets brought from the mountain was borrowed from the Babylonian god Nemo, The ten commandments from the Babylonian code of Hammurabi, the birth in the basket from the Akkadian king Sargon I. The Esther of the Book of Esther comes from the Egyptian goddess Ishtar. In October 2002, the Vatican recognized (among other things) that the Ten Commandments were never dictated by God to Moses.

Writing of the Egyptian papyrus "Amen-em-ope" in which the authors of the Old Testament were inspired or copied entire passages as in: Gen XVII.5, XLII.23, XIX.14, XXV.25, Deut , Judges, Samuel, Kings, Job, Psalms, Prov, Eccl, Jérém,... The mystery of Adam's rib is also "borrowed" from the Sumerian poem "Enki and Ninhursag ": this is where the evil is of Enki.

The coming of Abraham to Egypt coincides with the first intermediate period, therefore the end of the pyramid period. It is remarkable to note the extent to which the ideas of individual conscience and humanitarian principles existed in these two countries: Mesopotamia and Ancient Egypt as well as the notion of spiritual rebirth and therefore life after death. Strange also that the founder of the Hebrew people received this message which speaks of a universal posterity as numerous as the stars of the sky and which concerns "all the nations of the Earth". Basically Abraham continues and extends the doctrine of IMHOTEP.

The myth of the flood was born among the Sumerians, taken up by the Babylonians: God warned Utnapishtim and advised him to build a boat to save a certain number of

animals. Then comes torrential rain for seven days, then the boat lands on Mount Nishir. Utnapishtim releases a dove and, shortly after, a swallow, but the birds return. Finally he releases a crow which never returns. The Indian Veda takes up the myth, then the Greeks and Christians who copy this legend into the Bible.

Judaism draws its sources from the Bible. It is a set of books which relate the alliance concluded between the one God and the Hebrews, according to the announcement made to Abraham and confirmed to Moses. Judaism draws its sources from the Bible. The word derives from the Greek *biblion* which originally designated any book. It comes from the name of Byblos, a Phoenician city specializing in the papyrus trade (from which we get the word paper) and famous in Antiquity for its artisan bookbinders. These books were written by Jewish scribes or scholars between 500 and 150 BC. They include epics, royal annals, mythological stories, poems, prayers formulated by prophets as well as legal texts.

The editors used compilations of ancient texts, records from various origins and periods, but probably not much earlier than the 7th or 8th century BC. Most of the events recorded in the Bible are believed to have taken place in the 2nd millennium BC. AD unless they are lost in the mists of time.



It all began with Josiah, the most unknown of the great Hebrew kings. So it all begins with the renovation work on the temple of Solomon where the high priest Hilqiyahu is said to have found "a 'Book of the Law' in the House of the Lord". After hearing his secretary read this text to him, King Josiah had a revelation. Understanding that Yahweh is very unhappy with the way in which he is venerated in the kingdom, Josiah would have torn his clothes, and he would have decided to do everything to appease the divine fury. "Based on this famous "Book of the Law", "miraculously" discovered in Jerusalem, the king launched into a terrible eradication

campaign targeting any trace of foreign worship on his lands, including in the ancestral high places campaigns"

After installing Yahweh - and him alone - in the temple of Jerusalem, Josiah continued his revolution in the rest of the kingdom. He forbade the burning of incense to Baal and the sacrificing of children to the god Molech (who may have been nothing more than a manifestation of the god of Israel to whom human sacrifices were offered). He had the sacred poles, symbols of the goddess Asherah (a female deity who was frequently associated with Yahweh), cut down. He had the priests of foreign "false gods" sacrificed on their altars, before defiling the places dedicated to Astarte (a Phoenician goddess who rode on horseback and protected the sovereign).

It lays down the fundamental principles of biblical monotheism, which boil down to the exclusive worship of a single God in a single place (that of Yahweh in Jerusalem), to the national observance of the main holidays of the Jewish year (such as Passover and the Tabernacles), and he finally adds a series of various regulations." Thus, if we still celebrate the Easter festival today, it is as much to Moses (if indeed this character really existed) as to Josiah (whose historical existence is not in dispute) that we must.

Given the importance of the religious revolution which is taking shape, the role and content of the famous "book" arouses much speculation. Because we have had this book before our eyes for more than two thousand years. "It is clearly "Deuteronomy", the fifth book of the "Old Testament", and the last of the "Torah." Finally, the book found in the temple was not the version that we read today 'today in the Bible, but it was a first version of this text.'

The kingdom of Judah then experienced a "great boom", as evidenced by the development of writing, but not only that. The revolution is first and foremost demographic. "Around 720-700, the population of the kingdom of Judah exploded." This influx of population (migrants? refugees?) will profoundly change the kingdom, and the Davidic kings (Josiah like his father Amôn were descended from King David) had to face this development. They have visibly strengthened their power, starting by extending their control over cults. The state administration also expanded, and with it, writing took hold even in the countryside.

It is impossible to understand Josiah without taking into account these changes, which he readily attributes to the influence of the Assyrians: the conquerors had in fact controlled the region in the decades preceding the accession of King Josiah. The Assyrian century is the real starting point of the reforms. And Josiah is only the second step in the process, although it is the most meaningful.

Although they conquered an empire which extended from present-day Iran to Egypt, the Assyrians were not invulnerable. At the time of King Josiah, the empire found itself weakened. Their withdrawal from the region must have created, in the eyes of the Judeans, a situation that resembled a long-awaited miracle. A century of foreign domination was coming to an end, and Egypt, the region's other superpower, seemed to be most concerned with the coastal area, sparing the small mountain kingdom of Judah.

This geostrategic development must have awakened the ambitions of King Josiah. It was probably at this moment that the dream of a great Israel emerged, for the first time, in the minds of the king and his entourage, who suddenly saw the possibility of expanding their territory.

To the north of the kingdom of Josiah there are indeed “cousin” lands. A few decades earlier, this region called the territory of Benjamin belonged to the kingdom of Israel. According to the biblical account, Israel and Judah separated after the death of Solomon, perhaps around 933. There followed two centuries of independent and very unequal development of the two kingdoms, until Israel was invaded by the Assyrians between 732 and 722 BC, while its hinterland, poorer and less populated, the kingdom of Judah, escaped this catastrophe.

Fortunately for the Judeans, the wheel turns. So much so that a century later, King Josiah could think of (re)conquering the Israeli territories lost from 732. The implementation of such an ambitious plan must have required energetic and convincing propaganda. The people had to be prepared for the great battle that awaited them. The result of this communication operation will be the famous book found in the temple of Jerusalem.

This first "Deuteronomy" with the book of Joshua was to play the role of an "epic saga capable of expressing the passion of the resurgent dreams of Judah. Its authors therefore collected and recast some of the most precious traditions of Israel. They combined the stories of the patriarchs Abraham, Isaac and Jacob, placing them in a context resembling that of the 7th century" (they, for example, made camels appear, an anachronism which betrays them) . And they focused on Moses who resisted "an authoritarian pharaoh whose empire resembled like two drops of water, in its geographical details, that of Psammetichus I, the menacing sovereign who reigned over Egypt in the 'time of King Josiah.'

Compilers of ancient traditions, the authors of this first “Deuteronomy” also added a new chapter to the saga, an episode that they invented from scratch. It is "The Book of Joshua", which recounts the military conquest of Canaan, and the battle of Jericho, where the people of Israel circle the besieged city seven times carrying the Ark of the Covenant, waiting May God strike down the enemy walls.

This militaristic god who accompanies his people in conflicts, and who miraculously introduces himself into the opposing camp to kill enemies, looks very much like an attempt to transpose to the people of Israel the impressive divine figures which are traditionally conveyed by the Assyrian ideology and iconography.

In the 7th century BCE, of the two Hebrew kingdoms (Israel in the north with Samaria and Judah in the south with Jerusalem), only the kingdom of Jud remained; The Kingdom of Israel was destroyed by the powerful Assyrian Empire in the 8th century. Following the revolt of King Hosea, vassal of the Assyrians, Samaria was taken and destroyed in 722, thousands of Samaritans were deported, replaced in part by the arrival of other peoples also deported, thus disappearing a powerful kingdom of the Levant incorporated into the Assyrian empire.

The southern kingdom, Judah, much weaker, less organized, less populated, will survive another 120 years until 587. With few exceptions, the policy of the kingdom of Judah consisted of recognizing itself as a vassal of the Assyrians (payment of tribute annual) so as not to disappear like Israel. This insertion into the immense Assyrian empire and the arrival of “qualified” refugees from the northern kingdom ensured great prosperity for Judah throughout the 7th century.

There was a feeling of common culture, of common ideology, between the two kingdoms. As in all the small kingdoms of the Levant, we find three major principles which structure this ideology:

- * a national god: here Yahweh

- * the practice of holy war (herem) in the name of this god

- * a contractual posture between the people and the divinity: fidelity provides protection, infidelity leads to punishment. The god must be operational, on the political and military levels, on the other hand, a defeat is interpreted as the desire of this same national divinity to punish his people.

Most of Josiah's action is in the area of domestic politics. This certainly concerns religion, but religion is at the time the ideological expression of politics through the promulgation of a Law for the kingdom: it is the promulgation of Deuteronomy. To announce what makes it new, in the Bible, it is presented as if it were a discovery. This expedient gives the weight of tradition to a novelty, which, without it, would have no legitimacy. Here we have one of the major mechanisms of biblical cryptomnesic writing.

This reform of Josiah therefore seems to be the primitive version of Deuteronomy where Moses gives the people a "second law" according to the Greek meaning of "deuteronomia". The Deuteronomists who composed this text at the court of Josiah imagine themselves as Moses' spokesperson (what he would have said to Josiah if he were alive then): a classic palimpsest phenomenon.

The emphasis is placed on Moses, the great liberating figure from the Egyptian yoke, the strong point of the book of Exodus moves from the theophany of Sinai to the giving of the law (Torah). This is the introduction to the famous Ten Commandments. The editors also add Joshua's conquest of the promised land to encourage Josiah's conquest of the northern lands. Moreover, the holy war style with destruction of places of worship, in reality at the time of King Josiah, is found as is in the story relating to Joshua. It's always this same process of backdating in order to reinforce legitimacy.

Armed with this new text, the king sent word to all the elders of Judah and Jerusalem to gather near him. Then he went up to the house of the Lord, having with him all the men of Judah and all the inhabitants of Jerusalem: the priests, the prophets and all the people, both small and great. He read to them all the words of the book of the covenant found in the House of the Lord. Standing on the platform, the king concludes before the Lord the covenant which obliges one to follow the Lord, to keep his commandments, his stipulations and his decrees with all his heart and with all his

being by fulfilling the words of this covenant which are written in this book. All the people committed themselves to the alliance.

Thus, the pact (covenant says the text) made between the national god Yahweh and his people, on the initiative of king Josiah, king of Judah, presents itself as a political pact; religion in the service of the State. This action, of a politico-religious nature, could only be carried out at this moment of decline of Assyria. Josiah replaces the dependence and loyalty due to the Assyrian emperor, with an accepted dependence and loyalty in favor of the divine lord Yahweh, new suzerain of the State of Judah.

Make no mistake, these very important reforms of Josiah did not introduce monotheism, a revolution which would only appear at the end of the Exile and in the Persian era, but constituted a phase important in the installation of a monolatry. For nearly a thousand years, kings commissioned stories that extolled their own glory and that of their regime. At that time, scribes could without problem work on texts, which once again did not yet have the status of Scripture, and therefore sacred texts.

The rewriting of the stories of reigns of the kings of the south and the north is now done according to a precise criterion: that of fidelity to Yahweh, national god. The kings are classified, so we should not be surprised to read that only the sovereigns of the south, descendants of David are legitimate, most of those of the north are treated very badly. Josiah is of course presented as the new Moses, greater than David. A clear sign of writing under his reign! We can also legitimately ask the question at this time of a writing inventing a unified monarchy under David and Solomon!

The near-homonymy between the names of Josiah and Joshua has alerted attentive readers of the Bible. Just like the description of the territory to be conquered, which is precisely that targeted by the king of Judah. Some scholars see Joshua as a thinly disguised Josiah. He could be a figure not historical, but literary, who would serve as a mirror to the king. And which would have been placed there to show the people that what has been accomplished in the past can be achieved again.

“Threatened in their existence by powerful empires in the 8th and 6th centuries, the Hebrews of the kingdom of Judah wrote down their traditions (first books of the Bible).

The expression "put their traditions in writing" may suggest that they pre-exist, perhaps orally, and that it is enough to put them in writing. Now, as we have seen, under Josiah it is a creative act. The few pre-existing texts are heavily revised and corrected to incorporate the great novelty of the promulgation of the law, namely, the heart of Deuteronomy.

In the end, this little forgotten king reveals himself as the person through whom the Bible was transmitted to us, but also as the inspiration for certain totally invented chapters and/or a rewriting of legends, laws, legends both Assyrian and Egyptian. . It is accepted today that all the great civilizations of this era considered religious texts as writings for both internal and external political purposes.

Essene Cryptomnesia

The Dead Sea Scrolls are so called because they were discovered near Qumran, a place called Secacah in ancient times, in an arid and dry region, northwest of the Dead Sea.



The "Cave of Horror" is one of a series of eight caves in the Naḥal Hever canyon, which were used as places of refuge during the Jewish revolt against Rome (132-135) in the era of the Emperor Hadrian. The revolt was led by Shimon bar Kokhba (or Simon bar Kosebah, as he is also known in ancient sources), who was considered by his followers to be the Messiah.

The nickname Cave of Horrors¹ was given to the cave because of a large number of skeletons, including the skeletons of children, that were found inside. Along with the skeletons were personal documents, a fragmentary copy of a prayer written in Hebrew, and the scroll to which these fragments belong, hidden deep in the cave.

The cave has been known to archaeologists since 1953, but it was not until 1961 that it was excavated by a team led by Israeli archaeologist Yohanan Aharoni. The new fragments were found as part of a larger project to search for new manuscripts, led by the Israel Antiquities Authority (IAA).

Researchers who looked at the Qumran documents quickly understood that they were manuscripts from the 1st century BCE, just before the birth of Christ. Most relate to the daily life of local communities. But one hundred and fifty are copies of the biblical text.

Ancient Hebrew writings were first translated into Greek for the benefit of Greek-speaking Jews who had begun to lose contact with their Hebrew roots. Ancient

sources, such as the Letter of Aristaeus, indicate that the work of translating the Scriptures into Greek probably began in Egypt, around 200 years before Christ.

As its name suggests, "the scroll of the minor Greek prophets", the scroll is a copy of the Greek translation of the biblical minor prophets, containing portions of the books of Jonah, Micah, Nahum, Habakkuk, Zephaniah and Zechariah. The "minor prophets" or "the twelve" usually describe the books from Hosea to Malachi in the Hebrew Bible and the Christian Old Testament.

All the books of the Hebrew Bible except those of Ester and Naomi are represented in the Qumran scrolls, in one or more copies. Remarkable fact: the texts are sometimes identical to the so-called "Aleppo" version, which was written in Tiberias much later, in the 10th century AD; in other passages they conform to earlier versions of the sacred text, such as the Septuagint, written in Alexandria between 301 and 150 BC.

Another important theme of Zoroastrianism is the promise of eternal life after death, where souls will be divided when crossing the "Bridge of Chinvat", and end up either in Heaven, Hell or Purgatory. The notion of resurrection exists, it will occur at the end of time with the advent of the "Saoshyant" (the Apocalypse) which will restore justice through a regeneration of the world. Thus the connection between Mazdaism, Judaism, Christianity and Islam is obvious.

History is impossible if it is not openly admitted that there are several measures of sincerity. Faith knows no other law than the interest of what it believes to be true. The goal she pursues being absolutely holy for her, she has no scruples about invoking bad arguments for her thesis, when the good ones do not succeed. If a given proof is not solid, so many others are!... If a given prodigy is not real, so many others have been!... How many pious men, convinced of the truth of their religion, sought to triumph over the obstinacy of men by means whose weakness they clearly saw! How many stigmatized people, convulsionaries, convent possessors, were led by the influence of the world in which they lived and by their own belief in feigned acts, either to avoid remaining below others, or to support the cause in danger ! All great things are done by the people; However, we only lead the people by lending ourselves to their ideas. The philosopher who, knowing this, isolates himself and withdraws into his nobility is highly commendable. But he who takes humanity with its illusions and seeks to act on it and with it cannot be blamed. Caesar knew very well that he was not the son of Venus; France would not be what it is if we had not believed for a thousand years in the holy ampulla of Reims. It is easy for us, helpless as we are, to call this a lie, and, proud of our timid honesty, to mistreat the heroes who accepted the struggle of life under other conditions. When we have done with our scruples what they did with their lies, we will have the right to be severe towards them. At least we must profoundly distinguish societies like ours, where everything happens in the broad daylight of reflection, from naive and credulous societies, where the beliefs that have dominated the centuries were born. There is no great foundation that is not based on a legend. The only culprit in such a case is humanity, which wants to be deceived.

The Punic Wars

Chronology of the Punic Wars

264 to 241 BC. BC: first Punic war

241 to 238 BC. BC: war of the mercenaries

219 to 202 BC. BC: second Punic war,

149 to 146 BC. BC: Third Punic War

Rome and Carthage became veritable superpowers on either side of the Mediterranean, and it was therefore inevitable that they would clash. This is what happened during the three Punic Wars, so called because the Romans used the Latin term *Punicus* to designate the Phoenician ancestry of the Carthaginians, wars which began in 264 BC and ended with the destruction of Carthage in 146 BC. The First and Second Punic Wars saw Rome take control of Sicily, Spain and much of the western Mediterranean. The Third Punic War broke out in 149 BCE, when Carthage launched a disastrous invasion of the kingdom of Numidia, in present-day Algeria. In 149 BC, in response to this war, a huge Roman army under the command of Scipio Aemilianus landed in Africa and began to besiege the city. Initially, the Carthaginians tried to make peace with the Romans who announced to them a series of difficult conditions to fulfill. Rome first demanded hostages and the surrender of all the city's weapons. Once all these demands were met, Rome ordered the city to be demolished and built further inland. At this point, with their backs against the wall, the Carthaginians had little choice but to fight.

The First Punic War (264 to 241 BC)

For more than a century, between 264 and 146 BC, two Mediterranean cities, both promised a great destiny, Rome and Carthage, will clash ruthlessly:

- Carthage, defeated three times, did not survive these so-called Punic wars, another name given to the inhabitants of the city.
- Rome, for its part, emerged transformed. From a simple Italian city, it will become an empire with a universal vocation.

The irruption of Campanian mercenaries in Sicily is at the origin of the first Punic war. The mercenaries having taken Messina, an ally of Carthage, were attacked in turn in 264 BC. BC by the tyrant Hieron of Syracuse, also an ally of Carthage. They call on Rome for their help.

The Romans, who had good experience in land warfare, were victorious in Sicily, at Mules and Ecnome. They attempted a landing in Africa, near Carthage, with 40,000 men under the command of consul Atilius Regulus.

But the Roman fleet was destroyed near Sicily, while in Africa, Atilius Regulus was beaten and taken prisoner by Carthaginian mercenaries under the command of the Spartan Xanthippus.

The Romans understand that, to win, they must defeat the sea power of Carthage. As they had no experience of the sea, they first built quinqueremes based on the model of Carthaginian ships with five rows of oars.



Hannibal

At the initiative of the consul Duilius, they renounced the technique of ramming and invented the boarding “raven”. It is a flying bridge that attaches to the enemy ship and allows you to reproduce an infantry fight at sea.

In 242, war resumed in Sicily against the Carthaginian general Hamilcar Barca. The following year, taking advantage of their naval research, the Romans defeated the Carthaginian fleet off the Aegate Islands. As a result, General Hamilcar Barca finds himself trapped in Sicily and must accept peace.

Rome thus emerges victorious from this first war and Carthage pays it a robust indemnity and cedes Sicily to it. The island becomes the first province of what will become the Roman Empire.

As soon as the war ends, Hamilcar must rush back to Carthage to fight an uprising of mercenaries. This “inexpiable war” lasted more than 3 years. It ended with the extermination of 40,000 mercenaries in the Ax parade, south of Carthage...

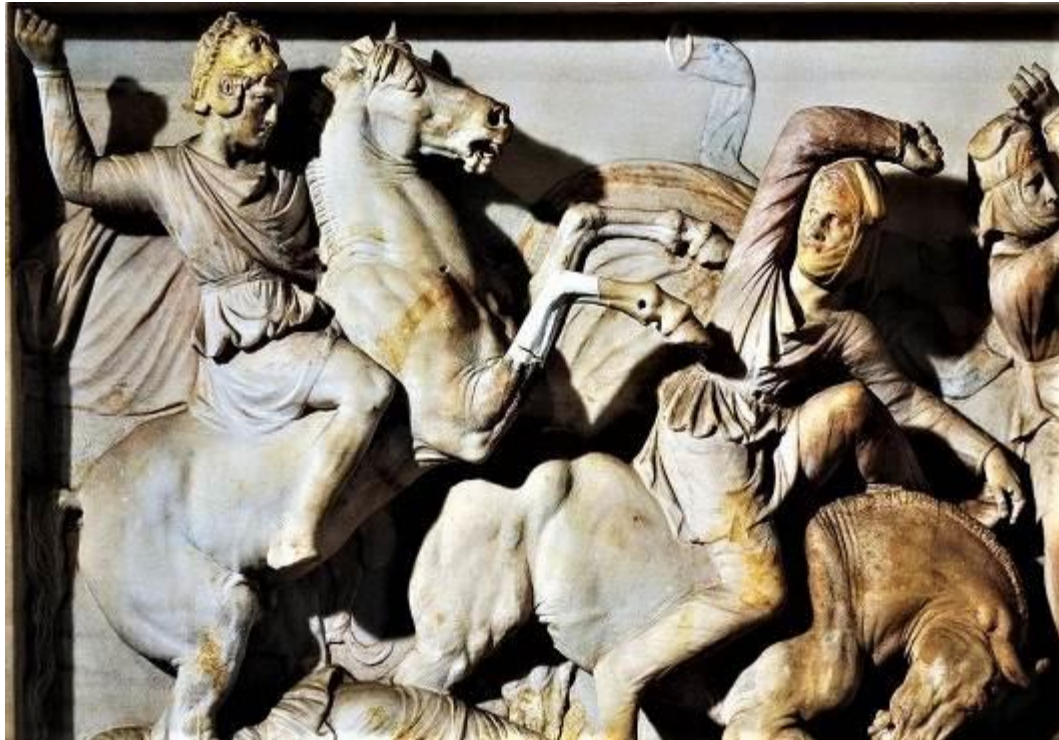
A second Punic war followed (219 to 202 BC) at the initiative of Hannibal, son of Hamilcar.

The political genius of Alexander the Great, inventor of globalism

Racial fusions, integration of defeated officers into his army, adoption of traditions from conquered countries, construction of strategic cities on both sides of his empire,

flair for financial as well as prestigious advantages... It is also thanks to his strategic cunning that the conqueror built his empire, from Albania to Pakistan, and from Egypt to Uzbekistan.

Born in 356 BC to King Philip II and his fourth wife, Olympias, he received from his father an impeccable education and a kingdom, Macedonia, strengthened. In a climate of persistent rivalries within his family and within the kingdom, he offered a rapid demonstration of force after his accession to the throne in 336; he executed brothers, cousins, nobles and local leaders who could obstruct him, in addition to destroying cities, such as Thebes.



To feed his military's thirst for money and rally the nobility and tribes of the Balkans, he attacked the imposing Persian Empire, weakened by its geographical extent (from Turkey to present-day Pakistan) and the weakness of his army. This is the beginning of the long march in the East, from 334 to 331, at which time he defeats his main rival, Prince Darius III.

Satellites and alliances

Pragmatic, he founded Alexandria, which allowed him to seize Syria, Turkey, then Egypt. He draws inspiration from his father by building, here and there in the coveted territories, cities which allow him to anchor his power and install his troops.

Instead of crushing defeated peoples, it co-opts them in order to avoid insurrections. He offers the Persian elite intermarriage and positions in the state administration, he integrates part of the Persian royal ceremonial into his own, in addition to marrying an Iranian woman, Roxane himself.

He will now act towards the Persians as a Persian king, while continuing to act as a Macedonian king towards the Macedonians. He becomes a sort of chameleon. For example, in Egypt, following his occupation of the country, he set out alone towards

the oasis of Siwa, in the western desert, where there is a famous Egyptian temple dedicated to Ammon. The oracle welcomes him as “son of the god Ammon”.

The conqueror is therefore represented with, on either side of his head, two ram's horns, symbols of the god Ammon. Also during the conquest of Babylon, he adopted the customs of the Persians in order to make them allies, he adopted the Persian way of dressing, he paid homage to the Babylonian gods precisely because he had the deep conviction and sincere that the cohabitation of cultures is the only guarantee of lasting peace.



Greek coin with the profile of Alexander, decorated with the ram horns of the god Ammon

Alexander the Great is first known as a remarkable war leader, capable of reacting with vigor and intelligence in the face of the Persian enemy, despite obvious numerical inferiority. He repeatedly proves his courage and bravery, as shown for example in the battle of Issus in -333 where he charges at the head of his cavalry, crossing the Persian ranks until even causing Darius to flee.

The fact that he spares Darius' family, that he returns to Babylon as a victor are episodes which constitute the legend of a conqueror, but also that of a man capable of understanding and compromise. The victory over the Persian Empire, then one of the greatest powers in the known world, then the advance to India are events which remain in history as a symbol of Greek triumph over foreign kings.

The entirely positive image that we have of Alexander throughout the centuries, namely a chivalrous ideal and a model of success in political and military matters, must however be qualified. Alexander committed brutal acts in the Persian Empire in order to establish his domination, the best known of which was perhaps the sacking of Persepolis, which led to the destruction by flame of one of the most beautiful cities in the empire. Persian. Alexander also crossed the limits of the known world, approaching the valleys of the Himalayas and stopping in India on the banks of the Hydapsus. These conquests gave Alexander an immense empire, tinged with glory

and prestige. At the height of his power in the 4th century BC, Alexander the Great ruled an empire that covered 5.2 million square kilometers, from Macedonia to India.

Alexander is compared to Achilles, the Greek hero of the Iliad that the young king was able to read several times during his education by Aristotle. He seeks personal glory on the battlefield, whether through his victories or the enormous risks he takes in battle. A “beautiful death”, that is to say the fact of falling bravely on the field of honor, is also a means of glorifying the individual.

The entirely positive image that we have of Alexander throughout the centuries, namely a chivalrous ideal and a model of success in political and military matters, must however be qualified. Alexander committed brutal acts in the Persian Empire in order to establish his domination, the best known of which was perhaps the sacking of Persepolis, which led to the destruction by flame of one of the most beautiful cities in the empire. Persian. Alexander, however, has flaws, through an angry and proud personality. The conqueror wants to continue his march forward, to the ends of the world. His companions and his soldiers are far from sharing his ambition but they can do nothing less than follow him towards Sogdiana, in Central Asia.

Under the influence of alcohol, he sometimes attacks his companions. A sedition led him to crack down on his generals, including his very old friend Parmenion, put to death on his order.

No matter, Alexander decided to continue his march towards the Indian subcontinent, to the extreme limits of the known world. He crossed in 327 BC. AD the Hindu-Kush passes then, through present-day Afghanistan, reached the Indus and crossed it the following year. Allying with the king of Taxila, he faces his rival, king Pauros. This one has a new weapon: caparisoned elephants. He is no less defeated.

The end of the Empire of Alexander the Great precipitated by suspicion and plots

In 326 BC, having reached India as far as the Hyphasis, now known as the Beas River, Alexander's men had had enough. They mutiny, forcing the king to turn back. An event which marked his reign forever. His soldiers, exhausted, this time refused for good to go any further. After three days of sulking in his tent, Alexander submitted and brought the army back to Babylon, which he intended to make the capital of his empire. It was there that he fell ill with fever after a banquet and died on June 23, 323 BC. AD at the age of 32. That day, a Babylonian astronomer wrote without emotion in his diary: “The king is dead; the clouds make it impossible to observe the sky. » His empire was divided among his generals and was dismantled forever.

The birth of Christianity

It was in this explosive context of insurrection that a young prophet traveled the banks of the Jordan exhorting the Jews to purify themselves of their sins through baptism. John the Baptist announced the imminence of the Kingdom and thousands of people came from all over Palestine, including Jesus, originally from Nazareth in Galilee. Following the baptism, Jesus withdrew into the desert where he underwent various trials, including fasting, a sort of initiatory rite and attacks from Satan.

Herod, who feared John the Baptist's influence on the crowds, had him arrested. His arrest triggered Jesus' preaching announcing the coming transfiguration of the world. Jesus was a miracle worker, healing all kinds of illnesses and relieving the possessed. Some suspected him of witchcraft. Jews were angered by Jesus' liberties with the Torah and the Romans were suspicious of the success of his preaching. To avoid accusations of sedition, Jesus used the mysterious language of the parable in his speeches. The holy history of Israel, biblical characters, images and archetypal symbols from time immemorial fueled his speeches.

Politically, Jesus represents the middle way between pro-Roman Hellenized Judaism and traditionalist Essene Judaism. Spiritually, Jesus fulfills exactly the same function assigned to Mithras in Iranian Mazdaism: the celestial intermediary between two antagonists. One thing is certain: Jesus does not share at all the Judeo-Essene ideology of holy war. But on the contrary, this does not prevent the numerous connections between the Essene writings and the New Testament, nor does it prevent us from noting the irruption of the Iranian underworld under the pen of the evangelists in the genesis of the New Testament.

Christian memory also inherits an ideology of the biblical "holy war".

"I have come to cast fire on the earth" (Luke 12:49); "I came not to bring peace, but the sword" (Matthew 10:34).

The Christian religion has been persecuted many times in its history: in the first three centuries of its expansion under the Roman Empire, until its recognition by the Emperor Constantine (313). And even the "martyrs" of the French Revolution, the civil wars of Mexico (1920-1930) and Spain (1936-1939), the far-right dictatorships in Latin America and especially Nazi totalitarianism and communism. More serious than Nero's persecutions, hundreds of thousands of Orthodox Christians - bishops, priests, monks, lay people - found their deaths in the USSR in the aftermath of the Bolshevik revolution, then in the gulags of Stalin and Khrushchev.

It is this Christianity, persecuted then triumphant, which dug the foundations of European civilization, built cathedrals, inspired universally admired masterpieces - architecture, music, painting, literature -, created schools, hospitals, mendicant and hospital orders, charitable institutions. He sent pilgrims, builders, missionaries, preachers on all the roads of the world.

But how can we explain that this religion which, from its Jewish heritage and the Gospel, draws the commandment of love of neighbor and holiness of life has so many pages of darkness and blood? Indeed, this religion which advocates equality between races, classes, castes, sexes - "There is no longer either Jew, nor Greek; neither slave, nor free man; neither man, nor woman. Because you are all one in Christ Jesus" (Paul's epistle to the Galatians) - nourished hatred of the Jew, burned heretics, served monstrous powers, sacked cities, killed men during the crusades or evangelizing and colonial conquests.

The followers of Jesus were first identified as "Christians", that is to say as a messianic movement of Judaism, before being perceived as an independent religion in

64, during the fire of Rome. Its invention is attributed to Paul, evangelist of non-Jews in the 1950s and long considered the initiator of Christian anti-Judaism.

Christianization then took advantage of the void left by the destruction of the Temple in 70 and the disappearance of Jerusalem as a holy city in 132 – a presupposition that seems to confirm the so-called “substitution” theology, with Christians then posing as the “true Israel”. However, field studies reveal that the Christian mission used the circuits of the Diaspora, which was then the golden age, and that it reached non-Jews familiar with synagogues and the Bible, which increased the category of Judaizing Christians. The organization of churches was inspired by that of synagogues, and diasporic Judaism was partly remodeled through contact with Christianity.

Locally, the two communities developed in interaction, alternating between violent hostility and the reception of Christians by the synagogues during persecutions. We identify processes of distinction rather than rupture. The question of the Jewish matrix of Christianity, posed by Marcion from the middle of the 2nd century, was settled by the integration of the Jewish Scriptures into the Christian Canon. The bishops insist on liturgical and calendar differences to better isolate the two communities, which celebrated Easter together in the East.

The persecuted religion has become...persecutory. After the death of Christ on the cross, a truncated image of the Jewish people was spread by the first Christian philosophers, called "Fathers" of the Church: the "dispersion" of the Jewish people, after the destruction of the temple in Jerusalem by Titus (60 AD), would be the sanction of the fault committed for not having recognized Jesus Christ as the Messiah announced by the prophets of Israel.

Christian cryptomnesia

The cult of Mithras, the Sun God, was in full swing in Persia. Contaminated by the notion of the original Mesopotamian Fault, Zarathustra will oppose the notion of salvation incarnated by a savior god Mithra, himself a carbon copy of Vishnu (Vishnu) the savior of the world as designated by the Vedic writings. The priests celebrated the service with bread and wine “He who swallows my flesh and swallows my blood abides in me and I abide in him (Zarduhst)”. The priest of Mithras placed honey on the tongue of the follower. His worship includes a meal and baptism.

- * He was born of a virgin on December 25.
- * He was considered a great teacher and a traveling master.
- * He was called "the Good Shepherd."
- * He was considered “the Way, the Truth and the Light.”
- * He was still considered “the Redeemer,” “the Savior,” “the Messiah.”
- * He was identified with both the Lion and the Lamb.
- * His holy day was Sunday, the "Lord's Day"
- * He had his main feast on the date that would later become Easter, corresponding to his resurrection.
- * He had 12 companions or disciples.
- * He performed miracles.
- * He was buried in a tomb.
- * After three days, he got up again.
- * His resurrection was celebrated every year.

* His religion included a eucharist or “Lord’s supper.”

The words of the Last Supper are borrowed from those of the followers of Mithras. The Church of Rome matches the birth date of Jesus Christ with the birth of Mithras, a god who was celebrated on December 25 at the winter solstice. "Natale" which will give "Christmas" in French is the Latin name of the winter solstice festival : on December 25 the sun seems to come back to life when the days lengthen again. Later, Christians would have JC born on this date to bypass the pagan celebration.

How could such a symbolic power of the unifying harmony of the animus and the anima that is Jesus become an object of division?

Because this Jesus Christ has become over the years an image, a simulacrum, a legend in the hands of the Evangelists. Not that the life of Jesus is called into question here, nor his word as a Prophet. But it is important to understand that the story written about Jesus by the Evangelists is a poeticized story.



Portraits of Jesus, from Roman times to the present FIRST ROW (from left to right): 1) Mary, the Child Jesus and a prophet, 3rd century fresco, catacombs of Rome; 2) 6th century, Sainte-Catherine monastery, Sinai Peninsula, Egypt; 3) 6th century, basilica of Saints Cosmas and Damian, Rome; 4) 13th century, Moscow. SECOND ROW: 5) 14th century, Vic Episcopal Museum, Barcelona; 6) 15th century, detail of The Last Supper, by Leonardo da Vinci, Sainte-Marie-des-Grâces church, Milan; 7) not assigned; 8) 15th - 16th century, after Fra Bartolomeo. THIRD ROW: 9) 16th century, by Andrea Previtali, Pinacoteca di Brera, Milan; 10) 16th century, attributed to Tullio Lombardo, Kimbell Art Museum, Fort Worth, Texas; 11) 16th century, by Lucas Cranach the Elder, private collection; 12) 16th century, by Cima da Conegliano, National Gallery, London. FOURTH ROW: 13) not assigned; 14) 16th century, by Ludovico Cardi (known as Le Cigoli), Metropolitan Museum of Art, New York; 15) not assigned; 16) 17th century, by Rembrandt, Gemäldegalerie, Berlin State Museums. FIFTH ROW: 17) Byzantine School, Church of the Holy Sepulchre, Jerusalem; 18) not assigned; 19) not assigned. SIXTH ROW: 20) 20th century, by Gustave van de Woestijne, Museum of Fine Arts, Ghent, Belgium;

21) Japanese mosaic, Basilica of the Annunciation, Nazareth; 22) 21st century, digital image designed by Richard Neave based on the study of the skull of a Jewish man from the 1st century.

In other words: the historical Jesus is less important than the archetypal Christ, because the human soul needs him more. Doesn't Saint Paul make the distinction between Christ "according to the flesh" and the mythical character whom he calls "the Son of God according to the Spirit". (RM1.2-3). (Lang, 1994)

It is undeniable that Genesis, the Old Testament, the Hebrew Bible are of Mesopotamian and Egyptian inspiration and that the New Testament takes up the main lines of ancient Vedism, Iranian Mazdaism and the Essene apocrypts, while Paul was inspired largely Stoic texts to edify his moral advice.

Not only did Jesus not write anything but most of the Evangelists had no direct contact with him. For them, the story of Christ must be a resurrection of the past. It is not a work of creation, a work of pure imagination. On the contrary, Evangelists must study ancient documents, sift through the legends and pagan stories of other civilizations within their reach; in short, they do not write history, they recreate it, subverting cultures.

The monotheistic sects which await the Messiah or which affirm that he has already come abound and will proliferate around the 1st 2nd and 3rd centuries: Audians, Apollinarians, Arians, Baptists, Batrachites, Borborites, Corpocratites, Donatists, Ebionites, Encratites, Enthusiasts, Essenes, Euchites, Eunomians, Hermogenians, Hydroparastates, Macedonians, Mandaeanes, Manichaeans, Marcelians, Marcionists, Masbotheans, Messalians, Montanists, Nabataeans, Nazarenes, Nazirites, Novatians, Ophites, Orphites, Papianists, Paulians, Paulinians, Pepuzites, Photinians, Phryges, Pneumotaches, Priscillanists, Sabatians, Sabeans, Saccophores, Tascodrogites, Tessaredecatites, Tetradites, Valentinians... who more or less practiced the Torah. Paul arrives and simplifies all this by only asking his disciples for interior conversion and baptism. Paul announces the coming of a timeless messiah: Christ (from the Greek "khresto": anointed and consecrated). It was a success and the "Christendom" movement quickly spread around the Mediterranean, often at the expense of other sects declared heretics.

The Master of Justice of the Essenes sect has twelve disciples, he is considered the Messiah descended from David, is persecuted, tortured and executed as a martyr for the faith and was to be resurrected. He founded a Church whose faithful await his return.

According to the writings of Qumran, the messiah Menahem, rejected by the Pharisees, was rejected and put to death by the Romans and then would have been considered resurrected by his disciples. This story will inspire, more than a century later, the authors of the New Testament.

Jesus of Nazareth appears nowhere in the Dead Sea Scrolls, the last of which were written in 68 AD.

Professor Dupont-Sommer, the first, showed the astonishing similarities between the story of the Essenes Master of Justice and Jesus Christ (later) received threats to

"redact" his version because he was in the process of bringing it to light and with from the public, unwittingly, elements showing that the story of Jesus Christ had been completely fabricated. His study focused on the "Dead Sea Scrolls" discovered in 1947 in Qumran (Sokoka) in 11 caves by a Bedouin who was looking for a hiding place for contraband goods. These contemporary manuscripts from the time of Jesus of Nazareth of the Bible (250 BC to 68 AD, well after the supposed death of Christ) were written by members of the Qumranian/Essene community. They deal with religion, justice, psalms, war stories. Most of these manuscripts are stored by Catholics at the Biblical Museum in Jerusalem (now the Rockefeller Museum). In the copies transmitted to historians, we find passages from the Old Testament. No trace of the Gospels, no mention of the apostles, of Jesus or of his resurrection! Nothing ! The Church was very slow to show the manuscripts. 54 years after the discovery of the manuscripts, the entirety, in 39 volumes, was published: some manuscripts are embarrassing: they show that the story of Jesus was inspired, among others, by the messiah Menahem, rejected by the Pharisees, and put died by the Romans in -4 BC then would have been considered resurrected by his disciples.

Dupont-Sommer notably highlights, for the first time, extremely disturbing correspondences between the biography of Jesus and that of the messianic leader who preceded him by a generation: Menahem the Essene" and for good reason...

"The Galilean Master (...) also appears, in many respects, as an astonishing reincarnation of the Master of Justice. Like this one, he preached penance, poverty, humility, love of neighbor, chastity. Like him, he was the chosen one and the Messiah of God - the redeeming messiah of the world. Like him, he was the target of the hostility of the priests. Like him, he was condemned and tortured. Like him, he founded a Church whose faithful awaited with fervor his glorious return."

The baptism that John the Baptist administers in the form of repentance of sins is indeed of Essene inspiration (Rule; VIII, 14). Jesus, just like the Essene Master of Justice, is persecuted by official Judaism and encounters hostility from Rome. In the Essene texts, we find the very constitution of the new Church and its clergy, fundamental rites such as confession and the Eucharist. But above all, the comparative study of the Essene texts and the Gospels clearly demonstrates the similarity of meaning and style in texts as important as the Sermon on the Mount and the Apocalypse according to John.

The eminent scholar RH Charles maintains that the Essene text of the Testaments of the Twelve Patriarchs (Apostles) were "a product of the school which prepared the way for the New Testament."

"The Sermon on the Mount, he clarified, reflects in several passages the spirit and goes so far as to reproduce the very sentences of our text (of the Testaments); numerous passages in the Gospels present traces of the same text, and Saint Paul seems to have used it as a vade-mecum (memory aid)... The great, eminent value of the book... resides in its moral teaching, which has achieved real immortality by influencing the thought and way of speaking of the authors of the New Testament and even those of our Lord. This moral teaching which is much higher and purer than that of the Old Testament, is nevertheless its true spiritual child and it helps it to fill the gulf that separates the morals of the Old and New Testaments."

From the Essenes borrowing, there is still more: 4Q 525: "Blessed is the man who has attained wisdom - who walks in the law of the most high - Blessed is he who speaks the truth with a pure heart - and does not slander not with his tongue... Blessed are those who seek it [wisdom] with pure hands - and who do not seek it with a deceitful heart..." copied almost identically in Matthew 5, 3-12.

4Q521 contains the mention of a unique and eschatological messiah very close to the Jesus-Messiah Christ of the first Christians: "The heavens and the Earth will give ear to his Messiah,... Over the poor, His Spirit will hover and he will restore the faithful by His power... He will free the captives, restore sight to the blind, restore strength to the oppressed... The Lord will perform wonders... He will heal the wounded and raise the dead; to the poor he will preach good news

JM Allegro, an English researcher, argued that the messianic leader of the Qumran sect, the Master of Justice, was crucified and that the New Testament account is only a mythical version borrowed second-hand from the original manuscripts of the Dead Sea.

"Jesus applied to himself the mysterious oracles of Isaiah relating to the servant of Jahweh, as the Master of Justice had done before him; this common reference to the Servant of Jahweh is extremely significant: between the two prophets , it establishes a very particular relationship of unique character" The origin of the notion of resurrection of the dead, the mention of this same miracle in manuscripts and the gospels prove that they come from a common core.

We could conclude that the manuscripts served as a source of inspiration for the Gospels which were clearly later. "The reading of the Qumran manuscripts will sow confusion among all those to whom priests or Christian apologists have made believe that the titles of Christ or Messiah attributed to Jesus find no antecedent in the apocalyptic and messianic literature of Judaism"

In 586 BC, the destruction of Jerusalem and the burning of Solomon's Temple put an end to the dynasty of Kings David. From there, 'mashia' designates the return to power of the line of David. Luke and Matthew bring Jesus down from David through Joseph. Although Jesus is a Galilean, he was born in Jerusalem. Luke and David wanted to give more weight to the Davidic messiah status granted to Jesus.

In the long term, the Qumran manuscripts show that the story of Jesus is the result of a continuous evolution associated with all the messianic stories of the past. "We must honestly acknowledge that we do not yet possess a fragment of eyewitness text of Jesus"

The writing of the Gospel of Matthew around 165 completes the story of Paul's Christ by drawing inspiration from the Master of Justice of the Essenes (died in -65), the messiah of Menahem (died in -4), Horus, of Mithras, Krishna and a bunch of legends of the time to give it a historical aspect and make it correspond, as much as possible, to the prophecies of the Old Testament.

The authors describe the star that guides the magi to respond to the prophecy like before him, Horus, Buddha, Krishna, Alexander. To give weight to their story, the Evangelists have Christ born from a virgin like Attis of Phrygia, Dionysos/Bacchus, Horus/Osiris, Krishna, Mithra, Perseus, Zarathustra, Buddha (in the Lalita Vistara) before him. The authors continue to plagiarize by making the "father" of Christ: Joseph (which means "builder") a carpenter like Krishna and Horus before him. They recover the legend (the massacre of the innocent by Herod) of the tyrant Kamsa who, in 1500 BC, had persecuted Krishna and ordered the murder of thousands of young children.

Like Krishna, Christ heals the sick, he performs miracles. Like Horus/Osiris, Mithra and the master of justice of the Essenes, he has 12 disciples. Like Buddha, he fed the masses with a small piece of bread copied from the legend of Buddha who healed the sick, feeding 500 people from a "small basket of cakes". Furthermore, Buddha's disciples, not finding a boat to cross a river, entered into a meditative trance and walked on the waters. Like Osiris/Horus he gives a sermon on the mount. Like the legend of Dionysus, he transformed water into wine at the wedding at Cana. The legend of Horus/Osiris (Egyptian god who resurrects El-Azar-us from the dead) is taken up by Christ. The traitor Judas strangely resembles the traitor Devadatta who betrayed Buddha

Buddha was crucified, suffered 3 days in hell and resurrected. He died at the age of eighty. His preachings will be the founding pillars of Buddhism which will have and still has vast success throughout the world. In the legendary biography of Buddha (Lalita Vistara) he was born to his mother: Queen Maya, who remained a virgin.

It was only under Constantine, in the 4th century, that the Church adopted the cross: an Egyptian symbol, a symbol of Mithras and Tammuz to increase the impact of the image of Christ. The Church began to represent Jesus on a T-shaped cross in the 4th century then the cross was elongated to be better seen, a support for the feet was then added then the first crosses as we know them appeared in the 5th century .

Mani, born around 240 in Baghdad, preached his doctrine, he was said to be born of a virgin, author of healings and exorcisms. He is called the Savior, the Lord. He is imprisoned, beaten to death, flayed and decapitated. But its influence of Persian Mazedism, Manichaeism and its evil god spread and contaminates emerging Christianity including Saint Augustine and Islam. The word Satan comes from Seth or Sat: main enemy of Horus in Egyptian mythology.

The Church adopted the name of Jesus Christ at the Council of Nicaea (325) and adopted the form of the bearded and haired Egyptian god Serapis. The solar aura which surrounds Christ's head is of Egyptian inspiration from the God Aten.

Cult of Horus (KRST) in Egypt was born of the virgin (Isis) on December 25 (Tybi) (winter solstice) in a cave or manger, his birth was announced by a star in the East and awaited by three wise men (Mintaka, Anilam, Alnitak). Horus was baptized by "Anup the baptizer" who would father "John the baptist ".

The story of the Virgin Mary (taken from the Egyptian name Mari-Amon) is fixed in 431 (St Celestine I). The dogma of the Immaculate Conception dates from 1854!

Everywhere, we must remember that the fabulous symbolism of gold-light crosses all eras and civilizations. This "mineral light" (India) called "flesh of the Gods" (Egypt), associated with immortality and knowledge (China) will therefore be at the heart of the representation of God, Allah, Buddha without counting the Aztec gods and Incas of pre-Columbian America. The brilliance of golden letters in Vedic, Buddhist, Muslim, Hebrew and Christian manuscripts reflects the illumination of the Supreme Word.

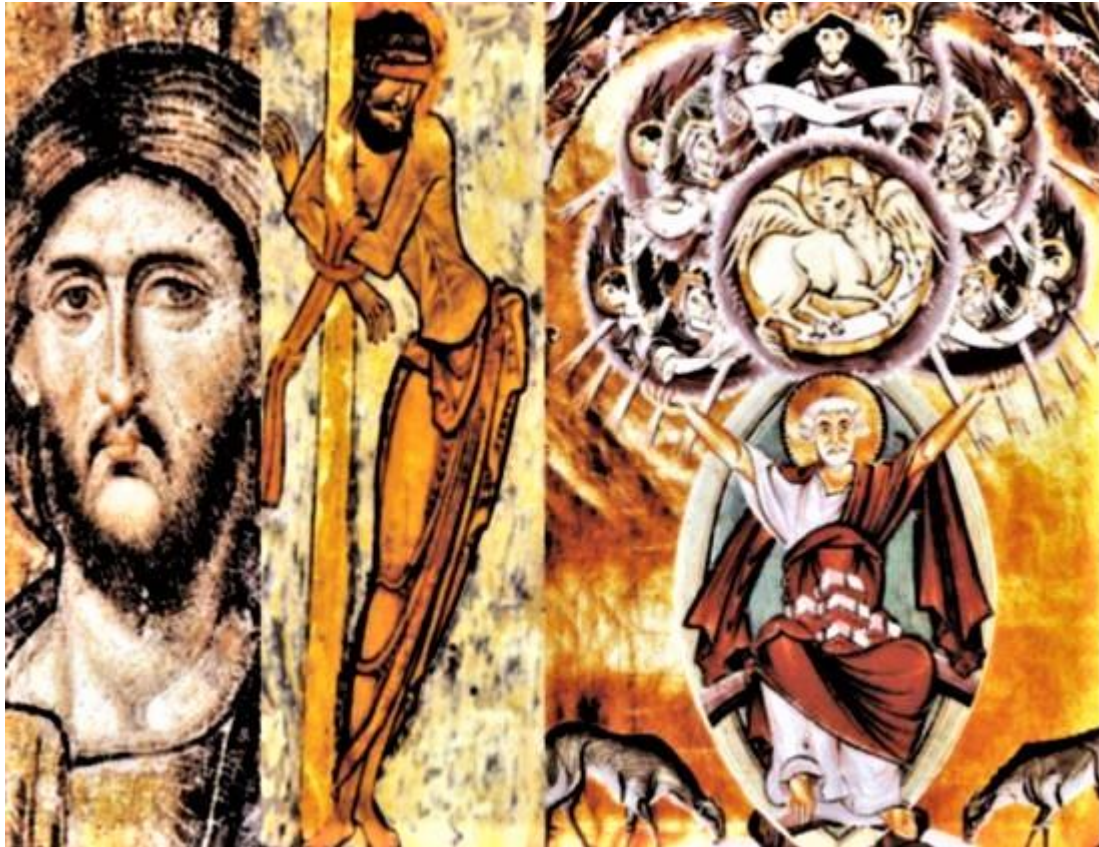
Why do you believe that the Christians first and the Muslims later wanted to destroy the library of Alexandria if not on the orders of their respective clergy to destroy the original texts of Mesopotamia, Persia, India and thus erase the evidence of falsifications and even of their outright plagiarism, often word for word.

Finally, the resurrection of Jesus is the appropriation by the Evangelists of legends identical to this one listed in many other previous civilizations. This is the syncretic thesis as Eliade reminds us:

"Archaic mythologies know several types of supernatural beings (Sons of God, Demiurges, Civilizing Heroes, Messianic and Millennial Figures, etc.) who descend to instruct or save men and then return to Heaven. We recognize analogous conceptions in theologies Hindus (avatar) and Buddhists (Bodhisattva)."

Cult of Krishna or Christna, eighth incarnation of Visnu: (Krishnaïsm) of the Hindu Vedas who will give his name to Jesus Christ (Jezeus Krishna):

- * His personal epithet was, "the eternal son", "Father", "KRST", "Krishna", "Christna"
- * His birth was awaited by wise men, wise men and shepherds
- * He presented himself with gold, frankincense and myrrh
- * He is called god of shepherds
- * He was persecuted by a tyrant (Kamsa) who ordered the murder of thousands of young children.
- * He was of royal birth
- * He was baptized in a river (the Ganges).
- * He performed miracles and wonders.
- * He resurrected the dead and healed lepers, the deaf and the blind.
- * He used parables to teach the people about charity and love.
- * He was transfigured before his disciples.
- * In some traditions, he was crucified between two thieves
- * He rose from the dead and ascended to heaven
- * He is the second person of the trinity and proclaimed himself "the resurrection" and "the way to the Father". * His disciples gave him the name "Jezeus" which means "pure essence"



Like Marduk, Dyonisos/Bacchus, Attis of Phrygia, Horus/Osiris, Krishna, Christ dies on the cross, between two thieves, he is buried for three days then he is resurrected

"And we in no way sacrificed a being of low status or an excluded person; the sacrificial victim was usually a young man of quality, sometimes also a young girl and until the moment of the sacrifice, he was approached with a deep respect, and even as an object of adoration. It was like a god-king (Jesus) who was thus sacrificed; all the modalities of his death constituted a ritual conducted by old and wise men. (Wells, 1926). It is probable that, on the contrary, by killing as a priority the being to whom we attached the greatest value, we thought we were paying him a particularly great and enviable homage: to be able to become like him, it was first necessary to be like him. eat his flesh and drink his blood. (The Eucharist)

Some historians relate that around 364, Christians came to worship, near Sebaste in Samaria, the body of what they believed to be Jesus until the Emperor Julian had the tomb opened then burned the skeleton on a pyre and scattered the ashes. The smoke of charred bodies rising towards the sky; the Church then invented the bodily Ascension of Jesus towards heaven.

The Roman Empire becomes Christian

With the hindsight of time, Christianity appears to us as the irresistible rise of a small Jewish community, moving from the shadow of the catacombs to the light of triumph in the 4th century.

The middle of the 3rd century, the year 250 precisely, marks a break in the development of Christianization. This is the beginning of a policy of persecution

decreed intermittently under three reigns: that of Decius in 249-251, that of Valerian in 257-258 and that of Diocletian and his colleagues of the Tetrarchy from 303. These Persecutions were brief for the most part, general in principle, but unevenly applied on a local scale. The Empire hardly had the means for its policy, although Decius instituted "certificates of sacrifice", around thirty of which were kept in Egypt. The sacrificial rite became the obligatory test of attachment to traditional gods and especially of participation in the local civic community.

Christians accused of dividing the Empire

The rupture is political rather than religious, and Christians are not primarily targeted as such. It is a question of achieving sacred union while the Empire is threatened by barbarians on its borders and weakened from within. In 212, Emperor Caracalla wanted to make the universal political community a reality by giving Roman citizenship to all free inhabitants; the Empire also assumes Hellenism's vocation to universality. It remained to found a unified religious community around a unifying cult: Decius accepted all the local gods (the important thing being to attend a cult, if not to participate); Aurelian established the syncretic cult of the deified Sun; Diocletian turned to the Old Roman cults of Jupiter and Hercules; Constantine, finally, balanced a few years between the Sun and Christ. The Empire was now implementing a policy of assimilation to "Romanity", a concept then invented by a Christian. This deepened the opposition with Christian universalism which, since Paul, wanted to be integrative in respecting differences of culture, status and even gender. The controversy ignited: the accusation of "deromanization" and loss of patriotic sense was raised against Christianity, while the figure of the military martyr appeared at the very end of the 3rd century, raising the question of the objection of awareness.

The persecution had paradoxical effects in more than one way. It deeply divided the communities, because Christians agreed neither on the testimony value of martyrdom, nor on the future of lapsi, whom the bishops wanted to reintegrate into the "Great Church", while others chose to a Church of the Pure, reduced to the "little remnant". However, Christianity remained vibrant. Other edicts aimed to combat or prevent Christian proselytism by confiscating the movable and immovable property of the Churches and specifically targeting bishops, as well as Christian notables in the senatorial environment, the army and the Imperial Household. This is indirect proof that Christianization now affected the upper classes. Likewise, the confiscation inventories found in Africa and Egypt attest to the new visibility acquired by the House of Church within the city – which is sometimes verified by archeology. Above all, the martyrs made converts. The killing of those condemned *ad bestias* ("to the wild animals") in the amphitheater overexposed Christianity, until then transmitted in private, in front of tens of thousands of spectators. It seems that the converts were sensitive to the paradox of the Christian martyr who died praying for the longevity of the Empire and thus left the future open, while the "pagan martyrs", nationalist resistance fighters or protest philosophers, provoked the power whose they expected nothing more except death.

Persecution therefore proved ineffective, and the emperors learned the lesson by promulgating amnesties, such as Gallienus in 260 and Galerius in 311. The way was open for Christianity to develop from then on as the religion of the emperor under

Constantine, then as the state religion from the edict promulgated in 381 during the reign of Theodosius I.

Quran and jihad

Then came Mohammed who, like Moses for the Jews, will unite the different Arab tribes into a powerful and theocratic political entity and, like Jesus for the Christians, will drive out the intruders from the Arab temple where the Ka ba, "the black stone", is located. in a square construction erected by Abraham, the common ancestor of Arabs, Jews and Christians.

The prophet Muhammad (Muhammad SAWS), like Moses and Jesus, knew how to use historical events to make his religious message triumph and radically change the very course of History. Born in Mecca between 567 and 572, Muhammad received the first Revelations during his stays in the desert around the age of 40. Muhammad's prophetic mission was triggered by several ecstatic experiences, mainly the appearance of the Angel Gabriel who dictated his future career.

By proclaiming "There is no God but God!", Mohammed did not envisage the founding of a new religion. (God, Yahweh and Allah all refer to the same single entity). He simply wanted to bring his people back to the veneration of Allah whom they already knew as the Creator of heaven and earth. The opposition does not take long to appear. Recognizing the supremacy of God over other idols conferred on the Prophet the recognition of also political supremacy. In addition, he was criticized for the absence of miracles and of a "holy book that we can read." To silence his denigrators, Mohammed proclaimed the Koran, which he received from the hands of Allah, the holy book of the religion of Islam.

On the other hand, Mohammed rejects Christ as the Son of God. For Islam, Jesus is an apostle, a prophet, even more so it is the entire Christian trinity which is denied by the pure oneness of God. This fundamental trait of Islam comes from Nestorianism, a Christian heresy widespread in Arabia and Persia which affirms that Jesus is a man and not a god. Thus emerges the portrait of a Christian dissident Mohammed as was a Jewish dissident Jesus, both founders of a new reforming religion. Surrounded by faithful, the prophet specifies the rules of worship (prayers, fasts, alms, pilgrimage) and proceeds to unify the tribes into a theocratic society.

But above all, Mohammed wants to put an end to the theological confusion which divides the Arabs, responsible for their political weakness. The uniqueness of Allah must be reflected in the uniqueness of the Arab nation in the image of the Hebrews united and in solidarity with Yahweh.

As with Judaism and Christianity, Islam will be a desire to assimilate and integrate ancestral mythico-ritual scenarios into a new monotheistic religious synthesis.

Not only is the Koran of Judeo-Christian origin but it contains within it the influence of all the great religious traditions of Antiquity which have crossed the centuries through India, Mesopotamia, Persia, Egypt, Syria-Palestine, Judea, Israel and of course Greece and its philosophical texts of which they were the guardians, translators and custodians for centuries

It took nearly a thousand years to move from the original and relative "pacifism" of Jesus in the Gospel to the major Christian concept of "just war", defined following Saint Augustine and Thomas Aquinas. War is "just" when it aims to defend a country, to recover land and property. Thus, it was with the cry of "God wills it" that the first crusaders from the Latin West launched an attack on the Christian holy places of Jerusalem desecrated by the "infidels". The words "deicidal people" and "infidel" have entered the Christian vocabulary.

Over the years, Mecca became the true theater of ancient religions of Indian, Mesopotamian, Egyptian, Iranian, Jewish inspiration and more recent ones such as Christianity, Gnosticism and Manichaeism. Not to mention the countless sects of all kinds, representing ethnic groups as diverse as the Garamantes of Libya, the Goths of the North, the Indian Aryans, the Abyssinian Copts, the Nubians of the Upper Nile, the Huns of Asia. Gnostic writings, glosses and homilies were then circulating throughout the Arabian Peninsula and the Fertile Crescent, as well as esoteric texts translated into Arabic from Persian, Greek, Phoenician manuscripts, etc., above all, there was this sacred book above all, the TaNaKh, Hebrew name of the Jewish Bible with their well-codified religion which brought a little order to this polytheistic jumble. But above all, the Jews were the masters of Meccan trade and this powerful colony of merchants imposed such hegemony that many Arabs converted to Judaism because the Jews were excellent storytellers and interpreters of biblical stories.

Impressed by the knowledge of the Jews and their long tradition, Mohammed tried to convince them to join Islam, to return to the religion of Abraham, whose lineage he claimed via Ishmael, the "biblical progenitor" of the Arab lineage. Abraham, father of both Ishmael and Isaac, is the common ancestor of Jews and Arabs. For Mohammed, the two religions of the book, Judaism and Christianity, were unable to preserve their original purity; this is why God sent his last messenger, an Arab because Islam is destined to succeed Christianity as it succeeded Judaism. From now on the Bible must be saved from these people unworthy of the divine message. The Koran therefore undertakes a restoration of the text where it is proclaimed that Abraham is the first prophet subject to divine authority, followed by Moses, Jacob, Mary, Joseph, then subject like Jesus to the one God. Submissive in Arabic is called "Muslim", through this "brilliant play on words" Mohammed has just Islamized all the characters of the Bible and the New Testament in the Koran, but more essential for the future, the old Alliance between God and his chosen people no longer stand. (Sibony, 2004) Furthermore, it is a "pure" monotheism where only God reigns over men. Allah does not have a son like the God of Jesus because all men are sons of Allah: a new covenant is proclaimed.

The three Jewish tribes of Medina refused to join despite attempts by Muhammad who promised them respect for ritual traditions if they recognized him as a prophet. The Jews refuse to recognize that an Arab leader could be a messenger from God. The rupture took place in February 624. This rejection of the Jews sounded to Muhammad's ears like an immense betrayal.

The prophet then received new revelations urging Muslims to turn, for their prayers, no longer towards Jerusalem but towards Mecca where the Temple was built by Abraham and his son Ishmael, therefore historically older than the Temple of

Jerusalem. In Surah XIV of the Koran entitled Abraham, it is written that a prophet from the people of Mecca must come and purify the Sacred House of pagan cults. Imitating Jewish zealots and Christian monks, Mohammed ordered holy war ("The religion that wins wars conquers souls") against all infidels, rebels and their idols. To protect himself from persecution, Mohammed undertook the Hegira and the conquest of Mecca.

Perpetuating the jealousy of the Assyrian god Ashur who wanted his authority to be recognized by all and Marduk, the Babylonian god wanting the disobedient to be annihilated, then imitated by the Yahweh of the Jews, the cruel god who ordered Joshua to devote the forbidden to the enemies, Mohammed, in the surah of repentance (9), orders that all infidels be put to the sword and also doomed to the forbidden.

"After the holy months have ended, kill the Infidels, wherever they are! Take them! Besiege them! Set up ambushes for them! "(verse 5)

A little further on in the same surah of repentance, Mohammed repeats word for word the same threat from Yahweh towards the Hebrew people if they depart from him:

"If you do not march into battle, Allah will punish you with a painful punishment; he will replace you with another people, and you will not harm them in any way. Allah is almighty." (surah 9, verse 39)

The right use of violence and war according to Islam

Islam would not have experienced such a shift in priorities, which would explain why in the Muslim tradition, jihad, holy war, would always be considered a just war, even the just war par excellence. The fight therefore takes on a radical character: we cannot afford to lose and we fight with everything we are.

Thus Islam, a legalist culture and civilization par excellence, thought about and codified war very early, especially since the struggle was, in the historical context, an element of the Prophet's mission. As the Koran takes care to proclaim: "(...) Keep away from abominable sins, apparent or hidden, do not kill anyone unjustly (...) "(VI, 152/151), the act of causing death must be an action "just". Large-scale killing, the war received from theologians-jurists the essential conditions to be "just". Any conflict will be interpreted within this framework, even if the fight breaks out between two Muslim adversaries (civil war, banditry, etc.). Moreover, when Ibn Khaldûn looks at war, he lists four types: "The first type of war is most often encountered between neighboring tribes or rival families. The second, hostility, is seen especially among the fierce nations who live in the desert, such as the Arabs, the Turks, the Turkmens, the Kurds and other similar peoples, who make their livelihood from their spears and find their livelihood by stripping others. They declare war against all those who try to defend their property. They desire neither honor nor power. They have no other concern and no other goal than to deprive others of what they possess. The third is the one that religious law calls "holy war." The fourth is the wars that states wage against dissidents and those who refuse obedience.

These are four kinds of wars. The first two are unjust and generate disorder; the other two are holy and just". That said, the theory of war has naturally been influenced by the historical and cultural conditions of the different eras which presided over its

development. Far from being clear and unambiguous from the outset, it has undergone revisions or reinterpretations according to the real state of the situation of Islam in the world around it. Indeed, an essential element of the relationship with others, war is one of the means that we used - or threatened to use - during any conflict.

In the case of a religion whose message is intended to be universalist, it is a naturally used instrument. Due to the conditions of the career of the Prophet Muhammad, Islam was confronted, from the beginning, with the fight for the faith. Introduced in the Koranic message, war - holy - reappears at several moments in the history of the diffusion of this new faith depending on the circumstances and places. These first and fundamental elements are the basis of the "classical" doctrine developed in the 9th century, at a time when triumphant Muslim civilization was establishing its conceptual frameworks. However, we will not have to wait long for it to be confronted with new realities and revived. It is in this form, updated in the 12th and 13th centuries, that it arrives in the 19th century, but in an evolving culture and somewhat as a makeshift. Indeed, the Westernization of mentalities in general and of law in particular, in most Arab-Muslim countries, pushes jihad to the level of political discourse or as conceptual legitimization of public actions.

Prophetic era of the Koranic text, it appears that the use of war, of combat, was not immediately imposed on the Prophet but is more the consequence of the historical evolution of his career. Indeed, combat and war only became important elements in his discourse from the Hijra, that is to say from his arrival in Medina and the constitution of the first community, the primordial core of the 'Umma, the Community of all believers. Indeed, in Mecca, Muhammad and his first converts found themselves marginalized within a social and tribal group whose cohesive forces only allowed a verbal struggle, a battle of opinions and ultimately research into external aid by the "disturbing element". In Medina, things are different, Muhammad becomes the leader of a community within a very different tribal and "ethnic" (taking the Jews into account) environment.

In addition, religious cohesion takes precedence over the tribal bond, it becomes essential to strengthen the bonds of solidarity. As for war, it is the only means remaining to suppress the opposition of the Meccans and the Jews, since they ultimately do not recognize the Prophet. In the Koran, the true believer is then described as fighting in the way of God: "God truly loves those who fight in his path in close ranks, as if they formed a building sealed with lead" (LXI, 4), "Fight in the way of God those who fight against you. - Do not be transgressors; God does not like transgressors - Kill them wherever you meet them; drive them out of the places from which they have driven you. - Sedition is worse than murder", (II, 186/190).

This defensive struggle ultimately becomes a total combat, the enemy is generalized to any person who does not follow Allah and his revelation by Muhammad: "Fight: those who do not believe in God and the Last Day; those who do not declare illicit this whom God and his Prophet have declared unlawful; those who, among the people of the Book, do not practice the true religion. Fight them until they pay tribute directly after having humiliated themselves" (IX/29). This verse is crucial because it is largely the basis of the situation of non-Muslim Jews, Christians and Zoroastrians in the land of Islam, who are usually referred to as dhimmî. Morabia is right to emphasize that in this verse, "the fight to be fought did not in any way imply that the

adversary had to be forced to embrace Islam." And further: "Practically, all the exhortations to deliver jihad can be linked to one or other of the expeditions led by Muhammad or organized by him. And Quran, IX, 29 in no way specifies that "(...) those who do not believe in God and the Last Day (...) "refers to the human race in its entirety, or even to peoples neighboring the Arabs. Furthermore, the invitation to fight these non-practitioners of the "religion of Truth" n "is accompanied by no indication of the conditions of this fight."

This commitment to the fight in the way of God is made by a believing warrior who is certain of the correctness of his faith, but also sure of the reward that God prepares for him if he dies, because God has made a pact with them: "God bought from the believers their persons and their goods to give them Paradise in exchange. They fight in the way of God: they kill and they are killed. This is a promise made in all truth in the Torah, the Gospel and the Koran" (IX, 112/114). "Above all, do not believe that those who are killed in the way of God are dead. They are alive! They will be provided with good things with their Lord, they will be happy with the grace that God has granted them. (...) They rejoice of a benefit and a grace of God; God does not allow the reward of believers to be lost" (III, 163/169 to 165/171). The fight in the path of God is therefore linked to martyrdom.

The founding texts

Obviously linked to the very career of the Prophet as stated in the Koranic text, the war appears as the fight against the infidel, the non-believer, but nothing is said of its modalities. However, alongside the Koranic text, very early on, hadiths appear, that is to say the words, attitudes, silences of the Prophet on this or that subject. Of course, as imitation of the Prophet is desired in all things, we will always seek to rely on his example, sometimes even if it means fabricating these traditions from scratch. Furthermore, you should know that these numerous hadiths, which constitute the sunnah, were collected in canonical collections in the 8th and 9th centuries, a period when the legal theories of Islam were being developed and Muslim religious and political thought was being developed. structure. This means that these hadiths were often requested. But if they are not reliable for really knowing the attitude of the Prophet, they nevertheless reveal the spirit of the time in which they were invoked.

There we discover words attributed to the Prophet which make jihad the very spirit of his mission: "I have received the command to fight people until they testify: "There is no divinity apart from Allah, and Muhammad is the Messenger of Allah ". Whoever makes such remarks will see his person and his legitimate property preserved, subject to other just reasons. It is to Allah that he will have to give an account "; and "The jihad will continue from the moment when Allah sent me to men until the last troop of my Community kills the Antichrist, without breaking the continuity of this fight, neither the justice nor the injustice of the sovereign "; or "When my Community takes hold of the sword, it will only put it back in its sheath on the Day of Resurrection ". Jihad therefore acquires immense value: "The best of men is the believer who devotes himself to jihad."

Note that the problem of purity of intention has occupied minds but has not been strictly resolved: the lure of loot does not necessarily annihilate the reward in the afterlife. Among these texts, the Sîra or biography of the Prophet is important because jurists will look there for actions to imitate during the war. However, we have seen

that Mohammed's mission quickly took a warlike turn. We find in particular the prohibition of mutilating or burning enemies, the distribution of spoils, the summons to be given to enemies, the permission to resort to ruses or strategic procedures, the prohibition of having sexual relations with pregnant prisoners as well as the ban on selling them before sharing the loot, permission to use enemy equipment once it is taken and the possibility of not obeying one's leader if he orders something that the Law prohibits.

The first conquests What role did the spirit of jihad play in the first conquests? An almost insoluble question because the Arabic sources themselves are late in relation to their subject (9th century) and did not fail to be influenced by the legal theories which were developed shortly before (8th century). It would have been absurd to invalidate the theory thus formalized. As for non-Muslim sources, most of them testify that the spirit of conquest was very often fueled by the appetite for booty rather than the mission of conversion.

Development of doctrine.

The first texts which deal solely with holy war appear at the end of the 8th century with the jurists al-Awza'î (d. in 774), Abû Yûsuf (d. in 798) and al-Shaybânî (d. in 805), as well as the treatises *Kitâb al-siyar* attributed to Abû Ishâq alFazarî (d. after 802) and *Kitâb al-djihâd* by 'Abd Allâh ibn al-Mubârak (d. 797) 11. If these first texts were developed at the end of the Umayyad period, they multiplied during the Abbasid period. However, at this time, the great conquests were stopped (it would be necessary to wait for the Turks, at the end of the 11th century, to see a notable territorial progression of Islam). The war became a border struggle with Byzantium or the Turkish nomads of Central Asia, and took the form of raids or razzias. The caliph, in this case Hârûn al-Rashîd, also draws argument from his fight against the infidel to establish his prestige. Furthermore, if these texts are of course Muslim, we cannot deny an influence of previous law, Byzantine or Sassanid - the first peace treaty with the Byzantines was nevertheless signed by Mou'awiyya in 671. Among the four schools classical legal systems, the Malikite school has the particularity of presenting a very moderate vision of things; for her, jihad is not the guiding principle of relations between Muslims and non-Muslims. It is only director of relations between Muslims and non-Muslims. It is only when the community is attacked that it can be invoked; only defensive jihad is permitted. Otherwise, as Richard Bonney writes :

"For the majority of classical Muslim scholars, particularly of the second century of Islam, the notion of unbelief in the Qurân was always perceived as tantamount to injustice, aggression and sedition. This view led them to the general assumption that all unbelievers must be the enemies of Muslim, without further investigation as to whether they were or not the actual perpetrators of injustice, aggression and sedition".

The theory developed by theologians-jurists exposes an ideal situation rather than a real one and reflects more the aspirations born from the victorious wars of the era of conquests. Islam is dedicated to extending to all humanity through persuasion and, if necessary, through combat, jihad. First religion given to all by the Creator, if certain men have deviated more or less from it (like the people of the Book), this is only due to their error. It is therefore necessary and obligatory to extend Islam to all humanity, even if by force. The war against the Impious is legitimate because of his infidelity, it is indeed an offensive and permanent war - in theory! - and not defensive. Humanity

is thus divided into two zones: the Dâr al-islam, or "Domain of Islam" in which the Law of God reigns, and Dâr al-kufr or Dâr al-harb, or the "Domain of impiety" or "Domain of war".

But what is kufr, impiety, infidelity or disbelief, the notion on which the legitimacy of the fight rests? It is above all a legal notion which concerns the denial of Islam, with which is also associated that of shirk, or associationism, which breaks divine unity. This concept underwent profound development among Muslim theologians, but always in a negative way, taking as its basis the foundations of Islam and its methods of exegesis. For example, those who deny the resurrection or prophecy are unfaithful. Furthermore, it was skillfully nuanced in a subtle casuistry by Muslim heresiologists, but always with regard to the dissidences which appeared within the Muslim community.

This notion was thus developed independently of the theory of war itself. This was seen as a war of conversion, in the best case scenario, of the population in question or of submission by force. Infidelity then was non-acceptance of Islam. During this war, if conditions become unfavorable for the Community, a truce - but always provisional - can be signed against the payment of a tribute. In this ideal perspective, jurists ask the caliph to conduct or have military campaigns conducted annually. Provided that the Community is not threatened, jihad is a collective obligation, but which is fulfilled if a certain number of faithful engage in it in the name of the Community. When the Community must face an attack from infidels, jihad becomes an obligation of every believer, woman, child, old man. Obedience to the leader is integral even if he has a loose morality, the important thing is the union of the fighters behind him. Only disloyalty or orders that contravene Muslim laws authorize disobedience. Before beginning the fight, it is appropriate to invite the impious to convert, following the example of the Prophet who sent embassies to the chiefs of Arab tribes or to the cities of Yemen to invite them to accept Islam. As for the fight itself, it is the behavior of the Prophet which is taken as an example. We can attack at night, use spies, a large number of stratagems are accepted. It is permitted to cross over to the enemy by claiming to be non-Muslim and then sow disorder in their ranks. But as we saw above, the limits indicated by the Prophet also apply (no mutilation, no stealing of loot, etc.). Jurists differed as to the damage to be inflicted on enemy territory, but here too it is the greater interests of the Community which take precedence. If, before victory, sackings are necessary to make the situation favorable to the Muslim troops, they become lawful.

However, nuances appear depending on the rigor of the legal school to which the author belongs. As for the captives, they are considered spoils of war and shared as such. Should we put them to death? The Koranic verses used by lawyers are not unambiguous; we read thus: "It is not up to a Prophet to take captives until, on earth, he has completely defeated the unbelievers" (Quran, VIII, 68/67), but also "After the sacred months will have passed, kill the polytheists, wherever you find them; capture them, besiege them, set up ambushes for them" (Quran, IX, 5). The solution most favorable to the Community will be chosen (servitude, sale, ransom, etc.).

What has just been said concerns war par excellence, the fight against the infidel, but what about within Islam itself? In fact, the apostate, the rebel and the bandit are integrated into the same conceptual framework. The apostate (murtadd) does not have

his fate clearly defined by the Koran, for example in (II, 214/217): "(...) Those among you who deviate from their religion and who die in disbelief: these are the ones whose actions will be in vain in this world and in the future life; these are the ones who will be the hosts of the Fire; they will remain immortal there"; and "How would God direct those who became unbelievers after having been believers; after having witnessed the truth of the Prophet and the irrefutable proofs that came to them? - God does not direct the unrighteous people - What will be their reward? The curse of God, that of the angels and of all men united, will certainly fall on them. They will remain immortal there; the punishment will not be lightened in their favor; they will not be looked at; except for those who subsequently, had repented and had amended their ways. - God is the one who forgives, he is merciful" (Quran, III, 80/86 to 83/89).

In reality, the apostate is simply threatened with pain and torment in the afterlife. It is in fact in the Sunnah, with hadiths such as "according to Ibn Abbas, the Prophet said: 'He who changes his religion, kill him'" that capital punishment is required against the apostate. However, the lawyers do not agree on whether or not to give him a period of three days (*istitâbâ*) to come to his senses. His crime is to leave the Community and he must be made to stay there. The rules to follow when fighting apostates in their territory differ from those to follow in *Dâr al-harb*, in the Domain of War. In a way, their treatment is harsher, the fight is without quarter. Thus, al-Mawardî clearly notes that in relation to the Domain of war, we do not grant a truce to apostates, we do not accept financial tribute for their apostasy. On the other hand, they cannot be reduced to slavery; they only have the choice between death and a return to Islam.

As for the rebel (*baghî*), his error is less serious than that of the apostate: he rejects the authority of the imam through his own interpretation of the revelation. We see from the cases listed by jurists that a certain tolerance is admitted as long as the rebels against authority live scattered throughout the Community but do not disturb it; if they gather in one place but stay away from the Community, they are not fought. If they really secede, choose an imam and raise taxes for him, they must be fought but by pushing them to submit, as the Koran says: "If two groups of believers fight each other, restore peace between them. If one of the two still rebels against the other, fight against the one who rebels, until he bows before the Command of God. If he bows, establish between them harmony with justice. Be equitable! God loves those who are equitable!" (Quran, XLIX, 9). The rebel must be brought back to obedience, not killed, because restoring peace in the Community is essential. In the differences to be applied in the fight against them compared to that which we wage against the Infidel or the apostate, we notice that we cannot attack them from behind, we cannot finish off their wounded. It is also forbidden to execute those among them who become captive.

If the rebel challenges orthodoxy, his hands and feet are cut off and he is crucified. The rebels are not considered as infidels, but more as apostates to whom the penalties provided for the brigand are applied. If we can believe that the fight against the infidels is more important, we must remember that al-Shâfi'î affirmed that it is necessary to fight the apostates/rebels before waging holy war against the Infidels of *Dâr al-harb*. Finally, the fight against the bandit is also identified with jihad, it is an internal jihad. The penalties that the "road cutters" (*qutta' al-tarîq*) incur are explained in the Koran: "Such will be the retribution of those who wage war against God and against his Prophet, and of those who exercise violence on the earth: they will be

killed or crucified or their right hand and their left foot will be cut off, or they will be expelled from the country. (...)” (Quran, V, 37/33-41/37). As the Koran opens alternatives to punishment and is vague in the definition of the criminal ("those who exercise violence on earth"), the doctors of the law had plenty of time to establish distinctions on the type of violence (with weapon, without weapon, with premeditation or not), like modern criminal lawyers elsewhere. The *shahîd* or martyr Who says combat, necessarily means killed on both sides. If the fate of the infidel leaves little doubt in the afterlife, that of the Muslim is enviable, and this from the Prophet: “Do not say of those who are killed in the path of God: “They are dead “No !... They are alive, but you are not aware of it.” (Quran, II, 149/154) or “Above all, do not believe that those who are killed in the path of God are dead. They are alive! They will be provided with good things with their Lord, they will be happy in the grace that God has given them. They will rejoice because they know that those who come after them and who have not yet joined them will no longer feel any fear . (...) An unlimited reward is reserved for those who responded to God and the Prophet, despite their wounds; to those among them who did good and who feared God” (Quran, III, 163/169 to 166 /172). If we take a look at the career of the Prophet and the oppositions encountered, these revelations appear as normal exhortations from a (religious) party leader towards his followers.

Of course, tradition can only amplify the phenomenon by promising relatively earthly rewards to those who fell as martyrs. The irony is that the martyr would even want to return to earth to experience the same destiny again. According to Anas ibn Mâlik, the Prophet said: "There is no man who has obtained a reward from God who would rejoice at the idea of returning to this earth, even if he obtained all of this world and what 'it contains. However, an exception must be made for the martyr, because he would rejoice to return to earth to be killed again [in the way of God "]. A privileged death, the body of the martyr will also receive special funeral treatment. His corpse will not be washed, he will be buried in the same clothes in which he died, etc. Al-Mawardî 28 (11th century) expressly recommends this, in imitation of the Prophet: "The Muslim who succumbs as a martyr is wrapped in the clothes he wore while fighting and thus buried, without his corpse being washed and without prayers. The Apostle of Allah said of the martyrs who fell in Uhud: “Wrap them with their wounds in their clothes and, at the last judgment, when they are resurrected, the blood will come out of the veins of their neck; their complexion will be the color of blood, their breath will exude the odor of musk.

However, the legalistic spirit of Islam will make a distinction between two types of martyrs, a distinction which also covers the different forms of jihad. Thus we have the *shâhid al-ma'raka*, martyr of the battlefield, fallen on the field of honor as we would like to say. That is to say, men who died during the battle or quickly from their wounds. Doctors of the law will discuss the acceptable length of time between injury and death to still be part of this category, at the risk of falling into the second: the *shâhid al-âkhira*, martyr of the other world. These are the men who die after the battle or those who are killed fighting the brigands or the rebels 30. Conclusion

The theory of war as it was developed in the 8th and 9th centuries only conceives of just wars against the infidel, taking the example of the Prophet for the actual conduct of this combat. However, the fight was for Muhammad only a means ultimately imposed by circumstances to unite and bring triumph to his Community. No matter,

Muhammad's war against those who refuse the message of Allah through him is generalized to all those who do not adhere to Islam. The infidel, as a person ignorant of the revelation, must be invited to convert, but in the event of refusal he becomes an enemy of Allah. The theory of offensive jihad largely prevails: the ignorance or error of the infidel must be filled or corrected, because the extension of Islam responds to the designs of Allah. Note that this is supported by post-Quranic traditions but contemporary with the constitution of Islam as an imperial state. Within the Community of believers, it is the attack on the integrity of this community which becomes the justification for coercive violence. The apostate is the perfect example: having known the Truth, his reversal is comparable to a betrayal of the pact established by God.

The rebel, as long as he is discreet and does not disrupt the life of the majority, is relatively tolerated. Let us add, however, that the real balance of power will often be more decisive than the legal theory. Finally, the bandit, through the unjustified disruption he inflicts on the community, must be extirpated, like what the Prophet did. With a disturbing parallelism, the one who falls in combat is of course magnified. Rewarded in the afterlife, his funeral rites symbolically highlight his blood: his body is not washed and he is buried in his bloody clothes. The distinction between two types of martyrs implies that the fight against the infidel is more rewarding, as if extending Islam is ultimately more advantageous than reducing its internal dissensions.

My God is better than yours

Since Mesopotamia, a succession of merciless gods has been perpetuated who want to govern the world by establishing a religion of Terror supported by prophets, rabbis, priests, imams, faithful warriors and barbarians. All monotheisms and their theocracy are totalitarian in essence.

The ancestral Arab origin of the Temple of Mecca therefore results in a theology of the most "true" of all monotheisms. The divine intention is therefore clarified: Muhammad is chosen in order to reestablish the truth of the revelation which proclaims the submission of all to Allah. He is the last of the Prophets since Abraham, whom the Ultimate chose to universally and definitively recall the Law of God. The Koran therefore contains the ultimate truth of the Covenant propagated by Islam, an immutable religion. As with Judaism and Christianity, Islam is mired in dogma.

The crusade is not only a "holy" war, but it is also "sanctifying ": it makes the warrior a saint and earns him indulgences. The blood shed on an unfaithful land opens to the "martyr" the door to paradise and eternal salvation.

Voluntary commitment

Originally, it was not a question of calling for "holy war" – a concept then unknown in the society of the Prophet – but of respecting the tribal rule which requires that any engagement in collective action be based on voluntary service. : the Medinese and the Companions of Muhammad who followed him from Mecca are encouraged to "engage" in every action he undertakes, warlike or not. The call to devotion resembles that of the Apostles towards Christ.

The concept of crusade will open the way to an imaginary of lasting mutual exclusion between emerging Islam and Christianity.

The Muslim cycle of massacres and genocides where "blood flowed like rivers" includes three great conquests, that of Arabia, the conquest of Mesopotamia (Iraq) and that of Syria-Palestine with the culmination of capture of Medina and Mecca, the capture of Baghdad and Damascus and the capture of Jerusalem.

It is undeniable that "he who listened a lot" was influenced as much by Mazdaism, Manichaeism as by Judaism and Christianity. Hundreds of gods and their disciples parade in the caravans, including of course the devil who always accompanies the Persian Zoroastrians. The Quran becomes contaminated by concepts that were previously foreign to it. So it is with the Devil. Moreover, the Koran describes the Devil not as the servant of the Creator in Judaism but as his sworn enemy as among the Iranians, the Essene Jews and the Christians. By identifying the Devil with the ancient idolatrous gods of the tribes, Mohammed accomplished a political gesture of tribal unification with exactly the same path as Zarathustra before by creating the one Devil and his corollary the one God. Hell also appears in the Koran in all its Christian "modernity"; the terrible place of the damned.

Muslims believe that the fundamental cause of Evil is the being's claim to freedom. "He who does not abdicate his individuality for the benefit of Allah is "puffed up", proud and the prey of Satan." Now this point is crucial to understand that for Mohammed, the Devil is essential to the building of a central, if not total, power. The man who is not submissive to Allah has chosen the Devil. Incapable of assuming his freedom, the consequence of the fault, the faithful needs to be directed, hence the importance of law in the Koran; everything religious becomes legal and the theologian, jurist.



Paintings from the late 14th and early 15th centuries depicting hybrid jinn as demonic creatures (Topkapı Palace Museum Library, Istanbul)

According to mythological tradition, the earth was once a hotbed of chaos caused by the hinn and binn, who were perhaps ancient tribes with supernatural powers.

Hinns are mentioned in pre-Islamic Arab tradition and their existence is accepted by Alawite Muslims and the Druze community. The Druze also believe in the binn, who were once said to live in what is now Yemen.

They also refer to the rimms and timms which, along with the hinns and binns, are said by some to be the same creatures described in the Book of Genesis, the first book of the Bible, under the name of nephilim, mysterious giants which would have existed in an era before humanity.

Angels, humans and jinn

According to certain beliefs adopted by Muslims, after having defeated the hinns and the binns, the jinns became the masters of the earth. But instead of peace triumphing, destruction followed, until angels made of pure light were sent to earth to fight the evil jinn and end their carnage.

A similar story is told in the Book of Enoch, which describes a battle between angels and demons, and may have been the inspiration for later descriptions of jinn by Muslim scholars like al-Qazwini and Ibn Kathir.

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Invisible jinn are often depicted as fearsome beings, as seen in this work on display at Topkapı Palace in Istanbul, Turkey (public domain)

As with earlier Mesopotamian, Egyptian and Iranian theocracies, the Muslim order was based on the renunciation of the freedom of the believer in favor of obedience to the "Five Pillars of Faith": the profession of faith, ritual prayers, alms and hospitality, fasting in Ramadan, pilgrimage to Mecca. Pillars of the faith which are intended to be a rewriting of the ten commandments of the Bible.

The endless hours of camel travel in the thought-provoking desert allowed him to understand that all the great empires of the region are moving towards monotheism out of necessity, out of political pragmatism. Mohammed was a warrior leader subject to Allah's project of conquest of souls, he is the Muslim Moses founder of Islam and the conquering Arab Joshua of the Bible. The supreme leader waging a "holy war" in the name of faith is originally a Hebrew initiative personified by the "Yahweh, god of hosts." The warlike acts of Jihad, the political actions, the legal advice of Muhammad are gestures and words inspired by the Bible.

In the 7th century, it was Islam's turn to tackle the Alexandrian epic. The surah of the cave mentions Dul-Qarnain, known as "the Bicornu" - a nickname which comes from the representation of Alexander with the horns of Amon on Hellenistic coins - as well as Gog and Magog, described by the Bible as enemies of God.

Like Alexander the Great, Muhammad felt invested by God with a mission of universal conquest. It was he who taught the Arab tribes the art of Greco-Roman warfare in close ranks (Coran, 61.4) which allowed Alexander and Caesar to reign over a fabulous empire. Furthermore, the association of the Christian Church coupled with a very powerful state like the Roman Empire served as a political model for emerging Islam.

Islam: a story of desert and blood

The Quran being "primordial" and "uncreated", its interpretation must be absolutely literal and its verses sometimes resonate today in a frightening way. But they can only be understood with reference to a time of war.

It was the philosopher René Girard who undoubtedly best understood the concept of "mimetic rivalry" between countries, cultures and religions. It can be defined by a powerful desire to imitate others to obtain the same thing as them. If necessary, by violence.

A "mimetic rivalry" exists between the religions themselves around the same "symbolic capital". At the age of Mohammed, it already opposed Christians, Jews and Muslims around three "pillars": monotheism, the prophetic function, Revelation.

For centuries, this symbolic capital had been monopolized by the biblical Old Testament and the message of Jesus of Nazareth. Now a third actor emerged in the 7th century and asserted that what had been transmitted by the previous prophets was not complete, that their message had been altered.

This rivalry has generated violence between the "peoples of the Book" since the earliest times of Islam. To the point that even today, we say that monotheisms carry structural violence, because they gave birth to a notion of a unique "truth", exclusive of any competing articulation.

Military conquest and Sunni-Shia schism

Medina becomes the platform for revenge on Mecca, the starting point for raids and punitive expeditions (razzia) against the "infidels". In 630, at the head of an army of 10,000 men, the prophet Muhammad rushed towards the Kaaba, ordered its destruction and proclaimed for the first time "Allah akbar" ("God is great"). It was the beginning of the expansion of the new Islamic empire, the most extraordinary military conquest of all time, a warlike gesture that still marks the Muslim imagination.

This universalist Islam extends to the ends of the world, in Egypt, in Iraq, in Yemen, in Byzantium, in Persia. And what is striking in the history of Islam is the speed of this diffusion. In the past, barbarian clans merged into the societies they had conquered, but Islam remains as it is and thus converts the populations of two-thirds of the Mediterranean. It is therefore not an archaic myth as we still tend to believe today. The Muslim faith has a simple, raw, practical aspect, which has transformed the lives of a large number of tribal peoples and which still facilitates its diffusion today.

Internal struggles

All religions were crossed by movements of faithful nostalgic for their origins: the Jewish Lubavitch, the Judeo-Christian Essenes, the Muslim Salafists. Even today, Protestant Quakers, Jewish Hasidics, Pentecostals, Christian Evangelicals and Jehovah's Witnesses continue the search for the foundations to purify their religion of the dross accumulated over the centuries; fundamentalism which inspired brotherhoods like the Muslim Brothers and the fatwas of Abdellah Azzam, the imam

of modern jihad and theoretician of the Al-Qaeda movement. The terrifying vision of the Prophet seeing his people transforming jiha, the holy war against the infidels into fitna, civil war between Muslims came true.

Quranic cryptomnesia

Persia gave birth to the devil with Zoroastrianism which invaded the Middle East and will contaminate the emerging Christianity via the Essenes and the writings of Mani also influenced Islam. Eternal life, paradise, purgatory and hell are of Iranian inspiration. The writing of the Qur'an is credited with being an artful blend of the archaic oral history of early Arab tribes, biblical psalms, and apocryptic Christian gospels then in circulation in the Syrian-Aramaic capital city al-Hira, the dominant culture in time of the Prophet Muhammad, and where pagans, Arabs, Christians, Jews and Manichaeans lived. Thus the primitive Koran, that of Mohammed before the successive rewritings by the Sunni and Shiite caliphs, would be a collection of all these influences if not to say a plagiarism, another palimpsest cryptomnesia called the "Vulgate."

From fragments engraved on heterogeneous objects, the primitive text of the Koran is constituted by Mohammed's secretary. Twenty-five years after the death of Mohammed, the caliph Uthman of the Umayyad line, the first dynasty of the Muslim empire (660-750), made a copy called "the Vulgate". The caliph Abû Bakr, contested heir and accused of favoring the interests of his clan of the great caravan merchants of Mecca, always hostile to Mohammed and converted to his cause late and out of strategic interest, succeeded in regaining power to the detriment of the family of Muhammad, against the house of the Prophet mainly against his son-in-law Ali. An irremediable gesture followed when the Meccan caliphs proclaimed themselves "Commander of the Faithful" and destroyed the primitive texts and all the originals, keeping only the Vulgate, the copy. Many accused the caliphate of having confiscated the inheritance of the Prophet's family, of having rewritten a Koran and commissioned a new biography (Sîra) of the Prophet.

It is a political gesture, the caliph, new Commander of the Faithful, ensuring a unique spiritual dogma on which his political authority rests to the detriment of the secessionists who demanded an election. Indeed, the caliph had to face the Khârijites, the secessionists who considered that only the Community had the right to elect its leader and also depose him if he was guilty of serious sins.

Thus barely thirty years after the death of the prophet, Muslim theology is divided into three currents: the Sunnis, the majority current in favor of the sunnah, that is to say the continuation of tradition according to theological studies coming from Mecca; the Shiites, faithful to the lineage of the prophet of the first Caliph Ali, son-in-law of Mohammed and finally the Malikes, those who conform to the studies coming from Medina. All these theological currents have in turn divergent subdivisions; we will understand that Islamic law became an intertwining of Koranic schools where only the informed theologian could navigate, increasing its often tyrannical power.

Subsequently, the text will be nourished by the vision of the clerics and ulema in the service of the theological-political power of the caliphate. Legitimized by divine right, the caliphate became a theocratic dictatorship and those who want to overthrow it can

only be infidels to the Koran. These divisions will in turn bring as many interpretations of the Koran, essential to jurisprudence, which will contribute to giving doctors of theology a power that did not exist at the time of Mohammed. Indeed, the Koran does not have a priestly class since the believer addresses God directly, he does not need a priest. It is otherwise with the jurisprudence of Sharia, Islamic law which adapts to the circumstances and the habits and customs of each people. This is how the imams, muftis, mullahs, ayatollahs created the conditions necessary for their power as theologians.

The Umayyad princes and Abbasid caliphs who reigned over an immense territory from the Indus to the Pyrenees, used their power and their wealth to form a corrupt Muslim dictatorship in the image of current Saudi feudalism. As with Christ, it was men who knew the Prophet little or not at all who wrote the first written version. Furthermore, the association of the Christian Church coupled with a very powerful state like the Roman Empire served as a political model for emerging Islam. Saudi Arabia is to Islam what the Vatican is to Christianity: a theocratic monotheistic state.

Also know that the Koranist, the one who wrote the Koran, visibly borrowed the notions of evil from the Mesopotamians, the devil from the Persians, the warrior Allah copy of the Yahweh of the Jewish Bible, the underworld from the Essene texts and Jesus the prophet of the New Testament suffered the same fate. Eh yes ! Muhammad becomes the prophet of Islam: the Paraclete of the Bible

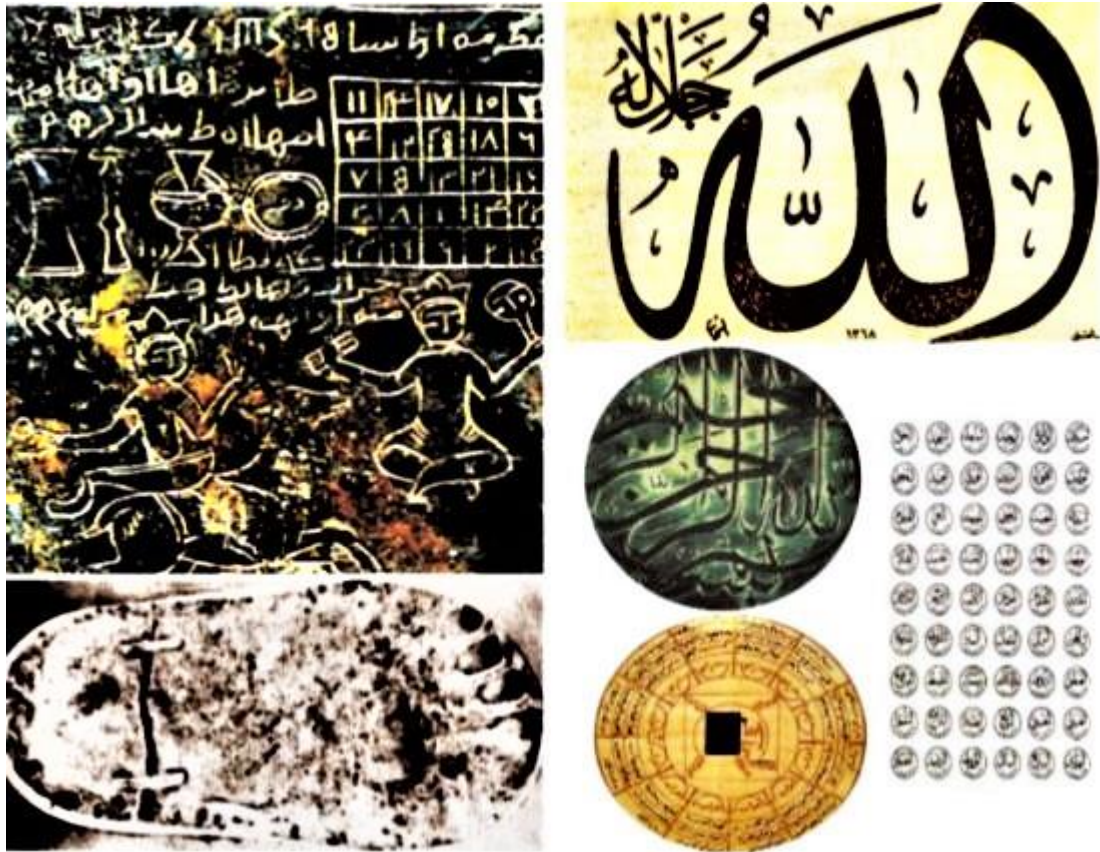
Islamic exegetes, in fact, never cease to cite the Gospel according to Saint John (16, 7-14) where Jesus announces the coming of another prophet, the Paraclete, from the Greek Parakletos, which means "worthy of praise ". Previously, Zarathustra also announced in the Zend-Avesta the coming of an "iconoclast" who would be called "worthy of praise". The even older Vedic texts are not to be outdone and predict the arrival of a wise man from the desert called the "praiseworthy". As luck would have it, the translation of "praiseworthy" into Arabic is Mohammed.

From its beginnings, Islam recognized the interdependence of the biblical religions. More than once, it was revealed to Mohammed that he had not come to found a new religion but to restore and propagate in the Arabic language the religion of Abraham, Moses and Jesus.

"Following in the footsteps of other prophets, We sent Jesus, son of Mary, to confirm the Pentateuch (Torah); We gave him the Gospel, which also contains guidance and warning for those who fear God" (Koran V, 50) (Pentateuch = the torah, the law of Judaism)

"Certainly, the Messiah Jesus, son of Mary is the Apostle of God and His Word which he put in Mary. HE is a Spirit coming from Him, therefore believe in God and in His Apostles" Koran, IV, 169)

"God established a religion which HE established for Noah. This is what we revealed to you and which we established for Abraham, for Moses and for Jesus, saying to them: Be faithful in religion and do not divide yourselves into sects. (Quran XLII, 11).



Islam therefore perfectly indicates the connection that must be established between the three biblical religions. But it is a hierarchical filiation where the Bible and the New Testament are in a way the preface to the ultimate Revelation which is Islam. The monotheism of Islam completes Christianity by insisting on the universality of God and not on the jealous and exclusive god of the Jews in order to preserve the chosen race and the Promised Land. Just like Christianity, God is lenient and merciful for believers but Allah knows how to be merciless like the Yahweh of the Jews against the infidels. Islam affirms the mission of Jesus and the inspired character of the New Testament. Mohammed receives the revelation from the Angel Gabriel. He fully shares Christian beliefs on the immortality of the soul, on the Last Judgment, the resurrection of the dead and the existence of Paradise and hell.

Not only is the Koran of Judeo-Christian origin but it contains within it the influence of all the great religious traditions of Antiquity which have crossed the centuries through India, Mesopotamia, Persia, Egypt, Syria-Palestine, Judea, Israel and of course Greece and its philosophical texts of which they were the guardians, translators and custodians for centuries.

Over the years, Mecca became the true theater of ancient religions of Indian, Mesopotamian, Egyptian, Iranian, Jewish inspiration and more recent ones such as Christianity, Gnosticism and Manichaeism. Not to mention the countless sects of all kinds, representing ethnic groups as diverse as the Garamantes of Libya, the Goths of the North, the Indian Aryans, the Abyssinian Copts, the Nubians of the Upper Nile, the Huns of Asia. Gnostic writings, glosses and homilies, as well as esoteric texts translated into Arabic from Persian, Greek, Phoenician manuscripts, etc., were then circulating throughout the Arabian Peninsula and the Fertile Crescent. Above all, there was this sacred book above all, the TaNaKh, the Hebrew name of the Jewish

Bible with their well-codified religion which brought a little order to this polytheistic mess. But above all, the Jews were the masters of Meccan trade and this powerful colony of merchants imposed such hegemony that many Arabs converted to Judaism because the Jews were excellent storytellers and interpreters of biblical stories.

Impressed by the knowledge of the Jews and their long tradition, Mohammed tried to convince them to join Islam, to return to the religion of Abraham, whose lineage he claimed via Ishmael, the "biblical progenitor" of the Arab lineage. Abraham, father of both Ishmael and Isaac, is the common ancestor of Jews and Arabs. For Mohammed, the two religions of the book, Judaism and Christianity, were unable to preserve their original purity; this is why God sent his last messenger, an Arab because Islam is destined to succeed Christianity as it succeeded Judaism.

From now on the Bible must be saved from these people unworthy of the divine message. The Koran therefore undertakes a restoration of the text where it is proclaimed that Abraham is the first prophet subject to divine authority, followed by Moses, Jacob, Mary, Joseph, then subject like Jesus to the one God. Submissive in Arabic is called "Muslim", through this "brilliant play on words" Mohammed has just Islamized all the characters of the Bible and the New Testament in the Koran, but more essential for the future, the old Alliance between God and his chosen people no longer stand. Furthermore, it is a "pure" monotheism where only God reigns over men. Allah does not have a son like the God of Jesus because all men are sons of Allah: a new covenant is proclaimed.

Mohammed rejects Christ as the Son of God. For Islam, Jesus is an apostle, a prophet, even more so it is the entire Christian trinity which is denied by the pure oneness of God. This fundamental trait of Islam comes from Nestorianism, a Christian heresy widespread in Arabia and Persia which affirms that Jesus is a man and not a god. Thus emerges the portrait of a Christian dissident Mohammed as was a Jewish dissident Jesus, both founders of a new reforming religion. Surrounded by faithful, the prophet specifies the rules of worship (prayers, fasts, alms, pilgrimage) and proceeds to unify the tribes into a theocratic society.

But above all, Mohammed wants to put an end to the theological confusion which divides the Arabs, responsible for their political weakness. The uniqueness of Allah must be reflected in the uniqueness of the Arab nation in the image of the Hebrews united and in solidarity with Yahweh. Allah is not a name of god invented by Mohammed, because there has always existed for the pre-Islamic Arab world a supreme god called al-Lâh, the "Unnamable".

The three Jewish tribes of Medina refused to join despite attempts by Muhammad who promised them respect for ritual traditions if they recognized him as a prophet. The Jews refuse to recognize that an Arab leader could be a messenger from God. The rupture took place in February 624. This rejection of the Jews sounded to Muhammad's ears like an immense betrayal.

(Remember this year, 624, the one which will lead to the Crusades and which still today (2023) is the premise for the Israeli-Palestinian conflict.)

The prophet then received new revelations urging Muslims to turn, for their prayers, no longer towards Jerusalem but towards Mecca where is the Temple built by Abraham and his son Ishmael, therefore historically older than the Temple of Jerusalem. In Surah XIV of the Koran entitled Abraham, it is written that a prophet from the people of Mecca must come and purify the Sacred House of pagan cults. Imitating Jewish zealots and Christian monks, Mohammed ordered holy war ("The religion that wins wars conquers souls") against all infidels, rebels and their idols. To protect himself from persecution, Mohammed undertook the Hegira and the conquest of Mecca.

Perpetuating the jealousy of the Assyrian god Ashur who wanted his authority to be recognized by all and Marduk, the Babylonian god wanting the disobedient to be annihilated, then imitated by the Yahweh of the Jews, the cruel god who ordered Joshua to condemn enemies to the forbidden, Mohammed, in the surah of repentance (9), orders that all infidels be put to the sword and also doomed to the forbidden.

"After the holy months have passed, kill the Infidels, wherever they are! Take them! Besiege them! Set up ambushes for them!" (verse 5)

Mohammed thus becomes the heir rather the reincarnation of the despot Sargon and becomes master of the four corners of the Earth.

This rewriting of these ancient texts is called cryptomnesia. The message of Abraham, Moses, Jesus, Mohammed is not their message, but that of several hundred prophets who transformed real history into holy history for the purposes of religious preaching.

Although they are at war for world hegemony, the three monotheistic fundamentalisms share the same values, the same vision of a State where secularism would be replaced by divine law deemed superior to that of men. All modern messianic variants go in the same direction: dream of an Islamic State where the Law would be that of the Koran, dream of a biblical Israel where the Law would be that of the Talmud, dream of a world united by the return of Christ on earth.

The real battlefield is that of democracy versus theocracy, of secularism versus religious fundamentalism and is based on the secularity and secularism of Western societies:

"We hate you because you are secular: liberal societies allow precisely what Allah has forbidden, while prohibiting many of the things He has permitted: which you mock, because you separate religion and state, thereby granting supreme authority over your whims and desires, via legislators whom you put into power by your votes."

The following points state: atheists because they do not believe in God, crimes committed against Islam, those committed against Muslims, and only last: "we hate you because you invade our lands".

In Islam, no universal theological authority is capable of imposing a unique and authentic interpretation of sacred texts. No anathema, no excommunication can therefore deter terrorists, whether they are fanatics of a "global, planetary jihad" (that of al-Qaeda) or of the "restoration of the caliphate" (Islamic State-Daesh). .

This is how jihad emerged as a major reference, one that encompasses all the demands, frustrations and revolts that run through Islam. The perspective of jihad is that of death, including the death of innocents, and that of the "martyr" (shahid), a word which exists in the Koran, but which is completely "decontextualized" in Islamist discourse. Applied at the beginning of the 21st century, this "martyr" model leaves you speechless.

In Christianity, the "martyr" does not die to be copied. His death is not envied. The "martyr" is a model of holiness, not a model for throwing oneself into the fire with him... In Islam, it is different. We die "martyrs" to be copied and thus manifest a project of political transformation of the world.

The interpretation that men make of the relationship between power and religion, the language by which it is taught, the territory where it is actualized and above all the exceptional potential for power that it conceals possesses all the seeds of hatred. This beautiful and great universal Love embedded in the heart of man metamorphoses into neurotic love, into narcissistic love of his power as homo sapiens.

"Their contempt for democratic deliberation makes them precipitators of Apocalypse, factors of radicalization and tension. So much so that their actions converge towards an ever more violent and unstable world from which they benefit together." (Fourest, Venner, 2003)

With terrorism, an unprecedented new conception of war where suicide attacks are celebrated as acts of divine love. The destructive obsession of the antagonistic gods for the sole power propels men once again into madness. Killing oneself by killing as many "infidels" as possible to unite with God, no doubt, terrorism has a meeting with mysticism: extermination equals purification, equals fusion with the divine. Vertigo of sacrificial suicide, again and again evil as freedom which turns against itself.

"The three monotheistic gods have everything in common and everything to hate each other. They have the same origins, the same roots, the same family. They ruminate on the same words, often refer to the same sacred texts. And they only have love in the mouth. Their characters are similar: venomous, vengeful, spiteful, proud, megalomaniacs, conformists, taking themselves to be the navel of the world. They want to please everyone and exterminate those who are repugnant to them. And their fantasies, myths and Legends are of the same nature, but it is precisely because they are so close that they hate each other with endless hatred.

So much in common is unbearable for them. Everyone feels that the other is plagiarizing them and stealing their identity. Everyone wants to be unique and finds themselves faced with two clones, two clowns whose imitation they feel is a provocation and a sacrilege.

This is too much for beings so proud, so touchy, so sure of their superiority. So much so that violence rises within them and overwhelms them. And here they are convinced that their survival depends on the death of others. (Daniel Accursi, *The new war of the gods*, Éditions Gallimard, Paris, 2004, p.32-33)

Betrayal, we are all infamous.

Like Christ, Mohammed is betrayed by the men he came to save. However, the parallel is striking between these two theologies of domination: the fundamental betrayal of Jesus and Mohammed attempts to camouflage itself behind a ritualistic rigorism of the worst fundamentalists, those resulting from their "holy war" where from now on the spirituality codified in religion is alienated, subordinated to the temporal power of politics and universal domination.

But the dreams of conquest and greatness are compromised by the internal struggles that such a great project gave rise to among the prophet's successors. The most serious was the battle between the third caliph, Othman (assassinated in 656) and the fourth, Ali, young cousin of Mohammed whose daughter Fatima he married, one of the first converts and companions of the prophet, but who had been excluded from his succession. In 657, a quarter of a century after the death of the prophet, the takeover of power by Ali and his party called "Shiite" (from the Arabic word shi'a, party) constituted the great revenge and the starting point of a long quarrel of legitimacy which will be settled by arms and which continues until today.

Ali was first deposed by Muawwiya, founder of the Ummeyad dynasty, who proclaimed himself caliph in Damascus, then was assassinated in 661 with a poisoned sword. His two sons, the famous Hassan and Hussein, defeated on the battlefield of Karbala in 680, suffered the same fate. Since then, they have been venerated as martyrs throughout Shiite Islam, of which Karbala is the holy place. This fitna (discord) is the beginning of the first and greatest Muslim schism. The Shiites will never recognize the Umayyad and Abbasid caliphs, defenders of the "Tradition", the sunnah (hence their name Sunnis), and they will follow their own destiny, giving birth to this ardent, mystical, protesting Shiite Islam, exalting the martyrdom, which we still know today, the fruit of a history where they were always the most despised and mistreated.

“O believers, fight the infidels”

Violence in Islam is the fruit of this story of wind and blood, of desert and commerce, of feats of arms and of men prey to a drive for conquest and power. It is perhaps not consubstantial with Islam. Before him, primitive societies were already filled with sacrificial rites, fratricidal wars, and neighborhood conflicts. But the suras of the Koran, which advocate for example jihad, are indeed the reflection of this original Islam, both powerful and humiliated, which all the currents of re-Islamization and radicalization still continue to mytify, thirteen centuries later. and to exalt.

The term salafiya - which gave rise to Salafist - means "return to the tradition of the ancestors ": Salafists dress as they think the prophet and his companions dressed in the early days. They respect the precepts, the prohibitions, the constraints of the Muslim society of Medina of the 7th century, as they are represented to them in sermons and Islamist bookstores.

Likewise, Wahhabism (of Mohammed Abd al-Wahhab -1703-1792), which became a state doctrine of the Kingdom of Saudi Arabia, which is all-powerful in Sunni Islam and is still exported to the Middle East and Europe, condemns any innovation in relation to the original teaching of the prophet. The Quran being "primordial" and

"uncreated", its interpretation must be absolutely literal. The Muslim state must operate exclusively according to religious law (Sharia).

Thus, the reactivation of past imaginations, the mobilization of emotions and Islamist rhetoric that we are witnessing today are well rooted in the most sacred texts of Islam. To become fully aware of this, we must re-read, for example, the verses of Surah IX of the Koran, the most typical:

- "When the holy months have expired (Ramadan), kill the infidels wherever you find them. Take prisoners! Besiege them! Set ambushes for them! " (verse 5)

- "Fight those who do not believe in God, who do not consider as illicit what God and his prophet have declared illicit; those who, among the people of the Scriptures (Jews and Christians), do not practice the religion of truth, until they pay, humiliated, the tribute" (29)

- "O believers, fight the infidels who are near you. Let them find harshness in you. And know that God is with those who fear him" (123)

- "God has purchased from the believers their persons and their goods in exchange for the Paradise reserved for them. They will fight in the service of God, will kill and be killed. This is a certain promise of which God imposed upon himself the fulfillment in the Pentateuch , the Gospel and the Koran" (111).

All this violence naturally receives divine blessing, as Surah VIII says:

"You did not kill your enemies. It was God who killed them. When you strike a blow, it is not you who strikes it , but God who tests the believers with a good trial" (verse 7) .

Cut from their contexts, such verses resonate frighteningly today. But they can only be understood in reference to a time of war

Infidels! " mean ? Or "fight the People of the Book", i.e. Jews and Christians, "until they pay the poll tax "? The "capitation" was a tax paid by non-Muslims (Muslims being liable for zakhat, religious alms).

Cut from their textual and historical contexts, such verses resonate frighteningly today. However, we can clearly see that they can only be understood with reference to a time of war when the camps identified themselves on religious criteria. Or at a time when the first Muslim societies were being formed when religious and social identities were still strongly marked.



The wild exegesis of the words jihad and martyr

It is this historical contextualization that fundamentalist Muslims refuse to do. It is a political “instrumentalization” of the texts which leads to calls to crush “the infidels, the Jews and the crusaders”. Everything happens as if, following a wild exegesis of the Koran and partial and biased rereadings of the history of Islam, with its phases of grandeur and humiliation, we are reconnecting with the "theologies of armed action" described by the great philosopher Mohamed Arkoun (died in 2010) and coming from the origins of Islam.

They have spanned the entire last millennium, inspired relationships of fascination and repulsion for example between Islam and Christianity, activated the struggles between the Arab, Ottoman and Byzantine empires, up to the recent wars of "national liberation" against hated colonization and against Western "imperialism", from which contemporary Islamist currents were born.

In this text, the main reasons for this “hatred” are listed. The very first:

"We hate you, above all, because you are disbelievers ; you reject the oneness of Allah - whether you realize it or not."

A little further :

"Just as your disbelief is the primary reason why we hate you, your disbelief is also the primary reason why we fight you, because we are ordered to fight the disbelievers until they submit to the authority of Islam, either by converting to Islam, or by paying jizyah -for those who have this option- and living in humiliation under the law of Muslims. So, even if you had to stop fighting us, the best scenario you could hope for in a state of war, would be for us to stop our attacks against you - if we deemed it necessary - to focus on closer and more immediate threats, before finally restart our campaigns against you. (...) So in the end, you cannot expect a definitive end to our war against you. At best, you could stop it temporarily."

The warrior Catholics

Towards the end of the 4th century, a wave of terror and organized destruction began. The barbarian invasions, upsetting the entire Empire, gave it an unexpected role. The Church grew in the midst of general ruins, because it alone preserved its organization in the midst of the rout of civil institutions, and the Popes saw very well that they could, with a little skill, create themselves in the midst of this rising tide of invasions a sort of saving refuge fighting evil.

The emperors Theodosius II in the East and Valentinian III in the West laid the legal foundations generating the measures which deprived us of almost all of the ancient authors. They legalize Christian totalitarianism: pagans lose their civil rights. It is legal to destroy pagan temples. The fight against heresies is encouraged. A merciless censorship exercised by monks on manuscripts which lasted almost a thousand years. To reach us, the manuscripts had to cross a legal barrier coupled with ecclesiastical censorship. Analysis of the texts that have come down to us shows that censorship was carried out to eliminate everything that went against post-Constantinian orthodoxy. The texts have been reworked, interpolated or redacted. The works of Roman historians of the time, compromising, were destroyed like those of Aufidius Bassus, Cluvius Rufus, Fabius Rusticus, Porphyry, Seneca the Rhetor, Servilius Nonianus.



Hordes of monks crisscrossed the territory of the Roman Empire and committed themselves to the ruin of temples and pagan idols with such ferocity that it would spread to us and be called religious terrorism. Unlike the Zealots who fought against the political and hegemonic aims of the Roman Empire, the monks, with the strength of the Roman protectorate, engaged in a carnage which had no other aim than that of annihilating the pagan religion and denying the infidels the right to hold religious beliefs other than Christianity. Even more, mathematicians, astronomers, philosophers were publicly lynched. It is a full-blown attack against all culture other than Christian which reached its climax when Theodosius II ordered in 448 to burn all anti-Christian books, especially Gnostic ones.



Hypatia, the last great mathematician of the Alexandrian school, also daughter of Theon of Alexandria, director of the library, is killed and the library torn to pieces by a crowd of Christian monks inspired by Cyril, patriarch of Alexandria, whom the Church will canonize. His assassination marks a turning point: After his death, many researchers and philosophers left Alexandria for India and Persia, and Alexandria ceased to be the great center of teaching and science in the ancient world.

The last accused is the caliph Omar (584-644), a close friend of Mohammed. Arab authors of the Middle Ages hold him responsible for the definitive destruction of ancient knowledge in 642. When the Muslim armies, expanding in the East, took Alexandria, he ordered his generals to destroy the library as well as everything it contained. The soldiers carried out orders despite the pleas of Arab scholars and scholars. The motive is the same as that of the Christians: only the history of the prophet and his religion counts. All other writings risk diverting the word of God.

From now on, science will regress in the West, and will only return to a level comparable to that of ancient Alexandria at the dawn of the industrial revolution. The work of the Alexandrian school concerning mathematics, physics and astronomy will be preserved, in part, by the Arabs, Persians, Indians and also in China. The West, for its part, plunged into obscurantism and did not begin to emerge from it until more than a millennium later. ("Encyclopædia Universalis", Enrico Riboni)

Among these texts of great erudition, the work of the astronomer Claudius Ptolemy whose famous *Megale Syntaxis* ("Great Composition") of considerable richness was miraculously saved from obscurantism by Arab scholars who translated it under the name of *Almagest*, a masterpiece of scientific analysis and a synthesis of all ancient

astronomy. Ptolemy will have revolutionized the vision that men had of the world for no less than 1,500 years! This Greek astronomer established an ordered system of our Universe, then reduced to the solar system, based on geocentrism. However, already before Ptolemy, Aristarchus (-310 / -230) had supposed that the Earth rotated on itself and around the Sun, but his ideas were considered impure and therefore rejected.

In ancient Antiquity, astronomers believed that one could read the destiny of men in the stars; observation of the sky was also reserved for priests, who were then considered as officials responsible for announcing, after examining the sky, the events of interest to the state. It was not until the 6th century BC and the contribution of Greek scholars, including Ptolemy, that a scientific rationality was finally established, based on precise and rigorous observations, ruling out magic, astrology and the supernatural in the interpretation of the celestial phenomena. Ptolemy assumed that the circle was the foundation of the universe because it was a perfect and divine figure. The universe is then a series of spheres interlocking with each other. Indeed, he established a theory of the movement of the planets, the moon and the sun based on various calculation tables (the Easy Tables). These calculation tables will then serve as a database for the composition of the greatest astrology treatise of Antiquity: Ptolemy's Tetrabible.

But mythology was still too anchored in culture, science collapsed in the mystical quarrels of the followers, this added to the rejection of the Christian world which was hostile to this pagan knowledge. The scientific ideas of Greek knowledge sank into total confusion, leading to a decadence of Greek science as a whole... Rome, which then dominated the world, was not interested in mathematics in a scientific context, other than military. Fortunately, the manuscripts of Greek scholars were preserved and copied by monks from the 6th century, as well as by Arab astronomers who collected the heritage of the Greek world. The contribution of Greek scholars is therefore not lost.

The massacre of pagans, their deportation, and the confiscation of their property were aimed simply at establishing the hegemony of Christianity over the Empire and thus accomplishing revenge for past humiliations. All this demonstrates, once again and from Mesopotamia via Iran and Palestine, that the political despotism inherent in religious concepts seriously contaminated emerging European Christianity. This contamination, this search for temporal powers that are wealth and hegemonic power will give birth, a true betrayal of the Christic message, to the theology of universal domination as a system of total Unity. The policy of the Popes, those of modern times as well as those of the Middle Ages, has always been to oppose the creation of a kingdom competing with the Church.

War indeed poses problems for the Church: to conquer is to kill, to massacre; the war is therefore inhumane, even barbaric. There is a tension between this evidence and the legitimization of the fight against barbarism, the enemy who has been denied all or part of his human status - the infidel or the heretic.

The Church has accepted the principle that just war can pursue moral ends: conceived as an act of love towards one's neighbor, it claims to prevent sinners from continuing on the path of sin. The theoretical perspective of the Church is to try to impose limits on the war that it is led to justify, to reduce its evils, anticipating in some way.

Holy war

At the heart of the battle, standards and flags bear religious inscriptions, saints are invoked in combat, crucifixes and relics accompany the combatants; a fight which is also the place of all superstitions. It is God incarnated in violence, a theophanic time where recognition of the Truth comes through the act of violence, drawn from religious discourse and justified by it. At the heart of war, there is a mutation from physical combat to spiritual combat; from this perspective, war is an act of piety and purification: it is sacred.



This force will ensure victory over the enemy, and it is the perception we have of the enemy which sanctions the sacredness of combat. The enemy is the other, the barbarian, the unbeliever, the inhuman. It must be eradicated to establish eternal peace, *pax romana*, the “peace of God”. Annihilating the other is a condition for establishing the unity of the human race in the unity of faith. The war ends with the death of the enemy of God, a death of purification, a sacrificial offering. At the confines of this horizon, there is the spirituality of the soldier, up to the mystical experience of violence, sacrifice and death. War as an instrument of salvation and purification was at the heart of Crusader spirituality, as it would be among the soldiers of 1914-18.

With the culture of war, we are at the heart of the intimacy of religious feeling in an era of radical passions: miracles, prophecies, superstitions, sacred manifestations, collective devotions; religious awakening, land of mission, mobilization by faith and spirit of sacrifice. This is a formidable field for analyzing spiritualities as well as popular practices: it manifests both devotion in combat and the eschatology of peace that it arouses, the perspective of redemption that the ultimate offers. battle, the necessary war fought to definitively end war and close the cycle of violence.

The return of Satan

It is urgent to bring the Devil into the dance again. And it was the Father of the Church, Clement of Alexandria, who was the first to open the macabre ball. He anathemas the gods of other religions: "The prophetic word is that all the gods of the nations are images of demons." This is a veritable declaration of war, an infernal plot against Zeus, Jupiter, Baal, Mazda, Mithras and against all the populations concerned, doomed, as they say, to the forbidden.

The intransigence of the Zealots resurfaces but this time supported by ecclesiastical power. Terror, once again, announces the imminence of the Apocalypse and salvation but unlike the times of the first Zealots, the terror promulgated by the Church is synonymous with State terrorism; mystical imperialism copies political imperialism.

The period extending from the 11th to the 13th century was, for the West, a time of profound change. The aristocrat becomes noble, the warrior knight. An almost emblematic figure of medieval society, he was not always like the valiant Ivanhoe dear to Walter Scott.

During the decades following the Year 1000, the man of war took advantage of the king's inability to impose himself outside a meager territory including Île-de-France and Orléans. He uses his weapons to assert himself within society, often abusing his strength. Anxious to maintain the unity of the community, the clerics have interests close to those of the powerful laity who wish to control the turbulent world of the milites. They try, together, to impose the Peace of God and urge the fighter to watch over the use he makes of his sword. The holy warrior proves to be, in this context, the effective and efficient support of pastoral care. Encouraging the bellator, the war specialist, to engage in good fights, it contributes to the valorization of his function and also tends to legitimize his social situation.

The shock of 1099

Launched in Clermont in 1095 by Pope Urban II, the call to the crusade was a great success. It is en masse that Western Christians, powerful or not, undertake the journey to Palestine to liberate the Holy Places. Most of the crusaders therefore nourished the hope of seeing Christ return gloriously to the Mount of Olives. "The march of the Christians towards the Sepulcher was, [as Jean Flori writes, considered as] a necessary prelude to the appearance of the Antichrist in Jerusalem with a view to the last battle of History; the crusade, in this sense, was a blueprint for the fulfillment of apocalyptic prophecies. » Jerusalem was taken on July 15, 1099, but the euphoria quickly gave way to a feeling of failure because the evidence became clear. While the Sepulcher is in the hands of Christians, Christ did not set foot on the Mount of Olives. The victory of the crusaders brought about neither the end of time nor the reign of the Son of God. The proof of their inability to lead a fight comparable to that of the Archangel Michael has been provided and it is undeniable.



1097 - Prise d'Antioche par les croisés

The observation is not without consequences. It provokes a profound change in the perception of expeditions to the Holy Land. These are still encouraged, like any military expedition intended to defend or spread the faith, but they are now devoid of any eschatological dimension. The implications are multiple and, among these, the redefinition of the place and role granted to warriors by the authorities of the Church is not the least.

During the first decade of the twelfth century, Robert, monk of Saint-Remi de Reims, Pierre Tudebode, cleric of Civray, Baudri, abbot of Saint-Pierre de Bourgueil-en-Vallée, Guibert, abbot of Nogent, or even the author of what is commonly called the Anonymous History of the First Crusade wrote chronicles of the expedition to Palestine. Recounting, among other things, battles such as that of Antioch in June 1098 during which holy warriors came to support the efforts of the Christian troops, they present a version of the facts which testifies to the change that occurred between the 11th and 12th centuries.

The most easily perceptible difference concerns the identity of the saints. Michel, Pierre and Marie are abandoned in favor of Demetrius, Theodore, Maurice, Mercury and the omnipresent George, followed by soldiers as innumerable as they are dazzlingly white. These choices are not explained solely by a desire to copy the devotions of Eastern Christians for the warrior saints.

Maurice and his companions of the Theban legion like Georges were in fact known in the West well before the eleventh century. Several manuscripts containing the story of

their life and, in this case, their martyrdom have been preserved and testify to the vitality of their cult before the crusade. The saint of Agaune like the Cappadocian are already the object of a veneration characterized by his warrior and aristocratic dimension. They are, in fact, invoked for the victory of the prince's armies and for the protection of the combatant. However, they are not vectors of a message specifically inviting to confront the Saracens and reconquer the Holy Places. The years following the first crusade were, however, marked by the efforts of clerics to develop their cult and encourage men of war to follow the examples they embodied. We observe in particular a multiplication of sculptures and paintings which, often dedicated to Saint George, show him similar in every way to the fighters of the moment.

All this could seem trivial or be attributed to chance if there were not, at the same time, indications of an obvious desire to distinguish Saint Michael from combatants, saints or not. In fact, while he assisted Christians in their struggles against Muslims in the 11th century, the archangel no longer counted, in the 12th and 13th centuries, among the saints who intervened on the battlefields. He was, in iconography, equipped like the men of war of the time in order to face the dragon, but sculptures, stained glass windows and paintings dedicated to him after 1100 show him increasingly dressed in a large alb, standing on the monster, using weapons and a combat technique foreign to the fighters of the moment.

If the coincidence of these developments is intriguing, the fact that they are inverse is obvious, that the first crusade is a key moment in the process seems undeniable. Mentioning numerous saints is a process which allows the Church authorities to emphasize the importance of divine support for the crusaders' enterprise and to promote these expeditions to the Holy Land. However, in the choices that are made, there is more than a desire to develop teaching that is adapted to warriors and that takes into account their uniqueness. Omitting Michel to cite other sanctoral warriors contributes to circumscribing the action of the combatants by defining a framework which legitimizes it while depriving it, at the same time, of any eschatological dimension. The fights undertaken for the defense and dissemination of the faith are good fights, but they are now part of a perspective which is only human and horizontal. Working, with the archangel, to bring together the conditions favorable to the parousia is not – is no longer – the responsibility of men of war.

The reaction of Christian fighters at the moment when George and his companions appeared on the battlefield supports the hypothesis of a restrictive definition of their role and their abilities after 1099. The chroniclers in fact agree to note that they “ignore” the reinforcement provided to them. The verb chosen is *ignorare*. In classical Latin, it means “to ignore”, “not to have knowledge”, and can express the idea that they do not realize what is happening. However, it has a particular meaning for Christian authors, because ignorance of God and his mysteries characterizes the pagan.

Whereas in the 11th century, Christian fighters had the certainty of divine intervention in their favor, they were able to understand the help that Michael, Peter and Mary brought them, and they rejoiced to the point to cry about it, they reveal themselves, before Antioch and especially under the pens of the clerics of the beginning of the twelfth century, incapable of recognizing the miracle and the benevolence of God. Having only a human vision of events, they are frightened and worried to see soldiers

emerge who could strengthen the ranks of their adversaries. The situation changes when they realize that the horsemen who rush onto the battlefield are God's help to them.

Most authors use *cognoscere* to specify this change. This verb can be translated as “to learn” or “to recognize,” and it implies, in a Christian sense, both knowledge of God and understanding of his purpose. Guibert de Nogent prefers to *comperire*, to emphasize that they are making a real discovery. The objective is, for all these authors, to insist on the difference or even the fundamental opposition that there is between the two states that the warriors successively experience and to emphasize their inability to discern the emergence of the supernatural. .

Although they were Christians, the crusaders could not succeed, alone, in understanding what concerns God and the sphere of the sacred. Chroniclers often mention a bishop. Observing the facts in the light of divine design, he has a perception of reality which escapes the warriors until the moment when he invites them to look at the celestial troops who join them and reveals to them the identity of the men all in white clothed people heading towards them. Its capacity to ensure the link between men and God and to make the divine understandable to the laity contributes to its valorization. This is all the more obvious as its mediation is presented as indispensable and necessary. Only his intervention, in fact, allows the soldiers to get rid of their “ignorance” to access “knowledge”. The texts therefore testify, after 1099, to a restrictive definition of the role of the fighter, but also, at the same time, to an insistence on the singularity of the cleric and his function within society.

The writings which bear witness to these concomitant and inverse developments are, however, the work of members of the clergy. In this capacity and through these works, they participate in the project of reform of the Church initiated in the second half of the eleventh century. Founded on the idea of a superiority of spiritual power over temporal power, it aims to free the Church from the influence of the laity, then to consolidate the authority of the bishop, spiritual leader of the community. The year 1099, with the capture of Jerusalem and the non-return of Christ, could then, in this context, mark a brutal acceleration of the movement rather than a real rupture.

Saladin, the glorious Muslim sultan

In 1187, the Crusaders were severely beaten by the Muslims during the Battle of Hattin. With this resounding victory, Saladin opened the doors to the kingdom of Jerusalem.

United under the authority of Saladin, the Muslims entered the Latin State of the East in March 1187. On May 1, Saracen horsemen came across a detachment of Hospitallers and Templars. The Battle of Watercress Fountain was a massacre and only a handful of Christian knights managed to escape. In order to force the Franks to come to him, Saladin then laid siege to Tiberias. On July 2, the crusader host set out across the arid plains. Lacking supplies, the soldiers quickly suffered from heat and thirst. On the morning of July 4, 1187, the Christians were surrounded by the Muslims who set fire to the bushes. The wind pushes the burning smoke towards Guy de Lusignan's men, already overwhelmed by the furnace... On the heights of Hattin, near Lake Tiberias, in Galilee, the clash between the two armies is of rare violence. The

crusaders, tired and disorganized, tried to break through the Saracen lines. However, the bulk of the Frankish forces were cornered on the horns of Hattin, a rocky peak dominating the plain...



At the end of the Battle of Hattin, the 300 surviving Hospitallers and Templars were beheaded and the other crusaders were reduced to slavery. The Turkish auxiliaries in the service of the Franks were put to death for apostasy... Saladin personally executed Renaud de Châtillon for his crimes against Islam by cutting off his head.

While the ideal of the man of war is not to die, but rather to preserve his life by accomplishing, if possible, a number of exploits, Christian fighters can, from the last years of the twelfth century, conceive the idea of losing their lives by putting their weapons in the service of the faith. The appearance of the torture of holy warriors in the iconography devoted to them when their execution is no longer the element which characterizes them in the texts only reinforces this interpretation. Exemplary in the exercise of violence, the martyr fighter is also exemplary in death.

Saladin's crushing victory at Hattin opened the doors to Palestine. After annihilating the Frankish chivalry, the Muslim monarch seized several fortresses. He then launched his army towards Jerusalem, which he besieged on September 20. Nevertheless, the defenders under the command of Balian of Ibelin fight with the energy of despair. To gain time, the sultan resolved to negotiate the surrender of the Holy City which fell on October 2, 1187. Saladin could now undertake the conquest of the Latin States of the East. He removed most of the Christian strongholds and reduced their inhabitants to slavery. Only a few cities escaped him, such as Tyre, Tripoli or Antioch. Rejected by the barons who blamed him for the disaster at Hattin, Guy de Lusignan besieged Saint-Jean-d'Acre with a small troop... The fall of Jerusalem, less than a century after its conquest, resounded throughout the Christian world. A third crusade, commanded by Philippe Auguste, Richard the Lionheart and Frédéric Barberousse, is set up. It begins in 1189.

This is how the Holy Roman Emperor Frederick Barbarossa, the King of France Philip Augustus and the King of England Richard the Lionheart found themselves on the roads to Jerusalem. Through a series of circumstances, Richard the Lionheart finds himself alone in the territory. Barbarossa died of drowning and the king of France preferred to return home. Unable to conquer Jerusalem, Richard I concluded a peace agreement (the Treaty of Jaffa) with Saladin which allowed pilgrims to freely travel to the Holy City. This compromise will only last three years.

The new Pope Innocent III refuses to stop there. After the failure of the Third Crusade, he wanted to reconquer the holy places which were under Muslim domination. He therefore calls for a new crusade towards Egypt. This idea pushed the Frenchman Jean de Brienne onto the roads. The knight will be made king of Jerusalem in 1210. But this crusade is also a failure, because despite all the protests of the pope, it is impossible to prevent the crusaders from turning against the city of Constantinople, seizing it and plunder it. Their objective is then to replace Isaac Ange and his son, Alexis, on the Byzantine throne. Finally, they occupied the city themselves and founded the Latin Empire of the East, which survived for almost 60 years.

The Fifth (1217-1221) and Sixth Crusade (1228-1229)

In 1212, a crusade known as the "Children's Crusade" was launched under the leadership of several preachers in France and Germany. The poor and the children who threw themselves onto the roads will not go far. Without losing hope, Pope Innocent III plans to launch a fifth crusade during the Fourth Lateran Council. He died before realizing his wish, which was taken up by his successor, Pope Honorius III. The Fifth Crusade ended with the capture of Damietta and several political failures. It was not until the Sixth Crusade, undertaken by Frederick II of Hohenstaufen, that the situation changed slightly. He indeed managed to obtain some territories in the East, including Jerusalem, diplomatically.

The penultimate crusade, the seventh (1248-1254), which resulted from the capture of Jerusalem by the Muslims in 1244, led the king of France Louis IX, known as Saint Louis, on the paths of the Orient. Despite glaring victories, Saint Louis could not fight against the plague epidemics and he was taken prisoner in 1250. He regained his freedom thanks to the payment of a ransom. The king then embarked on the reconstruction of the kingdom of Jerusalem. Begun in 1248, the seventh crusade ended in 1254. The queen of France, Blanche of Castile, who was the regency of the kingdom, died in 1252; Louis IX must take control of France.

The eighth (1270) and final crusade did not bring much luck to Saint Louis, since he lost his life there in 1270. After taking the city of Carthage, the king died of dysentery on August 25, 1270. Louis IX was canonized in 1297 and became Saint Louis.

May 28, 1291 - The Crusaders lose the Holy Land

The Crusader possessions in the Holy Land fell definitively into Muslim hands with the fall of Saint-Jean-d'Acre (today Akko, Israel's fishing port). The city had been taken by the Crusaders and handed over to King Baldwin I in 1104. After a long siege imposed by the Mamluks under the leadership of al-Ashraf Khalil, part of the northern

wall gave way and the city was conquered despite the resistance of the Templars and Knights of the Hospital. The time of the Crusades is over.

In parallel with the Crusades, conflicts with the Muslim world continued in the Iberian Peninsula where the Spanish Reconquista was already well underway. In France, the fight against the Cathar heresy will lead to another type of crusade, the best known being the crusade against the Albigensians between 1209 and 1229.

The crusade against the Cathars

The moral decadence which struck the West around the year 1000 encouraged the appearance of religious reform movements. In the same way, the decline of the clergy, whose morals were far from exemplary, increased the extent of criticism against the Church and favored a return to the religious purity of the first Christians. Thus, the detachment from material wealth and the imitation of Christ that the heretics advocate attracts a part of the population to them.

To combat the popularity of heretical movements, the Church proposed a work of spiritual restoration which, at the end of the 11th century, would result in the Gregorian reform, which would fight in particular against the relaxation of the morals of the clergy and against the purchase and sale of spiritual things such as the sacraments.

Despite the successes of this reform, of which Pope Gregory VII was one of the main architects (hence the name Gregorian reform), heresies continued to develop and were present from the beginning of the 12th century in a certain number of regions. So much so that around fifty years later, Catharism was already firmly established in Languedoc.

The Cathar doctrine, unlike Catholicism according to which God is the creator of all things, attributes the creation of the material world to the devil. Thus rejecting everything that comes from the visible world, the Cathars profess that Jesus only had a human appearance. Since he was not incarnate, Jesus cannot be present during the Eucharist, that is to say, the bread and wine are not transformed into body and blood. Transubstantiation, so dear to Catholicism, is thus denied.

It is quite obvious that the Catholic Church cannot accept the propagation of such a doctrine, which only corrupts and distances the souls of the faithful from true salvation. But it is impossible for him to defeat by preaching alone a doctrine supported and protected by local elites. Since persuasion is not enough, something else must be found. It will be the crusade against the Albigensians, the name given to the Cathars of the south of France.

At the beginning of July 1209, the crusaders left Lyon heading south. The first large city to rise before them was Béziers. On July 21, the crusader army arranged its tents in preparation for a siege. Hoping to negotiate, the city's bishop joins the enemy camp. He returns with the following proposition: Béziers will be spared if Catholics agree to hand over their fellow citizens recognized for their heretical beliefs. The deal is rejected with indignation. In addition to total support for their Cathar fellow citizens, we must see in this refusal of the Catholic population the firm desire to preserve the freedoms of their city. The inhabitants of Béziers are well aware that it is a question of maintaining their independence from the great lords of the north. The

Crusaders must understand that southern Catholics will put their national interests above all others. From the start, this religious war took on the character of national resistance which it retained until the end.

This is when the drama plays out. The crusaders arrived at the gates of the city at the same time as the fugitives and succeeded in entering, shortly followed by the entire army, alerted by the noise of the scuffle. It was at this moment, while they were invading the city, that the crusaders asked Arnaud Amaury, the papal legate, how to distinguish heretics from Catholics. His response is quick and clear: “Kill them all, God will recognize his own.” Killings and massacres reigned everywhere in the city. Thousands of people die. After a few hours, the rich town of Béziers is nothing more than a pillaged, ruined town strewn with corpses. Inspired by such a victory, the crusaders continued the fight throughout Languedoc.



Unfortunately, it is impossible to say that Arnaud Amaury actually uttered these words which have become famous. It reflects well, on the other hand, the state of mind of these crusaders who fought the Cathar heresy. Thus, for the great lords of the north, it was agreed to put to the sword all those who resisted them. Arnaud Amaury, for his part, also knew how to prove himself worthy of such a declaration when he wrote to Pope Innocent III: “Ours, sparing neither blood, nor sex, nor age, have caused death by the sword killed about 20,000 people and, after a huge massacre of the enemies, the entire city was pillaged and burned. Divine vengeance has worked wonders .”

Despite its violence, the crusade against the Albigensians (1209-1229) was, from a religious point of view, a failure. Catharism will, in fact, continue for a long time in the south of France. It was not until the capture of the famous fortress of Montségur in 1244, where more than 200 heretics perished at the stake, that the Cathar movement declined more and more until its total disappearance at the beginning of the 14th century.

The big winner of this crusade will ultimately be the kingdom of France which, through the Treaty of Meaux-Paris signed in 1229, will put in place the infallible mechanism which will lead to the attachment of Languedoc to the French crown.

Fights to hasten the parousia

All authors agree to emphasize the victory of the Christians, but the similarity does not end there. If each of these battles is marked by the intervention of saints, warriors or not, this irruption of the supernatural into the natural course of things is not surprising since it was expected. It only causes satisfaction, tears of joy and comfort. The recognition of these celestial reinforcements as help from above poses no problem to the combatants.

The identity of the saints is important information for understanding the scope of the mission that the men of war must assume. If Geoffroy Malaterra mentions Saint George, the two other authors prefer the association of the three major figures of the sanctoral which are Mary, Peter and Michael. This choice is not trivial. Retaining the first bishop of Rome and the mother of Christ is a way of drawing out the confrontation of the political realities of the time. The warriors engaged in battle are no longer just men from a city or a kingdom: led by the Virgin and the “prince of the apostles”, they are above all members of the Church. The presence of the archangel would only reinforce this idea, since he is “prince of the Church”. However, it seems to have an additional meaning. More eloquent than André de Fleury, the author of the poem notes that Michel sounds the trumpet as if it were about facing the dragon of the Apocalypse. This indication testifies to an assimilation of the Saracens to the Antichrist, and tends, therefore, to establish an identity, at least in essence, between the wars waged by the Christians against the Muslims and the fight of Saint Michael against the Dragon. The association is not without consequences. The apostle John affirming, in fact, that the triumph of the archangel over the monster makes the return of Christ possible, the expeditions of Christians against the Saracens are also considered as a means for men to participate in the accomplishment of the archangel's mission and, thus, hastening the parousia.

Expected second coming of the glorious Christ.

The idea that men can, at their level, accelerate the unfolding of the divine plan by bringing together the essential conditions for the second coming of Christ is not specific to the years which saw the organization of the first crusade, nor even to the eleventh century. . The Carolingian military campaigns had as their objectives the conquest of new territories and the domination of neighboring peoples, but also – already – the conversion of the latter to Christianity, the announcement of the Gospel to all the inhabitants of the Earth being one of the conditions necessary for the return of Christ.

The originality of the texts studied here would rather come, in this context, from the absence of a king. The collapse of the empire built by Charlemagne and his successors caused a profound socio-political upheaval that many historians refer to as “feudal mutation”. Occurring at the turn of the 10th and 11th centuries, this was characterized by a fragmentation of central power and by the recovery, by more or less aristocratic warriors, of functions that the prince was no longer able to carry out. These include the protection of the Church and that of the weakest. But the warriors did not inherit the role of mediator between men and God that the Carolingian

emperor claimed. Their vocation is now to engage, as the Carolingian did, in battles which aim to create a favorable context for the parousia. They therefore have no difficulty in identifying the help that God brings them on the battlefield.

The Crusades in Spain

For almost eight centuries, the Iberian Peninsula had large Muslim states on its soil.

This presence and the Christian "Reconquest" which followed deeply permeated modern Spain and shaped the temperament of its inhabitants. You just have to see on the roads of Andalusia the bell towers that look like minarets, the result of the transformation of old mosques into churches.

Friction zone, hyphen

Al-Andalous is the ancient name of Muslim Spain, derived from Vandalusia or Andalusia, the name given to southern Spain after it was briefly occupied in the 5th century by the Vandals, a tribe from across the Rhine.

In April 711, 6,000 Muslim warriors landed in Spain and defeated the army of King Rodrigo at Guadalete. They even authorized incursions beyond the Pyrenees, as far as Poitiers, and subjugated Septimania (present-day Languedoc) for a few years. When the Umayyad Caliphate in Damascus was overthrown by rivals, a prince from the old dynasty took refuge in Cordoba and founded the first independent Muslim state outside the Caliphate.

From the 8th century, Christian lords, heirs of the ancient Visigothic dynasty, took refuge in the Cantabrian chain, in the northwest, and from their eagle's nests, began a laborious reconquest with the help of the Franks from beyond -Pyrenees. It follows that Muslim Spain, rarely unified, never occupied the entire peninsula but served as a link between the West and the East. It was, for example, through contact with Andalusian scholars that the monk Gerbert d'Aurillac discovered "Arabic" (in fact Hindu) numbering.

In 785, Abd er-Rahman I inaugurated the mosque of Cordoba, a masterpiece of Islamic art, enlarged many times until it became the largest mosque in the world after that of Mecca. She is one of the most beautiful.

Abd er-Rahman III took the title of caliph and commander of the believers on January 16, 929, establishing himself as supreme leader of his Muslim subjects. The caliphate then experienced a Golden Age.

In the 12th century, the doctor Averroes and the rabbi Moses Maimonides rediscovered the work of Aristotle. Their translations and works will nourish the scholastic school in the West.

The Christian Reconquista

After the Year 1000, the caliphate did not take long to decline. In the 1030s, it broke up into a myriad of independent emirates, the "reyes de taifas" (in Spanish, kings of factions). Numbering a few dozen, they quarreled endlessly and, if necessary, formed

alliances with the Christian kingdoms of the north. These small, dynamic kingdoms took the lead in 1037 with the merger of the kingdoms of León and Castile, as well as Galicia.

In 1085, Alfonso VI the Valiant captured Toledo while Henry of Burgundy carved out a county and then a kingdom of Portugal at the mouth of the Douro, around Porto. Rodrigo Diaz de Vivar, who entered the legend under the nickname Cid Campeador, seized Valencia for his own account in 1094.

Subjected to tribute and close to collapse, the Moors appealed to the Almoravids of Morocco who defeated the king of León and Castile and reconstituted the unity of Muslim Spain under their rule. But they were chased from power in 1154 by a Berber dynasty also from Morocco and attached to a rigorous Islam, the Almohads. Pope Innocent III then called the knights of the West to join a crusade and, on July 16, 1212, the Almohads were crushed at Las Navas de Tolosa.

Of Muslim Spain, soon only the Emirate of Granada remained, vassal of the King of Castile. It survived for more than two centuries, until Spanish troops invaded it and overthrew the last Nasrid ruler. It will be an end to the Muslim presence in Spain.

1095-1291 - Assessment of the Crusades

The epic crusades began in 1095 with the appeal of Pope Urban II and ended after the battle of Hattîn in 1187. Byzantium saved!

The crusades set in motion several hundred thousand people from 1095 (150,000 for the first military expedition, 200,000 for the unfortunate reinforcement expedition of 1101, not counting popular pilgrimages and departures in small groups). These numbers represented approximately 2 to 3% of the adult population of Western Europe (approximately 30 million souls) and a much higher proportion of the nobility and chivalry.

The common people, poor peasants, left their homes and risked their lives for a pilgrimage of indefinite duration to an unknown and distant country. They left to pray at the tomb of Christ, moved by a deep, sincere and naive faith, today difficult to understand.

The warriors crossed paths in 1095 for the same reason but also and above all to save the Byzantine Empire, threatened with being overwhelmed by the Seljuk Turks after their victory at Malazgerd. They succeeded on their first expedition and this success had immense repercussions on Christianity and European civilization.

Indeed, the defeats suffered by the Turks of Anatolia offered the Byzantines a respite which they were able to use to transmit the Hellenistic heritage to Westerners.

Bankruptcy of the Free States of Palestine

For the rest, the success of the crusades is mixed. In half a century, the Franks managed to found feudal-type states in Palestine in symbiosis with the East (marriages, friendships, etc.).

However, the disagreements between the barons and the clumsiness of the newcomers, little aware of the realities on the ground, quickly compromised this fragile balance.

In 1146, the union of Muslim Syria under a single ruler placed the Crusaders on the defensive. A quarter of a century later, by bringing together Syrians and Egyptians under his control, Sultan Saladin took the Frankish states by pincers and gave himself the means to reconquer Jerusalem.



The Crusaders wanted to take the Holy Land and the tomb of Christ from the Muslims. They only achieved this over the course of three generations! The Crusades, the first Western "colonization" enterprise, ultimately ended in failure and, moreover, resulted in numerous battles, massacres and atrocities.

Paradox: the Crusades, despite their failure, undoubtedly had a very beneficial effect on Western Christianity by diverting to the East a large number of young knights, penniless youngsters and brutes of all kinds!

Freed from these nuisances, European monarchies were able to put an end to private wars and establish more peaceful relations between feudal lordships. This relative civil peace opened the way to almost uninterrupted development until the 20th century.

This key period of the Middle Ages also saw the flourishing of Romanesque and Gothic art, as well as the emergence of the bourgeoisie. It was characterized by an exceptional demographic surge in Europe with perhaps a near tripling of the population in three centuries.

It was this population growth that made the Crusades possible. Did the latter contribute to the rise of the West? On the contrary, have they served him? Did they affect the Islamic world?

Cultural gap between East and West

Two centuries of crusades have resulted in no viable construction in the East.

- Arab resentment

The Crusades may have widened the gap between Muslims and Christians and aroused resentment in the East against Westerners. This is what the Muslim Brotherhood pretended to believe in the 20th century to justify their rejection of the West. But let's not exaggerate: the political impotence of the Arabs owes infinitely more to the Turkish and Mongol invasions and to their own shortcomings than to the brief campaign of the Crusaders.

- Greek resentment

The Crusades also dug a gulf of incomprehension between Greek Christianity in the East and Latin Christianity in the West, with lasting repercussions for European construction. The disastrous Fourth Crusade is responsible for the definitive rupture between these two parts of Christianity.

For the historian Jacques Le Goff, the only benefit of the Crusades (excluding the first) is inscribed in the History of Europe. Through their failure, they turned Europeans away from Jerusalem and the illusions of the Orient. "In this respect, the failure of the Crusades was a very favorable condition for the unity of Europe," he writes (note).

An epic despite everything

In conclusion, the Crusades retained an epic feel. They allowed Western Christianity to free itself from its overflow of energy and young men.

Note that the crusades simply induced warlike or chivalrous rivalries with all the excesses to which these could lead.

After all, the Franks were, after the Turks, just another intruder in an Orient accustomed to invasions, the precedents having been the Turks. Their Catholic faith was itself not out of place in a land where many religions still coexisted: Sunni Muslims, Shiites, Ismailis, etc., Christians of the Greek, Latin, Monophysite, Armenian rites, etc., Jews...

Note also that the Crusades hardly affected commercial and cultural exchanges between the two parts of the Mediterranean, these exchanges having developed at the initiative of Italian merchants on the sidelines of warlike expeditions.

Spain discovers intolerance

On June 6, 1391, in Seville, two synagogues were converted into churches. It was the start of a first wave of violence against the Jews of the peninsula before their definitive expulsion a century later.

The mob against the Jews

The affair was accompanied by numerous murders and plunders against the city's Jewish community. The violence spread very quickly to Toledo, Valencia.... The kings of the peninsula tried to oppose the popular movements. They heavily sanction troublemakers but nothing happens.



Two months later, on August 5, in Barcelona, the riots reached their peak. Castilian sailors, who had already taken part in the riots in Seville and Valencia, set fire to the Jewish quarter and killed around a hundred inhabitants. The survivors take refuge in the nearby royal castle in their neighborhood.

Several people responsible for the violence were arrested, which had the effect of triggering a popular riot. The royal castle is besieged and its archives burn. The tocsin sounds. Jews are taken from their refuge and forced into baptism. 300 refused and were executed.

Catholic Spain discovered intolerance and hatred even as it triumphed over the Muslims who conquered the peninsula 700 years earlier. The time is long gone (1150) when Alfonso VII of Castile proclaimed himself "king of the three religions" (Christianity, Islam and Judaism). It was then customary for armies to stop fighting from Thursday evening to Monday morning to respect everyone's days of rest! As the Christian kings of Spain pushed back the Muslims and conquered new lands, the Muslim or Jewish inhabitants were invited to convert.

Questionable conversions

After the misfortunes of the 14th century (Great Plague, Hundred Years' War and other wars, Great Schism of the Catholic Church), minds were troubled in the peninsula as in the rest of Western Europe. This largely explains the outbreaks of hatred.

It is in order to protect Jews against this violence that the authorities order them to gather in closed neighborhoods, precursors of ghettos (dico). The first measures were taken in this direction in 1412, these were the laws of Ayllón which were not limited to the creation of the first juderias but also enacted various humiliating prohibitions against the Jews.



The people of the towns became angry against the Jews, who were numerous in all the towns, and especially against the conversos, Muslims or Jews converted to Catholicism, who were suspected, not without reason, of having remained faithful to their first belief.

Jewish conversos are contemptuously nicknamed marranos (from the Arabic word moharannah or mouharrahmah, which means "forbidden" or "impure" and has come to refer to pigs).

In 1449, in Toledo, an incident gave rise to the first formulation of a principle loaded with meaning, *limpieza de sangre*, "purity of [Christian] blood." While Castile is at war with Aragon, the inhabitants of the city are asked for a significant financial contribution. They blame a city councilor who happens to be a recent Jewish convert. Once peace returned, they published a decree excluding from public office all conversos who could not attest to several generations of belonging to the Christian faith. Although condemned by Pope Nicholas V, the decree will be emulated in the country.

In 1478, the Spanish sovereigns imported the tribunal of the Inquisition to ensure the sincerity of the Marranos. Those who refuse to recant are burned. Those who fully embrace the Catholic faith are spared.

In the painting opposite, which dates from the 15th century, we recognize marranos dedicated to the flames and others who, having agreed to convert, were wearing a conical hat as a sign of recognition.

Jews and Muslims who remained faithful to their faith were simply expelled on March 31, 1492, after the capture of Granada, the same year of the discovery of America, in 1492.

A century later, on September 22, 1609, King Philip III, a joist, allowed himself to be convinced by his favorite, the Duke of Lerma, to also expel the Moriscos (Muslims falsely converted to Catholicism). More than 500,000 (out of a total population of eight million inhabitants) must hastily leave the peninsula... and abandon their property to the Duke of Lerma and his supporters. Many perish in the exodus. It is an economic catastrophe for Spain and the beginning of an irreversible decline.

From anti-Judaism to anti-Semitism

Leaving the Middle Ages and entering the Renaissance, Spain gradually moved from medieval anti-Judaism, which blamed Jews for the death of Christ but allowed them to redeem themselves through conversion, to anti-Semitism. modern, which criticizes them for simply existing. However, let us be careful not to see this as a racial approach. We remain in the religious domain: Spain, after several centuries of struggles against Islam, wants above all to protect Christianity from any alteration.

The triumph of intolerance

The Moriscos are former Spanish Muslims who were forcibly converted to Catholicism at the initiative of Ximenez and quietly continue to practice their ancient religion. Their name is derived from Moro (or Moor), inhabitant of North Africa. They number half a million (out of a total population of eight million inhabitants), very active in agriculture and crafts.

Even before the publication of the royal decree, armed troops (the tercios, formidable Spanish infantrymen) took up positions in regions with a high Muslim concentration in order to contain the revolts.

The expulsions lasted until 1614. The Moriscos saw their property confiscated for the benefit of the Duke of Lerma and his supporters, or even their lords. When they leave, the authorities sometimes go so far as to ask them to pay for their trip.

They are chased in difficult conditions to the ports of North Africa, Oran, Tunis... where they are rather poorly received by the local inhabitants. In Oran, a Spanish city until 1792, they were turned back by the authorities and massacred by the surrounding Berbers who perceived them as invaders.

These forced departures had disastrous consequences for Spain by depriving its agriculture, its livestock, its masons' guilds and its textile industry of workers and brains.

In the Valencia region, where they are numerous and very active, large owners are protesting against a measure which deprives them of quality workers. They were given the lands and houses of the Moriscos as compensation.



The expulsion of the Moriscos follows by a century that of the Jews, expelled from Spain in 1492, the year in which Christopher Columbus embarked for the Indies. It illustrates the rise of intolerance in Spain in the name of “limpieza de la sangre” (purity of blood)... .

St. Bartholomew's Day Massacre

On August 24, 1572, Saint Bartholomew's Day, the carillon of the church of Saint-Germain l'Auxerrois, opposite the Louvre, gave the signal for the massacre of Protestants in Paris.

For the king's Catholic entourage, it was a matter of getting rid of the leaders of the Protestant faction, who were showing signs of rebellion. But the people of Paris, driven by blind fanaticism, took the opportunity to hunt down all the Protestants in the capital.

It is the darkest day of the religious wars between Catholics and Protestants which have bloodied the country for more than a generation. He has become the universal symbol of fanaticism.

From marriage to massacre

It all began with a... marriage, on August 18, 1572, that of Henri de Navarre and Marguerite de Valois, sister of King Charles IX (the same one who would enter the legend under the nickname Queen Margot).

The wedding attendants, both Catholics and Huguenots (the nickname for Protestants), are very agitated because of the rumor of an upcoming war against the Catholic Spain of King Philip II.

For several months, Admiral Gaspard de Coligny, leader of the Protestant faction and main advisor to the king, had been trying to convince the king to invade Flanders, a Spanish possession.

But the leaders of the Catholic faction, namely the brothers of Guise and the Duke of Anjou, brother of King Charles IX (who later succeeded him under the name of Henry III) did not want this war at any price. The queen mother Catherine de Medici wants no more.



On the morning of August 22, four days after the princely wedding, a Gascon captain wounded Coligny with two shots from an arquebus. The king goes to the bedside of his advisor who implores him not to seek revenge!

The wedding ends in confusion. Despite Coligny's recommendations, Protestant leaders demanded justice. At the Louvre palace where the King of France resides, Catherine de Medici fears being overwhelmed by Catholic leaders, who criticize the monarchy for being too gentle with Protestants.

To save the monarchy, she decides to take the lead and eliminate the Protestant leaders (with the exception of the princes of the blood, Condé and Navarre, the young bridegroom). Another war based on religious domination.

Each of them (Catholic versus Protestant) naturally considered themselves to be the sole holders of this unique God. He made it his mission to impose it on men. Because he who believes he knows God thinks just as naturally that there can only be one possessor of this God: himself, his church, his doctrine.

On August 24, the feast of Saint Bartholomew, before sunrise, Coligny's throat was slit in his bed and his corpse thrown into the street and delivered to the abuses of the mob.

The guards and militiamen, wearing a white cross on their doublet and a white scarf, continued the massacre in the Saint-Germain l'Auxerrois district. They massacred two hundred Huguenot nobles who had come from all over France to attend the princely wedding and gathered their corpses in the courtyard of the Louvre. Some Protestant leaders, warned in time, managed to escape with the Guise guards on their heels.

When the Parisian population went out into the street, awakened by the tocsin, they learned of the massacre. It's straight away the cure. In the streets of the capital, everyone attacks the Protestants they meet.

The unfortunate people, men, women, children, are hunted down in their beds and put to death in the worst ways. And we take advantage of this to loot the victims' property.

At midday, the king orders to stop there. But his trumpet blowers have the greatest difficulty enforcing his orders.

Charles IX assumes responsibility for the events. He explains that Coligny had hatched a plot and that he had to carry it out.

The total number of victims throughout the country is estimated at 30,000 (more than under the Commune of 1871). However, the massacre was not felt with particular horror by contemporaries. It appears to them as relatively banal in the violent atmosphere of the time.

1337 to 1453 The Hundred Years' War

Hundred Years' War is an expression invented by 19th century historians to designate the battles which took place in France at the end of the Middle Ages, from 1337 to 1453. These battles, interspersed with a long period of peace, brought the kings of France and England as well as their allies (Bretons, Burgundians, Flemish, Navarrese...). They ultimately led to a consolidation of the State and the birth of a common national consciousness, from Flanders to the Pyrenees, born of attachment to the dynasty and hostility to the English.

The “Hundred Years’ War” hit medieval France hard at the height of its glory. The country experienced a long period of economic prosperity, demographic growth, artistic creation and territorial expansion in the 12th and 13th centuries. It has thus become the main power in Europe and by far the most populous with around 16 million inhabitants.

The first signs of exhaustion, linked to overpopulation in the countryside and economic decline, appeared during the reigns of Philip IV the Fair and his three sons. They will be made worse by the war...

Compared to France, England has only 5 million inhabitants. But the kingdom is more centralized and does not suffer from rivalries between great feudal lords. The King of England, unlike his rival, can quite easily obtain authorization from the representatives of the communes to levy taxes when it comes to waging a legitimate war...



1494-1559 The Italian Wars

For half a century, intoxicated by warlike adventure and the delights of the Italian Renaissance, French nobles passed back and forth across the Alps under one pretext or another, exhausting their strength in the Italian wars.

Barren and ruinous, they stretched over the reigns of Charles VIII, Louis XII, Francis I and Henry II. Started by the departure of Charles VIII for Naples, whose crown he wanted to gird, they ended with the Treaty of Cateau-Cambrésis, April 3, 1559.

Charles VIII conquers Naples

It all starts with Charles VIII. The son and successor of Louis XI decided, as soon as he came of age, to assert vague family rights over the Kingdom of Naples. He crossed the Alps on January 25, 1494 at the head of 30,000 men and made a triumphant entry into Naples, dressed as a Byzantine emperor!

On July 6, 1495, on his return, he encountered an army much larger than his own at Fornoue, near Venice. Despite everything, the French managed to clear the way, leaving their enemies with the memory of the “furie française”. Death shortly after, Charles VIII did not have time to return to Italy.

Louis XII conquers Milan

His successor Louis XII took over the Italian chimeras and aimed not only at Naples but also at Milan, in the name of his grandmother Valentine Visconti. In 1499, he entered Milan at the head of his troops, then marched on Naples. But in 1503, the Spaniards resumed the offensive and inflicted several defeats on the French, at Cerignola and Garigliano, where the knight Bayard distinguished himself.

The Cambrai League

Louis XII was soon after asked to join the League of Cambrai, formed by Pope Julius II to fight against the Republic of Venice. The French crushed the Venetians at Agnadell on May 14, 1509. Venice would not recover.

The Holy League

But through a reversal of alliances, the Holy See and Venice form a Holy League against the French! They won at Ravenna on April 11, 1512 but were nevertheless expelled from Italy (for the third time!). Moreover, France was invaded by the English and even the Swiss. Louis XII buys peace at a high price.

Francis I against the Swiss

On the death of Louis XII, on January 1, 1515, the crown returned to his cousin, who took the name of Francis I and had nothing more urgent than to resume the war in Italy. On September 13, 1515, he crushed the Swiss in the Po plain, at Marignan. This battle resulted in 16,000 deaths, making it the deadliest since Antiquity.

Marignan resulted in the signing on November 29, 1516 of a “perpetual peace” between the king of France and the Swiss cantons. It also led the Pope to conclude the Bologna Concordat on August 18, 1516, which would govern relations between France and the Holy See until 1790.

Francis I against Charles V

Thereupon, war broke out between Emperor Charles V and the King of France. Both dream of establishing their domination over Italy, rich, beautiful and divided.

On April 29, 1522, the French were beaten at La Bicoque (in Italian Bicocca, where the word bicoque comes from) and had to evacuate the Milanese.

After this defeat, the French evacuated the Milanese while their enemies regrouped in a league which brought together the Emperor Charles V, Pope Leo X and the King of England Henry VIII. The following year, to make matters worse, the Constable of Bourbon deserted in favor of Emperor Charles V and set Provence ablaze. Bayard, the illustrious knight “without fear and without reproach”, met a glorious death at Abbiategrasso on April 30, 1524, while protecting the retreat of the French army.

The worst came on February 24, 1525, with the capture of the king himself at the Battle of Pavia, near Milan. Francis I had no choice but to sign the Treaty of Madrid on January 14, 1526, but was quick to renounce its clauses as soon as he was released

The Cognac League

The war resumes, the king having this time allied himself with the pope and Venice within the League of Cognac. New failure. But the emperor, threatened with being taken from behind by the Turks, agreed to deal. Peace was negotiated in Cambrai on August 3, 1529 by his aunt Marguerite of Austria and the mother of François 1st. It is therefore called “Ladies’ Peace”.

A final war with the emperor resulted, after Montluc's unsuccessful victory at Cérisoles, in Italy, on April 14, 1544, in a compromise peace. It will be up to Henri II, son and successor of François I, to put an end to the Italian wars for good with the Peace of Cateau-Cambrésis, on April 3, 1559.

1570 Cyprus

The island of Venus: adept at war more than love

With 9,250 km², Cyprus is barely larger than Corsica. Located only 85 km from Syria, the island geographically belongs to the Middle East. It perhaps takes its name from the cypress (Cuparissos in Greek), this tree having been the subject of worship on the island. It gave its name to the copper, of which its subsoil was once rich. This ore made it play a major role in the 2nd millennium BC. BC, in the Bronze Age.

The island of Venus

Through the Phoenicians who established small kingdoms on the island, it exported its tools and weapons, in particular “Cypriot daggers” throughout the Mediterranean basin.

In the second half of the 2nd millennium, the Mycenaeans in turn approached the island and posed as competitors of the Phoenicians... Much later, the Greeks, in memory of this ancient Antiquity, located on the island the residence of the goddess of love and beauty, Aphrodite (Venus).

During the 1st millennium BC. BC, the island experienced many vicissitudes, with the irruption of the Assyrians then the Egyptians, finally the Persians. It was occupied by the troops of Alexander the Great and then fell into the hands of Ptolemy, the latter's heir in Egypt. Finally, it became a Roman province in 58 BC. It will therefore remain in the orbit of Rome then Byzantium for more than a thousand years, until the arrival of the Crusaders.

Cyprus becomes Turkish

On September 9, 1570, the Turks of Sultan Selim II occupied Nicosia, capital of Cyprus. The island will become for three long centuries a miserable dependency of the Ottoman Empire.

And the Turks came...

With no less than 360 galleys and 50,000 men, the most powerful fleet of the time, the Turks landed at Larnaka on July 1, 1570, on the orders of Sultan Selim II, known as the Drunkard.

Under the command of Lala Mustapha, they shortly after captured Nicosia, the capital, located in the heart of the island. 20,000 people would then be massacred.

The Greek Cypriots were not eager to defend the interests of the Venetian occupiers. However, the port of Famagusta resisted until August 1, 1571 under the leadership of the civil governor Marc-Antoine Bragadino (or Bragadin). The latter having surrendered after being promised his life, he had his nose and ears torn off, was skinned alive and humiliated in every way.

A Venetian would later steal his remains in Istanbul and they are today placed in an urn in San Zanipolo, in Venice, with the inscription: "Venezia all'eroe di Famagosta".

There is great emotion in the West after the fall of Nicosia. The poet François Ronsard, at the court of the King of France Charles IX, goes there from his *Veux à Vénus* to guard Cypre from the Turkish army:

Beautiful goddess, in love Cyprine...
Guard of the sky, Cyprus, your beautiful stay...
Do not allow a barbarian lord,
Lose your island and sully your honor:
From your cradle drives war elsewhere

Pope Pius V launches a crusade to reconquer the island of Venus. The Spanish fleet distinguished itself by defeating the Turks at Lepanto on October 7, 1571. But despite this resounding victory, Cyprus remained under Turkish domination.

Impoverished and isolated, the island languished for three long centuries, burdened with taxes and subjected to violent repression. The most important took place on July 9, 1821, during the Greek War of Liberation. Governor Kuchuc Mehmed then executed 486 Christians, including 4 bishops and Archbishop Kyprianos.

Japan, The Empire of the Rising Sun

Multi-millennial, the history of Japan is punctuated by ruptures. After the more or less brutal intrusion of continental tribes in the 3rd century. Before our era. Around the middle of the 3rd century. AD, groups of horseman-warriors from Korea entered southern Japan and established themselves as masters. These "aristocratic" families easily imposed themselves on the Yayoi peasants and entered into struggle against the populations of "savages" who had taken refuge in the mountains and the north of the islands. These horseman-archers of Altaic origin, clad in iron and mounted on large

horses, became the heads of village communities and organized them into “States”. They are buried in very large burial mounds called kofun, under which burial chambers are provided, some of which have a “keyhole” plan, which seems particular to Japan. Around the mounds are rows of terracotta cylinders (haniwa), sometimes topped with human or animal representations. These warriors also brought the Yayoi peasants new beliefs (Siberian shamanism), myths and a pattern of social organization into clans. These, by grouping together, form sorts of kingdoms which soon begin to fight against each other. There was then no political distinction between the islands of Japan and the south of Korea: this would only be made later, when following internal struggles a group of clans would come to dominate all the others in the islands.

The birth, nine centuries later, of a unified state under the aegis of an imperial dynasty of obscure origins, constitutes the second rupture. Around the year 1000, this state collapsed in the incessant wars between the Minamoto and Taira clans; the centralized state is followed by feudalism. The weakening of shogunal power plunged the empire into two centuries of bloody anarchy (15th century-16th century and marked the fourth rupture.



THE ERA OF DICTATORS (1582-1616)

1584: Hideyoshi elects Oda's son Nobunaga as shogun, but retains power. He then continued the war against the lords not yet rallied, especially those of Kyushu, and transferred the seat of his government to Osaka, where he forced the great daimyo to

build him an immense castle. At the same time he demolished those of the rebel lords. He established a general land census, made peasants owners and owners of their land and prohibited the carrying of weapons by non-samurai. It establishes the principle (of Chinese origin) of collective responsibility and sets the tax between 40 and 50% of the harvest. The daimyo are classified according to their annual income in koku (180 liters) of rice. The most powerful of them, Tokugawa Ieyasu, has 2,500,000, the least powerful only 10,000.

1585: Hideyoshi mints his own currency and promotes the development of gold and silver mines. The richest man in Japan, he subsidized the imperial court, ordered a grandiose construction program, gave splendid festivals and patronized arts and letters. He was appointed dajo daijin (Prime Minister) by the emperor.

1586: Hideyoshi gathers a huge army in order to subdue the great daimyo who are still independent (except Tokugawa Ieyasu, with whom he is allied and who remains in his stronghold in Kanto [Tokyo region]).

1590: the last of the daimyo Hojo is defeated in his castle of Odawara.

1592: in order to occupy his warriors, Hideyoshi launches them to conquer Korea. His troops enter Seoul. He then decides to attack China.

1593: the Chinese having come to the aid of the Koreans, the Japanese lost Seoul. A son is born to Hideyoshi. Hideyoshi's nephew, Hidetsugu, named his successor, turns out to be debauched and cruel.

1595-1597: Japanese troops in Korea suffer setback after setback. Hideyoshi, who shows signs of mental illness, forces his nephew to commit suicide. In 1596, he named his son (aged three) kampaku. Korean admiral Li Sunshin, who invented an ironclad boat, destroyed the Japanese fleet. Hideyoshi then reorganized his fleet and sent 100,000 reinforcements to Korea in 1597 to support the army commanded by Konishi Yukinaga.

1598: the Sino-Koreans push back the Japanese armies. Death of Hideyoshi. Konishi deals with the Chinese and abandons Korea. Tokugawa Ieyasu poses as protector of the young Hideyori, but finds himself confronted with the ambitions of the other lords.

1600: general clash between troops loyal to Tokugawa Ieyasu and the other daimyo . At Sekigahara, Tokugawa Ieyasu is victorious. He executed the main leaders of the opposing armies (including Konishi) and took power.

1601: Ieyasu confiscates gold mines, mints money and forces cities to cede their privileges to him.

1603: Tokugawa Ieyasu establishes his bakufu in the center of his domains, in Edo (today Tokyo), and has a castle built there. He monopolized the silk trade and acquired a considerable fortune. He enlisted skilled men: the Confucian Hayashi Razan (1583-1657), the English navigator William Adams, known as Anjin (who had been stranded on the coast of Japan and whom Ieyasu had taken into his service so

that he could create a modern navy), influential merchants... He divided his vassals into three classes: the fudai, directly dependent on him and who had fought alongside him at Sekigahara, the hatamoto or minor vassals, also directly dependent on him, finally the tozama or “external daimyo”, heavily monitored and forced to come and live in Edo for part of the year. The regulatory code established by Hideyoshi is strictly enforced.



The Shogunates of Japan

A ‘Shogun’ was a Japanese general of armed forces, but he was also chief of a system of government which dates from the end of the 12th century. He was a ‘barbarian-quelling-generalissimo’ (seii-tai-shogun), a title bestowed by the Emperor himself.

Probably the most important in Japanese history were the Tokugawa – shoguns from 1603 to 1868 – nearly three centuries – who ruled as military dictators while the Emperor was merely a figurehead, with little or no actual power. The rule of the shoguns controlled and regulated life in Japan down to the tiniest detail, and was naturally unpopular, though fear of these peerless Samurai kept noses to the grindstone. The shogunates were terminated during and after the Meiji Restoration

1614-1615: dissatisfied lords gather around Hideyori in Osaka Castle. Two sieges allow Tokugawa Ieyasu to defeat the rebels. The fortress is razed and Hideyori is forced to commit suicide, along with the main rebel leaders.

1616: Ieyasu, injured during the siege of Osaka, dies. His son, Tokugawa Hidetada, already enthroned shogun since 1605, succeeded him. Ieyasu's work was immense and lasting: he unified the country and gave it a stable government; he renewed friendly relations with Qing China, improved his trading fleet and established fruitful relations with the countries of Southeast Asia, and even Europe. Having initially welcomed the foreign priests, he quickly realized their collusion with the military powers of Europe, and he prohibited proselytism and the construction of churches, without however resorting to persecution, as Hideyoshi did at the end of his life.

THE EDO OR TOKUGAWA PERIOD (1616-1868)

The Tokugawa pacified the country and forged a centralized and modern state, in which powerful merchant dynasties were established; the country is closed to the world; this new rupture opens the Edo period (1616-1868), often considered the “matrix of modern Japan”. The accession of Emperor Mutsuhito opened the Meiji era (1868-1912), characterized by a process of economic and political modernization which transformed an archipelago withdrawn into an aggressive and expansionist empire: Sino-Japanese War (1894 -1895), Russo-Japanese War (1904-1905), annexation of Korea (1910). Forced by the West to limit its colonial expansion (Washington Treaty, 1921-1922), affected by the crisis of 1929, when demographic pressure became unsustainable, Japan experienced a new break with the rise of militarism (1930-1945) . Following its defeat in 1945, Imperial Japan began its transformation into an officially pacifist democracy and transposed its energy and appetite for expansion onto the economic level.

THE EDO OR TOKUGAWA PERIOD (1616-1868)

1623-1624: after having consolidated the position of the bakufu, Hidetada leaves his office of shogun to his son Iemitsu. But this reinforces the prohibitions relating to foreigners already promulgated by his father in 1616: all Japanese ports are closed to European ships, except those of Hirado and Nagasaki. However, as missionary activity resumed on the island of Kyushu, Iemitsu resorted to persecution in 1622. In 1624, Portuguese merchants left the country and the English closed their trading post in Hirado.

Japan's third warrior government was established by Tokugawa Ieyasu when he was given the hereditary title of Shogun after his victory over rival warrior families at the great battle of Sekigahara in 1600. Thus began the Tokugawa Shogunate, with government based in Edo (now Tokyo). This third shogunate proved to be the most durable of the three, providing peace and stability until the middle of the nineteenth century, when external pressure from Western powers was applied to make radical changes in Japan's domestic, social and economic policies. Modernity, in other words. The shogunates were doubtless a form of centralized feudalism. The Samurai elite ended by becoming indebted to the rapidly emerging commercial and industrial classes.

1637: great Christian and peasant rebellion in Shimabara. The bakufu reacted violently, massacred the Christians of Shimabara and prohibited Portuguese and Spanish ships from approaching Japan.

1639: the country is closed to foreigners, except for the Chinese and the Dutch, who have permission to reach part of the port of Nagasaki, Dejima (Deshima). Japanese boats must have special authorization to go to China, the Ryukyu Islands, Korea or South-East Asia. Creation of major roads (Tokaido). Christianity is being hunted down.

1651: death of Tokugawa Iemitsu. Failed coup attempt. Many impoverished hatamoto live by banditry.

1657: A catastrophic fire destroys the city of Edo, killing more than 100,000 people. The capital is rebuilt on a new plan. Troubles among the tozama, who are quickly brought to their senses.

1680: under shogun Tokugawa Tsunayoshi, the merchant class begins to take on great importance. The daimyo are sometimes obliged to borrow from them enough to cover their lavish expenses.

1703: incident of the “revenge of the 47 ronin” (samurai having left the service of their master and traveling the country in search of adventure): the shogun condemns them to commit suicide, but this event will hit the headlines and inspire many countless stories and plays.

1709: Arai Hakuseki, Confucian advisor to shogun Ienobu, completes the “Rule of Warrior Houses” established by Tokugawa Ieyasu and softens criminal justice. The cities experienced great prosperity and the class of chonin (urban dwellers) developed.

1716: several years of scarcity have caused prices to rise and the economic situation is precarious. Shogun Yoshimune attempted land reforms, irrigated new lands and forbade excessive spending.

1735: Yoshimune sets the price of rice, but the peasants, burdened by taxes, revolt.

1764, 1765, 1773: new and bloody peasant revolts.

1787: the shogun's advisor Ienari, to restore the situation, chases away corrupt officials, cleans up finances and attempts to repopulate the countryside.

1792: appearance of Russian boats on the coasts of Hokkaido. Prosperity has returned and city dwellers enjoy an easy life called ukiyo (“floating world”).

1804: Russian admiral NP Rezanov anchored in the port of Nagasaki and remained there for six months. He does not receive permission to go to Edo.

1808: an English ship threatens to bombard Nagasaki if it is denied water and food supplies.

1825: Shogun Ienari orders the destruction of any foreign ship anchored in a Japanese port.

1832-1836: series of famines followed by peasant revolts.

1844: the Dutch government asks the bakufu to stop its policy of isolation.

1845-1846: an English ship is well received in Nagasaki; two American warships anchored in Edo harbor, but were unable to enter into negotiations with the bakufu.

1853: the American Matthew Calbraith Perry comes with four warships to bring a letter from the President of the United States and announces his intention to return the following year to seek the answer. The country is divided into anti-Western and pro-Western.

1854: return of Admiral Perry. The bakufu, frightened, agreed to open two ports, Shimoda and Hakodate, and to receive an American consul. He must sign similar agreements with Great Britain, Russia and Holland.

1856: arrival of the American consul Harris, who was received in 1857 by the shogun Iesada.

1858: part of the country rises up, outraged by the agreements signed by the shogun with the "barbarians".

1860: Li Naosuke, advisor to the shogun and supporter of the opening of Japan, is assassinated. The shogun seeks advice from the emperor, alongside whom the enemies of the bakufu side.

1862-1863: after the assassination of an Englishman, the British fleet bombards the port of Kagoshima.

1863: an American boat having been attacked by cannons from the port of Shimonoseki, an international squadron takes the city and forces the daimyo of Choshu to pay a large indemnity.

1864: the emperor's supporters revolt in Kyoto and defeat the troops sent by the bakufu. Shogun Yoshinobu offered his resignation to the emperor in 1867. A provisional government was set up. The Tokugawa supporters tried to resist, but a popular uprising put down their resistance. Mutsuhito ascends the throne and assumes power.

1868: Mutsuhito transfers his government to Edo, renamed Tokyo. A new era begins, called Meiji or "Enlightened Era".

THE RISE OF MILITARISM (1927-1937)

By signing the Washington Treaties (1921-1922), which ratified the status quo between the great powers in Asia and the Pacific and froze naval armaments for ten years, Japanese politicians renounced colonial expansion. The army had seen its influence diminish as well as its budget. But, at the end of the Taisho era, Japan

entered a period of turmoil: political corruption, the rise of "proletarian parties", poverty and rural violence caused by the concentration of land. In 1927, the military proposed as a solution to resume colonial expansion ("Tanaka memory"). The crisis of 1929 convinced them to take action. In November 1930, they defeated Prime Minister Hamaguchi, who had just accepted the extension of the freeze on naval armaments (Treaty of London). In September 1931, the army forced the government's hand by occupying Manchuria, in violation of the Washington system. As the business world refused to take out a national defense loan, the general director of Mitsui was assassinated in March 1932; in May, it's Prime Minister Inukai. Terrorized, civilian elites de facto abandon power to the military; the Constitution is not violated. The Diet sits, and the elections take place normally. But the emperor only appoints prime ministers subject to the military, who form extra-parliamentary cabinets that the Diet does not dare overthrow. The question which arouses lively controversy is whether Emperor Hirohito was then the military's active accomplice or their hostage.

The military imposed a totalitarian type organization on Japan: "voluntary" merger of all political parties in the Association for the Service of the Throne (1940), corporatist organization of the economy, supervision of the population by the 1,120,000 tonarigumi (neighborhood groups), indoctrination and repression of all dissent by the Kempeitai secret police. The ideology is based on kokutai and its vision of an organic, pure, homogeneous and superior nation – but without the systematic desire to eliminate the so-called "inferior" races found in Nazism. The propaganda draws pell-mell from Shinto mythology, samurai ethics and Confucianism.

The Empire of Japan has been pursuing an expansionist policy for several years, which it intends to continue against all odds. The intention of the Japanese is to repeat for all of Northern China the operation which was successful for them in Manchuria; but this time it is no longer a question of the external dependencies of China but of the territory of some of the eighteen historical provinces and the ancient capital.

It is a question of "bringing together the eight cords of the Crown under one roof" (Hakkō ichiu), according to what Emperor Jinmu, mythical founder of Japan, would have declared; Japanese nationalists and militarists at the beginning of the twentieth century seized on this nebulous formula in order to make it a political slogan, which was then taken up and popularized by the authorities in 1940 to convince the army and the people that this war of expansion is also, and above all, a holy war.

The emperor is placed at the center of everything. The survival of the kokutai is inseparable from that of its divine lineage. The nation only acts through him (he legitimizes the power exercised in his name) and for him (all his subjects owe him devotion until death). The tennosei (imperial system) is thus the active principle of Japanese totalitarianism.

Japanese crimes against humanity

- The Nanking Massacre: In December 1937, Japanese imperial troops entered Nanking (China) to commit, according to numerous testimonies, countless crimes, destruction and pillaging. Beijing claims that 300,000 Chinese, military and civilians, have died. After the War, the International Military Tribunal in Tokyo, installed by

the Allies, put forward the figure of 140,000 dead. It is the bloodiest episode of the Sino-Japanese War (1937-1945).

- Unit 731: Between 1936 and 1945, "Unit 731" carried out bacteriological experiments on guinea pig prisoners. In a center near Harbin (northeast China), headquarters of the Japanese army in Manchuria, this unit, under the command of General Shiro Ishii, sacrificed more than 3,000 people (mostly Chinese civilians), victims of vivisections, frozen or exposed to bacteria, in order to provide Japan with bacteriological weapons.

Several hundred doctors from major Japanese universities inoculated human guinea pigs with typhoid, dysentery, tuberculosis and other viruses.

Between 1940 and 1942, Unit 731 - under the guise of a water purification bureau - carried out research in the Nanjing region by spreading epidemics via wells and springs. The Japanese government, which very late in recognizing the existence of Unit 731, maintains that it has no knowledge of possible atrocities and has rejected demands for compensation.

- Asian "comfort women": During World War II, nearly 200,000 young women, most from Korea but also from Taiwan, China and the Philippines, were forced to serve as prostitutes (euphemistically called "comfort women"). of comfort") to the Japanese troops.

- Prisoners of war: Some 50,000 British soldiers and 20,000 civilians were interned in Japanese camps during the Second World War. There they were victims of abuse, tortured, starved and sometimes exploited like slaves, such as for the construction of a railway linking Burma and Thailand

China, the Middle Kingdom

From the 3rd century. before our era (-221), China experienced the formation of a centralized state, the work of the Qin dynasty resulting from the struggle between Warring States, and which the Han inherited. However, "barbarian" invasions from the north and northeast and/or internal rebellions repeatedly weakened central power, leading to a division of the country between North and South, from the 4th century. in life s. (Six Dynasties), in the 10th century. (Five Dynasties) after the influence of the Tang empire (618-907), then in the 12th and 13th centuries. The reunification and improvement of the mandarin state by the Song in the 11th century. mark a pivotal era. Indeed, China then experienced eight centuries of almost continuous growth, which, after the collapse of the Mongol dynasty of Yuan founded by Kubilay (1279-1368) then the reconstruction and a new expansion in the 15th century. under the reign of the Ming (1368-1644), reached its peak in the mid-18th century. under the Sino-Manchu regime of the Qing. From the beginning of the 19th century, now coveted by European powers, the country began to decline sustainably. Plagued by serious social unrest (Taiping movement, 1851-1864), it also began to resist Western ambitions, a nationalism which developed until the first revolution of 1911 and the establishment of the Republic. This nationalist movement, restructured in 1912 around the Guomindang, was joined by the Chinese Communist Party (CCP) in 1923-1927, then in 1937-1946 against the Japanese occupiers, with the Communists finally winning in 1949 under the leadership of Mao. Zedong. Some 50 years after the

disastrous failure of the Great Leap Forward (1959) and in the wake of Deng Xiaoping's reforms (1978-1997), China has risen to the rank of the world's leading economic powers.

FROM THE ORIGINS TO THE LAST LEGENDARY DYNASTY

The remains of the oldest hominid discovered in China are dated 1.9 million years ago. They thus attest to the antiquity of the migration of species of the genus *Homo* towards Asia.

Ancient Chinese historians placed at the beginning of their history a series of sovereigns who reigned at very remote times. They presented them as wise men and inventors of techniques and institutions. Fuxi had invented divination; Shennong, agriculture; Huangdi, technique; Yao and Shun, the art of governing. In reality, these characters are purely legendary, although the mythical traits are very erased by the rationalist and moralizing tendency. For Confucians, the first princes worth mentioning were Yao, Shun and Yu. All three were models of wisdom. The last is presented as a hydraulic engineer who overcame a major flood; he founded the first Chinese dynasty, that of the Xia.

THE XIA

We know nothing precise about the Xia, who founded, towards the end of the 3rd millennium BC, a first Chinese kingdom, whose capital was Anyi in Shanxi, which kingdom would last more than 500 years. The legends reveal an agricultural and patriarchal civilization whose main features can be recognized in later Chinese life; very early on, supported by strong family cohesion, the Chinese peasant demonstrated his colonizing dynamism. A people of hunters, fishermen, but also grain farmers, the Chinese already build on clay; they practice divination on tortoise shells, and mark their festivals with ritual dances and songs.





Necropolis

The First Emperor began construction on his tomb complex in 246 B.C., and it was still being expanded when he died 36 years later. A reported 700,000 workers constructed the complex — and this was only one of many major engineering projects Shi Huang spearheaded.

THE SHANG (CIRCA 1770-CIRCA 1025 BC)

The Shang (or Yin, or Shang-Yin) dynasty, which succeeded the Xia, belongs to history: in fact, excavations have uncovered the site of their capital in the region of present-day Anyang (Henan) . Numerous dated inscriptions, on bones and tortoise shells, have provided abundant information about this period. Before coming to settle in Anyang, the Shang had several other capitals. The bronze civilization that they represent seems to have flourished first around the Gulf of Petchili (today Gulf of Bohai) and on the Shandong peninsula. She went up the Yellow River (→ Huang He) and settled in Henan.

THE ZHOU (CIRCA 1025-221 BC)

THE WESTERN ZHOU

of the new royal dynasty, King Wu Wang, is the head of the principality of Zhou, in the Wei Valley, on the western border of China, which then extends south to the Yangzi. For three centuries, the Zhou lords maintained their residence in the upper Wei valley. This period is that of the Xi Zhou or Western Zhou. Chinese society finds its organization: the Son of Heaven is, in theory, the supreme master of the country, of Tian Xia “(the world) under Heaven”. Alone, he bears the title of king (wang). Under his authority are the nobles, farmers, artisans and breeders.

From the end of the 10th century, the cities established in the central plain around the Yellow River tended to differentiate themselves to form, in the 8th century, a “confederation” of “central” or “middle” kingdoms (Zhongguo , which will become

the most common name in China). The other kingdoms are considered barbaric, not for racial reasons, but because they are foreign to Chinese culture.

Around 770 BC, the invasion of northern nomads forced the Zhou to transfer their residence to Luoyang, in Henan province, not far from the Yellow River. This first period is only known to us through very brief stories from the Historical Memoirs (Shiji) of Sima Qian and through legendary stories which relate the romantic adventures of the two great conquering kings, Zao and Mu.

THE EASTERN ZHOU

From 722 to 481 BC, the Dong Zhou or Eastern Zhou period extends. Also known as “Chunqiu” (“Spring and Autumn”, named after a chronicle, this period saw the birth of Confucianism. Chinese chronological history begins.

Certain lordships – those located on the periphery of the Chinese world – managed to ally themselves with barbarian groups from the steppes or mountains. This is how large states were formed, whose power increasingly eclipsed the kingdom of Zhou and the other small countries of the Center. Some principalities from this period already prefigure Chinese provinces. Four countries are leading the political game; these are the four great states in formation at the time: Qin (in Shaanxi), Jin (in Shanxi), Qi (in Shandong), Chu (in Hubei), to which we join Song (in northern Henan). These great princes are absolute sovereigns over their territories. After the decline of royal power, they successively experienced supremacy. This is what history calls the “Five Hegemons”, Wuba. The most famous are the hegemon of Qi, in the first half of the 7th century. BC, and that of Qin, at the end of the 7th and 6th centuries. BC Chinese civilization gained ground in the Yangzi valley, where the kingdom of Chu was then organized.

THE FIGHTING KINGDOMS (ZHANGUO, 481-221 BC)

In the 5th century BC opens the important period known as the “Warring States”, during which China, through wars and alliances between seven kingdoms (Han, Wei, Zhao, resulting from the division of the kingdom of Jin in 453, Qin, Chu, Yan and Qi) evolved towards a centralized state, building most of the political framework which it would retain until the beginning of the 20th century. This administrative and military centralization was carried out in particular in the kingdom of Qin in the northwest (Shaanxi), whose princes were the first to abolish the state system by giving land to peasants, now the basis of the economic and military power of a state which first established itself in the north while the kingdom of Chu dominated the south. The Chinese Confederation of the Middle Kingdoms no longer has legal value. The war of annexation replaces the feudal war: the large States gradually absorb the small ones. From 335 BC, most princes adorned themselves with the title of kings (wang), thereby showing that they no longer recognized the authority of the Zhou princes.

Around 300 BC, a danger began to threaten Chinese civilization. For the first time, the Xiongnu (who would be the Huns of Eastern Asia) are mentioned by name. Nomads, they threaten the northern borders of China.

The princes of Qin, from the end of the 4th century . BC, began a vast annexation campaign, which would lead them to conquer all of China, from the Mongolian

steppes and the Manchurian plain in the north to the mountainous regions extending to the south of the Yangtze. In 316 BC, their armies entered Sichuan, in the Chengdu plain; in 312 BC, they occupied all of southern Shaanxi. But it is mainly at the end of the 3rd century. BC that the conquests became more numerous: under the leadership of Prince Zheng, after the annexation of the last domains of the Zhou in 256-249, which put an end to their lineage, the powerful army of Qin (until with 600,000 men and equipped with very modern weaponry for the time) successively destroyed Han, Zhao, Wei, Chu (the most powerful kingdom) Yan and Qi.

Universal emperor, Genghis Khan unifies Mongolia

Far ahead of the Greek and Roman Empires, the Mongol Empire was the largest of all time. This is thanks to its founder, Genghis Khan, “universal emperor” considered the greatest conqueror in history who unified the tribes of Central Asia in the 12th century.



It was in the steppes of Central Asia that Temujin (Genghis Khan) was born around 1160, perhaps in the Qiyat clan. Mongolia is then populated by a multitude of tribes, rivals or allies. Most are nomads who live in yurts and move with the seasons. They raise sheep, yaks, horses, and live from their herds. We also find, more rarely, excellent hunters wielding bows and lassos.

Genghis Khan and the Mongol people as a whole have a common heritage, that of the Steppe Empire, characterized by a charismatic leader, protected by the Eternal Heaven, the Möngke tengri. This leader, the Khaan (deformation of Khagan), thus set up an efficient administrative system and post system, and a territory centralized around a capital, the ördü: Karakorum, also located a few kilometers from the old capitals. Uyghur and Turk. We therefore glimpse a confident character and favorite of Heaven, who takes power thanks to incessant rivalries, like his predecessors, certain of his success and the firm desire to dominate immense territories and submit to peoples. foreigners.



Genghis Khan is often depicted as a bloodthirsty fighter who destroys everything in his path with his hundreds of thousands of warriors. It is true that he will sometimes massacre populations to avoid any enemy resistance and maintain submission. He purposely leaves survivors so that they can tell the stories of the battles. Thus, some peoples were so afraid of him that they chose immediate surrender rather than facing the armies of the Mongol leader.

But terror is useless without diplomacy and intelligence, which Genghis Khan demonstrated. This is the first time that Mongolia has been unified. To ensure order reigns in his empire, he sets up a structured organization, an embryonic state. To rule

a country made up of different peoples, he imposes a single law for all: the Yasak, the code of conduct of the Mongols and establishes a writing system.

Solidarity in the army and women's rights

Its policy is not to erase the cultures of conquered peoples, but to integrate them. He is in favor of exchanges between cultures, which is why he imposes religious tolerance. From the moment the tax is paid, he sees no point in interfering in everyone's faiths. Despite this, a large part of the Mongols renounced their shamanist religion in favor of Buddhism, Iranian Manichaeism and Christianity of the Nestorian rite.

On a social level, the Khan's law proposes egalitarian measures. It specifies in fact that the high-ranking general will eat the same thing as the ordinary soldier, and that he cannot lay his hands on him. If a soldier dies through the fault of his commander, he is punished immediately. Solidarity and loyalty reign within his army, which is incredibly close-knit. Which partly explains the success of the military campaigns undertaken by the Mongol Empire.

Yasak grants women the same rights as men. These women, much freer than their Chinese or Persian counterparts, were allowed to ride horses, fight in battles or even participate in politics.

The expansion of the Mongol Empire

At the beginning of the 13th century, good climatic conditions and the resulting harvests favored the expansion of the Mongol empire. Genghis Khan rallied other peoples of the steppe, such as the Uyghurs and the Öngüt.

In March 1211, he declared war on China, but his troops found themselves blocked at the foot of the Great Wall of China. Although the building was not completed, it constituted a major obstacle, which forced the emperor to bypass it by passing through Manchuria. In May 1215, after a long siege, he captured Beijing, massacred the population, overthrew the Jin dynasty and razed the city.

Genghis Khan reigns supreme over northern China. With his faithful lieutenants, his “four fierce dogs” (Djebé, Djelmé, Subötaï and Qubilai), he made all of Asia tremble. The conquest continues towards the west. In the years that followed, he took Bukhara and Samarkand, in present-day Uzbekistan, then Moscow.

How did the Great Khan die?

The Mongol emperor fought until the end of his life. When he died, following a bad fall from his horse, in August 1227, his army was almost at the gates of Europe. His empire then extended over a huge part of Asia, from the China Sea to the Caspian Sea.

His four legitimate sons will extend his conquests towards Persia, Ukraine and Hungary. It was under the reign of his grandson Kublai Khan, founder of the Yuan dynasty (it was he who welcomed the navigator Marco Polo), that the Mongol empire reached its peak. It has around 200 million people, half of the world's population, and its territory covers nearly 30 million square kilometers.

Wishing to remain humble even in death, Genghis Khan chose to be buried in an undisclosed location somewhere in the isolated mountains of Mongolia. Legend has it that a thousand horses trampled Genghis Khan's tomb to compact the earth and camouflage the place where the hole was dug. Since then, the location of his tomb has constituted one of the greatest mysteries in archaeology.

The Muslim conquest of India: a genocidal conquest

“The conquest of India by the Mohammedans is probably the bloodiest story in all of history,” Will Durant (1885-1981), historian in *The Case for India*, 1930.

The Muslim historian Firishta, of Persian origin, his full name Muhammad Qasim Hindu Shah (1560 -1620)¹, is the author of *Tarikh-i Firishta* and *Gulshan-i Ibrahim*. His works contain, in the introduction, a summary of the history of Hindustan, before the time of Muslim conquest, as well as the victorious progress of the Arabs across the East. The first ten books are each occupied by a history of the kings of one of the provinces; the eleventh book gives an account of the Muslims of Malabar; the twelfth, a history of the Muslim saints of India; and the conclusion deals with the geography and climate of India. It also includes graphic descriptions of the persecution of Hindus during Sikandar Butshikan's rule in Kashmir.



He was the first to give an idea of the medieval bloodshed suffered during the Muslim invasion and occupation of India. The survivors [of this invasion] had been enslaved and castrated in India according to Islamic law. He estimated that more than 400 million Indians were massacred during the Islamic invasion and occupation of India. The population of India was around 600 million at the time of the Muslim invasion. In the mid-1500s, the Hindu population was 200 million.

These successive Muslim invasions were marked, from the conquests of Mahmoud of Ghazni and Muhammad Ghuri, by large-scale massacres of the indigenous Indian population then considered disbelievers (“kafir”) and the destruction of Buddhist, Jain and Hindu religious buildings. . Then, from 1211 to 1414, the Delhi Sultanate continued its conquests and massacres; he also leaves some notable architectural testimonies such as the Qutb Minar. Tamerlane's devastating raids in 1398 and 1399 sowed chaos in the Delhi Sultanate and precipitated its decline.

After Genghis Khan, Tamerlane (“Timur the Lame”) is the greatest conqueror from the steppes of upper Asia. The empire he carved out for himself at the turn of the 15th century, although less extensive than the Mongol Empire at its peak under Kubilay, around 1260-1280, was nevertheless considerable and its impact on the geopolitics of Eurasia was dramatic. . Adept in the strategy of terror, a great slayer of civilian populations, but a lover of the arts and letters, he strikingly embodies the contradictions of these Turco-Mongol warriors whose armies swept at regular intervals the immense expanses of the Eurasian continent.

Tamerlane proved to be a formidable warlord, building an immense empire based on military power and terror. Historians often speak of a “Timurid catastrophe” as its destruction and massacres were spectacular; Estimates of the number of deaths from his military campaigns range from 1 million to 17 million people (or approximately 5% of the world's population at the time).

Heir to the Mongols

When it was born in the mid-1330s in Transoxiana (Uzbekistan), the heirs of Genghis Khan were at the end of their rope. The Yuan dynasty, established in China by Kubilay, is in its final years, and the other khanates are in an accelerated phase of decomposition. The Ilkhanids of Persia have already disappeared, the Djaghataids are struggling to maintain a semblance of control in Transoxiana, and the Golden Horde, established on the borders of Russia, is trying to put the scattered pieces of the late Mongol Empire back together.



Tamerlane, who wants to be the heir of Genghis Khan, will put an end to the last attempts of the Genghiskhanides to rebuild the Great Empire of Genghis and Kubilay. In fact, his adventure, extraordinary in every way, began the swan song of the great Turco-Mongol empires, of which Attila had been the first incarnation. His own direct

descendant, Babur, frustrated at not being able to regain control in Central Asia, consoled himself with the conquest of Northern India, where he established the Great Mughal dynasty at the beginning of the 16th century.

Because Tamerlane is Turkish, and not Mongolian, even if he claims a distant common ancestor with Genghis Khan. During his conquests, he did not hesitate to massacre the entire population of the cities which had resisted him, with the exception of the artisans whom he deported to Samarkand, his capital.

There is evidence of the largest collective extermination of inhabitants in world history through contemporary historical eyewitness accounts. It is the historians and biographers of the conquering armies as well as the foreign governors in India who have left many detailed records of the atrocities they committed during their daily clashes with the Hindus in India.



These contemporary historical records boasted and glorified the crimes committed (collective extermination of tens of millions of Hindus, collective rapes of Hindu women, destruction of thousands of Hindu and Buddhist temples and libraries), all of which was archived in a remarkable and constitutes strong evidence of the largest collective extermination in world history.

India has an ancient cultural history. The Hindu religion dates from around 1500 BC Buddhism was there around the 6th century BC This culture was a magnificent interpenetration of manifestations of thought, freedom of worship and craft professions. Before the advent of Islam and during its early days, Indian scholars continued their work in the sciences, mathematics (encompassing zero, algebra, geometry, the decimal system, the so-called "Arabic" numbers which are in reality Indian), medicine, philosophy etc. ... Even in the courts of other rulers (the Muslims of Baghdad for example), students were sent to Indian universities. Indian children, of both sexes, were educated in a well-managed educational system containing a wide range of subjects such as science, medicine and philosophy. The art and architecture were magnificent. The Indians were an advanced people, until the advent of Islam

when we witnessed various abuses (massacres, slavery, rape, violence, pillaging, destruction of religious, artistic and architectural sites, poverty, exploitation, humiliation, famine, forced conversion to the Muslim religion, decadence of spiritual activities, destruction of society and the emergence of social defects.

Naturally Hindus before Islam waged wars. But they did not practice slavery or pillaging, nor massacres, nor the demolition of religious sites nor the destruction of harvests and crops. Battles were usually fought in open terrain between military elements (Khan, pages 205-207). There was no concept of spoils of war (ghanimat). Reason why the Hindus were not ready to face the onslaught of the Muslims. Indigenous Hindus were forced to flee into the forests and mountains, or face exploitation and exorbitant taxes, or death, or slavery, as their society was humiliated and destroyed. The Muslims began to directly target the indigenous Hindus, their religious symbols and settlement gatherings. They also fought among themselves in revolts and splits with the help of Muslim war commanders and princes throughout Muslim rule (Khan, page 205).

Slavery

Initially, India included present-day Pakistan (Sindh), Bengal and Kashmir. Hinduism and Buddhism were thriving in Afghanistan before Muslim rule in the 7th century. In the 16th century Afghanistan was divided between the Indian Muslim Mongol Empire and the Persian Safawids.

At first, the atheist Umayyads allowed Hindus to remain under the status of Dhimmi. And this may be because of their large number, their opposition to Islam and their monetary value as a source of tax. This state of affairs contradicts Islamic texts and laws which stipulate conversion to Islam or the death of infidels and polytheists. When Sultan Altamich (died in 1236) was asked why the texts regarding the choice between conversion to Islam and death are not applied, he replied:

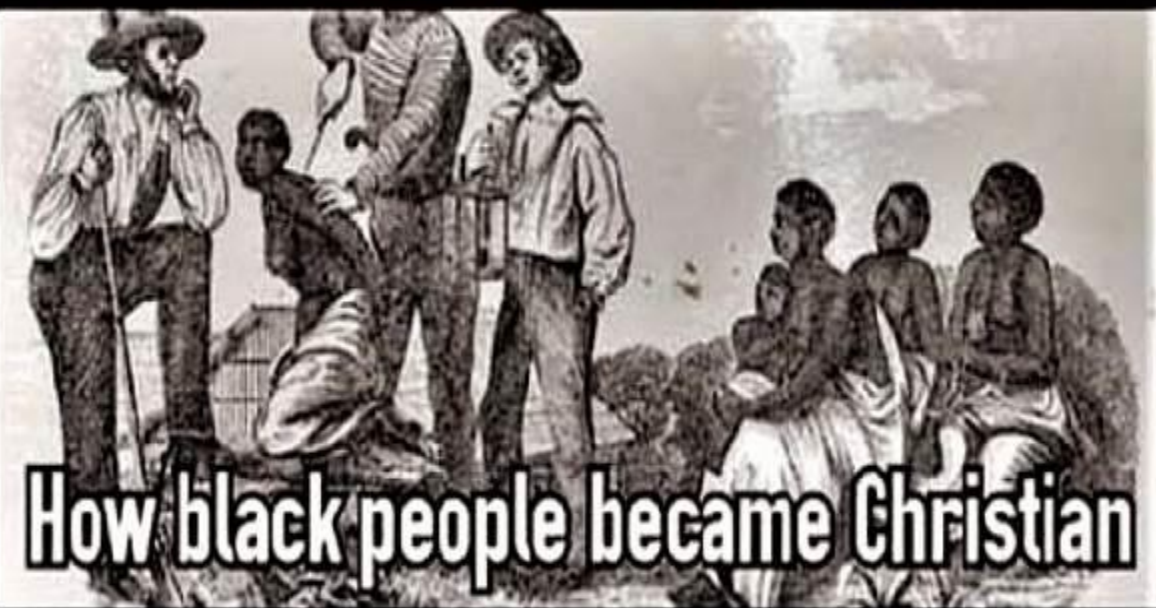
“At the moment Muslims are few in number. They are like salt in a large container... In any case, after a few years, when Muslims establish themselves well in the capitals, regions and small towns, and their power will be greater, it will be possible to giving the Hindu inhabitants the choice between Islam and death” (Lal, page 538).

And despite their so-called Dhimmi status, great massacres, large-scale forced conversion to the Muslim religion, horrendous slavery... all these were the cause of conversion to Islam in areas of Muslim rule in India, with the advent of the 20th century, after the application of Islamic Shariaâ giving 38 the choice for infidels and polytheists between Islam and death. The Hindu fighters were massacred while their women and children were reduced to slavery. The castration operation was carried out on young Hindu slaves.

In general, actual figures were not given. They were replaced by expressions like: “An immeasurable number of slaves” or “all women and children are made slaves”. In cases where figures were given, the results were horrifying. And with the people made slaves, the Muslims took everything with them: money, jewelry, clothes, furniture, antique objects, animals, cereals etc... and destroyed the rest.



How Latinos became Catholic



How black people became Christian



How Afghans, Persians, Indians, Turks, Kurds, Moors, Africans, etc became Muslim

“Muslim rulers were foreigners until the 13th century. The majority of slaves were sent outside India. But after the reign of the Delhi Sultans (1206), slaves were left in the service of the Sultanate. They were sold in India or anywhere else. Slaves were also imported, and Muslim armies were made up of a wide range of slave groups converted to Islam. Slaves and kidnapped women were considered gifts from God and their acquisition constituted a very strong and essential motive for Jihad. Very large numbers of slaves have made their prices very low... Men have been destroyed ... but these are gifts from God who simply honors his religion by these gifts and humiliates the infidels and polytheists.” These are revelations from the Muslim historian Otby, in his account of the slave-catching expedition for Sultan Sebaktikin (942-997) in his book (Sookhdeo, page 166).

In Sindh, the first region successfully attacked, Muslim society in its beginnings was made up of slaves forced to adopt Islam, and small numbers of Arab lords (Khan, page 29). At first, slaves were sent, by force, out of India (Mohamed Benkacem sent them to Arab countries). In Sindh, the conquerors sent, on the orders of Hajjaj bn Youssouf Taqafi, under the caliphate of Walid I, 300,000 slaves during the three-year campaign from 712 to 715. (Khan, page 299 and Tarfakoufej, page 109). Muslim fighters came from all sides to participate in this Jihad. The Turkish Ghaznavid fighters from Ghazni and Afghanistan subjugated the Punjab (977-1206). During 17 expeditions between 997 and 1030, Sultan Mahmoud Ghaznawi, who is a Turk from Afghanistan, sent hundreds of thousands of slaves to Ghazni of Afghanistan, thus causing the loss of two million individuals by kidnapping of women and slaves and their sale outside India (Khan, page 315). Historians like Oteby, aide to the Sultan, have given some figures ... For example: the Muslims brought 200,000 prisoners from Dahanissar during their return to Ghazni in Afghanistan. In 1091, 53,000 were brought back. In a certain stage, the caliph's share of the fifth was 150,000, which corresponds to a total of 750,000 prisoners. 500,000 slaves were captured in a single wahind expedition (Lal, page 551).

Throughout the Muslim world, the vanquished are castrated, including the slaves of India. This is done so that these castrated men can protect the harems, so that their devotion to the ruler remains and so that they no longer have any hope of starting their own family. Castration is a tradition rooted and widespread under Islamic rule. And this is perhaps the cause of the decline in the population of India from 200 million in the year 1000 to 17 million in 1500 (Khan, page 314). Once Bakhtiar Khalji conquered Bengal in 1205, this region became one of the major exporters of eunuch slaves. This continued during the Mongol period (1260-1857).

Akbar The Great (1556-1605) had eunuchs. Said Jatay had 1200 eunuchs. During Oranjazeb's reign in 1659 in Colconda-Haydarabad, 22,000 children were castrated and given as gifts or sold to Muslim rulers (Khan page 313).

Soltane Dine Khalji (reigned 1296-1316) had 50,000 boys in his personal service. Sultan Mohamed Toughlaq (reigned 1325-1351) had 20,000. Sultan Fayrouz Toughlaq (reigned 1351-1388) had 40,000. Fayrouz liked to group children in any way. He grouped 180,000 slaves in total (Lal page 542). Doctor Koenraad Elst wrote in his article entitled "Was there a collective extermination of the Hindus?" what follows :

“There are no official statistics of the overall number of Hindu deaths by Muslims. But a first examination of the important testimonies of Muslim historians shows that over 13 centuries, in a vast region like the Indian subcontinent, Muslim holy fighters easily killed more than 6 million inhabitants, the equivalent of the victims of the Holocaust of the Jews. Firishta cited numerous occasions when Brahmin sultans in the heartland of India, between 1347 and 1528, killed hundreds of thousands of Hindus. This is the figure they considered the minimum for any punishment of the Hindus. These sultans were only the third category of lineages governing the provinces.



The greatest massacres occurred during the conquests of Mahmoud Ghaznawi around the year 1000, and during the effective conquest of northern India by Muhammad Ghûrî and his aides from 1192, and under the rule of the Sultanate of Delhi (1206-1526).”

Will Durant, in his book published in 1935 under the title “History of a civilization: our oriental heritage”, written on page 459

“The Mohammedan conquest of India was undoubtedly the bloodiest epic in history. Historians and men of Muslim religion have recorded with pride and great joy the massacres they committed on Hindus, the forced conversion to the Muslim religion, the kidnapping of Hindu women and children and their commercialization in the souks. of slaves, the complete destruction of temples committed by Muslim fighters during the period from the year 800 to the year 1700. Millions of Hindus were converted to the Muslim religion by force of the sword during this period ”.

François Gautier, in his book published in 1996 under the name “Rewriting the History of India”, writes:

“The massacres perpetrated by Muslims in India are without parallel in history, greater than the Nazi holocaust of the Jews, greater than the Armenian massacres by the Turks. They are even greater and more widespread than the massacres of the

indigenous people of South America during the conquests by the Spanish and Portuguese.”

Fernand Bradwell, in his book published in 1995 and entitled "History of Civilizations", writes about the Muslim rule of India:

“It’s a very brutal colonial experience. Muslims were only able to govern the country through organized terror operations. Cruelty was the rule. Fires, summary executions, crucifixions, binding of hands and feet, innovations in torture methods. Hindu temples were demolished to make way for mosques. Sometimes acts of forced conversion to the Muslim religion. If any rebellion occurs, it is quickly and savagely put down: houses burned, countryside reduced to waste dumps, men's throats slit, women taken as loot and reduced to slavery.

Alain Daniélou, in his book “History of India” writes:

“Since the Muslims began to arrive around the year 632, the history of India has become a long monotonous chain of crimes of assassinations, massacres, plunder and destruction. All this in the name of holy war as always, driven by their faith in their only god. These barbarians destroyed a civilization and wiped out entire races.”

Babur, the first Mughal

Babur, sometimes spelled Baber, a nickname meaning the Panther, born Zhabîr ud-din Muhammad, February 14, 1483 in Andijan and died December 26, 1530 in Agra, is a Timurid prince of India and the founder of the Mughal Empire . He is a direct descendant of Tamerlane through his father. Tamerlane was a 15th-century conqueror who acquired a large territory over western and eastern Asia. He was known for his ability to massacre the inhabitants of the lands they occupied, making him one of the greatest assassins the planet has known.

Babur's father was Omar Sheikh Mirza, king of Ferghana, a region currently in Uzbekistan. His mother was Kutlug Nigar Khanim, a descendant of Genghis Khan. Bâbur therefore had an ancestry full of warriors, but he was nevertheless rather well read. He received an extensive education, developing the arts as well as literature. His language was Chagataï, an orientalized version of Turkish, which he used to write his memoirs. He was also a skilled horseman and a good swimmer. He is a descendant of Tamerlane through Miran Shah and of Genghis Khan through his mother.

The topic of how Babur took control of Kabul is quite interesting. It is not simple to know from whom Babur conquered the region, because the Timurids had dominated Kabul for more than a century before Babur.

“There are many different tribes in the land of Kabul; in its valleys and plains are Turks, clansmen and Arabs; in his commune and in many villages, Les Sarts; in the districts and in the villages there are the Pashai, Paraji, Tajik, Birki and Afghan tribes. In the western mountains are the Hazara and Nikodari tribes, some of whom speak the Mughuli language. In the northeastern mountains are the localities of the Kafirs, such as Kitur and Gibrik. To the south are the Afghan tribes... Eleven or twelve languages are spoken in Kabul: Arabic, Persian, Turkish, Mughuli, Hindi, Afghani, Pashai, Paraji, Gibri, Birki and the lamghani. Whether there is another country with so many different tribes and such a diversity of languages is not known.

-Babur, on the diversity of peoples and languages of Kabul, in Tuzk-i-Babri.
The year is 1520, Afghanistan. Surrounded by enemies, starting with his own cousins who covet his power, Babur was chased from the lands of his ancestors.

Gathering his strength, he then looks to the East. The fruit is ripe for picking. In a few weeks, the soldiers of Afghanistan will launch an assault on the banks of the Indus and the Ganges, rallying behind their leader Babur... the First Mughal.



The formation of the Mughal Empire

Fearing the Uzbeks, on the western facade of his kingdom, he then turned towards the East and his region of Punjab, a region formerly a member of the Timurid Empire. A rather rich region, its annexation would be a good source of income for him and it would open the doors to India. He therefore sent several troops to the Punjab to try to take Lahore, which he succeeded in doing in 1523. Then, the next city, even more interesting, is Delhi, but this is ruled by Lodi, 3rd sultan of the sultanate from Delhi, a detestable character and hated by everyone, including the local nobility, mainly Afghans. Babur therefore seized this opportunity and allied himself with a rebel leader from Punjab, Alam Khan, who provided him with an army of 12,000 men.

At the head of such an army Babur marched on Delhi. Lodi sent an army of 100,000 men and combat elephants. The two forces joined at Pânipat on April 21, 1526, the date of the great founding battle of the Mughal Empire. Lodi's troops are defeated and Bâbur takes Delhi immediately with the help of his son Humâyûn. He then proclaimed himself emperor of India and continued his journey to Agra, which they conquered together.



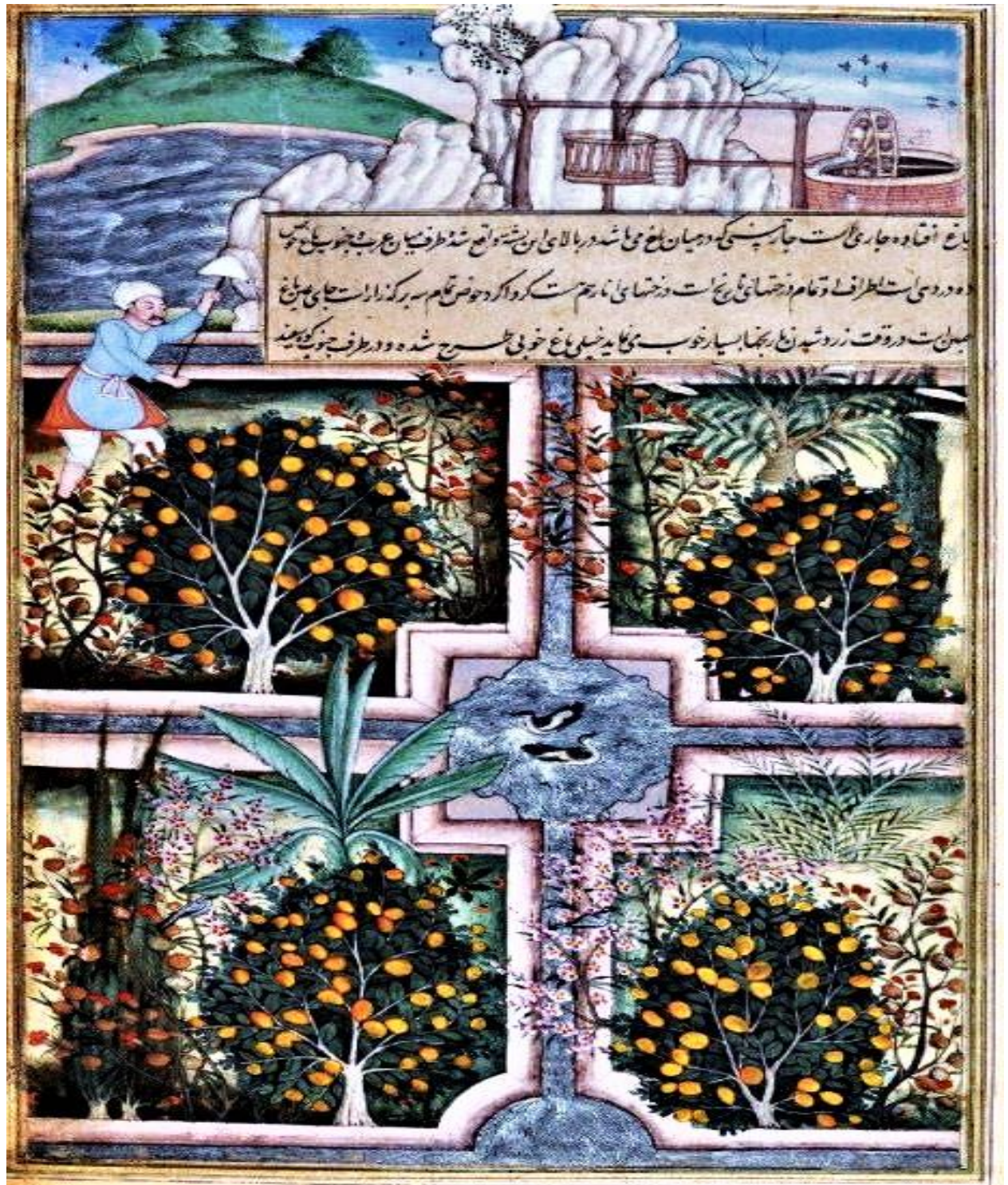
Babur then founded the bases of a new empire and began to structure his new territory, but the first enemy arrived quickly. This is Rana Sangha, from the town of Chittorgarh, in Rajasthan (west of India), which fell on Delhi in 1527. A new battle took place on March 10 of that year at Kanwaha and, despite the unbalanced balance of power in favor of Sangha, the latter loses the battle. Rajasthan then fell into Babur's hands. His son Humâyûn continued the conquest of the Ganges valley and pacified the region.

Babur and religion

Bâbur came from a strongly Persianized Turkish family. His religion was Islam, a 900-year-old religion that had spread throughout the Arabian Peninsula (eastward) and North Africa (westward). However, in Ferghana, Babur's home region, religion was not that important, compared to what was practiced in other kingdoms. Bâbur was a tolerant emperor, he accepted without problem that the populations who lived on his territories were not Muslim. In this he was a precursor with a broad vision. His descendants will also follow his example and this was one of the reasons for the success of this Empire compared to others. It is interesting to note that it was precisely when one of the emperors applied a rigorous vision of Islam that the Empire began to fall. Under the reign of Babur the Sikhs, for example, were able to preserve their temples, although they had been destroyed a century earlier by his ancestor Tamerlane. During this period he respected local traditions and introduced into the Indian subcontinent different influences.

For example, in architecture, the Timurid tradition requires that the land to accommodate imperial constructions be divided by canals and basins of great symmetrical rigor, which we will find in all the constructions of the dynasty. Such

gardens, which we call here Charbagh, are generally in 4 parts, separated by 4 cross canals. They are a representation of Paradise on Earth, as required by Muslim tradition.



However, among the Mughals of the 16th century this spiritual dimension, if it is important, is also considered as a visual metaphor of the capacity of the Mughals to govern their territories, the perfect ordering of the gardens having to prove to the conquered their capacities to regulate the problems of the populations. According to this aspect of things, no one can claim to lead if he does not know how to run his own garden.

In addition to Muslim influences, Babur integrated artisanal working methods from the Persian Empire into art, but it was especially the Hindu influence that was the most important in the administration of the territory. It must be said that this territory was essentially Hindu, even if it was quite small, so it is normal that the beginnings of the Mughal Empire were, artistically and architecturally, a mixture of several cultures.

At this time Babur is the master of Northern India, the apogee of his reign. He then spends most of his time structuring his kingdom, neglecting new hypothetical conquests. He founded his capital at Agra and designated Humâyûn as his successor. He died on December 26, 1530 and was buried in Kabul.

Babur's legacy

Babur's legacy is therefore twofold.

First of all, we find a new, standardized territory. It was the beginning of the Mughal Empire which extended across all of northern India. This territory will be taken over and expanded by his son, Humâyûn. But beyond a simple territory, it is above all a new culture that was established by Bâbur, a culture made up of a mixture of Islamic and Hindu influences. It is undoubtedly this heritage which is the most important since it is he which will structure the line of Mughal emperors.

Australia

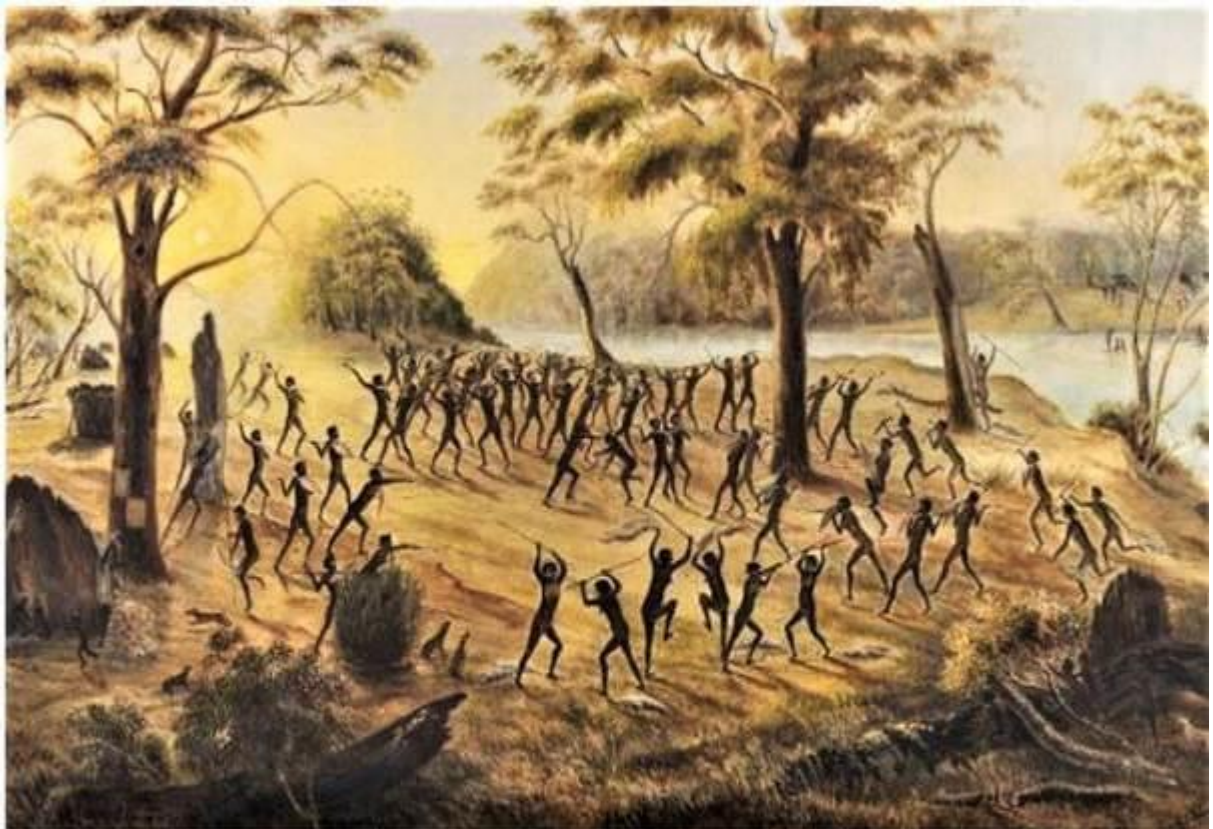
Hunter-gatherers and war: the case of the aborigines

The hunter-gatherer was peaceful, the farmer-breeder was warlike, we often read when we wonder about the origins of war. The example of the warrior Aborigines of pre-colonial Australia undermines this hypothesis.



According to these "doves of peace", as they are nicknamed, the first truly deadly clashes would only have occurred with the first sedentary societies, in particular with the Neolithic (10,000 years before our era in the Near East and 6,000 years BCE in Europe). Warfare itself – the development of intergroup conflict into a specific social

activity – would not have truly appeared until the Bronze Age (1800 to 700 BCE in Europe). Often cited as the first instrument exclusively intended to kill humans, the Bronze sword is often presented as proof of the “invention” of war at this time. To support their thesis, the doves rely on two main arguments. The first is quite simply the virtual absence of archaeological traces of warfare in the Paleolithic. The second, which is linked to the previous one, comes from a sociological logic: practicing egalitarian systems of distribution of resources, nomadic hunter-gatherers would have had no valid reason to wage war. Their incessant mobility, which limited their material possessions and their low demographics would have systematically led them to prefer avoidance to confrontation. And above all, they lacked all the ordinary motivations of modern wars: their social relationships made absurd the idea of fighting to monopolize wealth and territories, to seize slaves or impose tribute, and even to establish political domination. However convincing it may seem, this argument comes up against at least one ethnographic case, and not the least: that of the Australian Aborigines.



Vers 1895, la peintre australienne Caroline Le Souëf représente d'après ses souvenirs une « bataille aborigène sur la rivière Goulburn en 1842 ». Au premier rang, on note des femmes elles aussi en train de tenter de s'assommer à coups de gourdins...

Testimonies of war

Thus, the pre-colonial Aborigines lived by hunting, fishing and gathering, and although they engaged in certain land-use planning practices, they ignored any form of agriculture or livestock breeding. Their dogs (dingoes), brought 3,500 years ago by Melanesian migrations, were only half domesticated. For the researcher, these societies also have the advantage of having been relatively well documented despite the devastating impact of colonization. Whether they come from professional

ethnographers or, in the first decades, from travelers, missionaries, Crown officials, settlers, even shipwrecked people or escaped convicts taken in for several years by locals – to which are added, in a more recent period, valuable autobiographies written by Aborigines themselves – the testimonies number in the hundreds.

Regulated battles and free battles

A significant part of Australian collective fighting consisted of pitched battles governed by strict rules. After duly insulting each other, the protagonists threw spears and boomerangs at each other before confronting each other in hand-to-hand combat. While sometimes mobilizing considerable numbers of troops – up to around a thousand men, when several clans joined together – these regulated battles caused relatively few casualties. At the first serious injuries, the fighting stopped and both sides celebrated their newfound friendship. These frequent, spectacular episodes with relatively minor consequences (even if they regularly caused some deaths and permanent disabilities) led many observers to affirm that, among the Aborigines as among so many other peoples, war was limited to these strictly supervised fights and that it was therefore not really one.

The armament confirms that war was practiced with the intention of killing as many people as possible.



L'Armement aborigène

Quelques pièces d'armement aborigènes, notamment ci-dessus un boomerang, des massues et le type de bouclier à poignée servant à se protéger contre les gourdins. Page de droite, d'autres massues et tout à fait à droite, le redoutable boomerang à crochet décrit par Waipuldanya, qui pivote autour du bouclier qui tente de le parer.

However, there were also circumstances where one sought to inflict the greatest possible losses on the adversary, whether by using surprise, during a raid or an ambush, or in a manner agreed in advance. between the two parties. The data also confirms that while pitched battles form the majority of the least severe clashes, raids and ambushes are over-represented among the most lethal clashes. We therefore practiced war with the intention of killing!

This is confirmed by the weapons used: in almost the entire continent, every adult had shields. There were two types: one, of a familiar design, was intended to protect

against projectiles, in particular assegais. The other, more original in our eyes, consisted of a narrow and massive piece of wood in which a handle was carved. It was used to ward off club blows during melee combat.

The weapons of war were also offensive: the heaviest spears were reserved for combat, equipping them with barbed wire if possible. These were sometimes carved directly from the wood – a job as long as it was tedious. On another weapon, known as the "spear of death", two rows of fragments of quartz or sharp shells were attached along the tip. In addition to increasing the force of penetration, this modification made it almost impossible to extract the assegai without leaving infection-causing foreign bodies in the wound.

Boomerangs, too, were adapted for war. The memoirs of Waipuldanya, an Aborigine of the Alawa tribe, record the terror inspired by the hooked models used by their traditional enemies: any attempt to parry these projectiles increased their speed of rotation and aggravated the injuries they caused.

Constructed from organic materials, all of these weapons almost never appear in archaeological digs. Even when this is the case, we can at most infer that they were used in combat; but, in the absence of collective mass graves – and in the case of mobile hunter-gatherers, such mass graves are highly improbable – their exact nature, in particular the fact that they were used in real wars, is impossible to prove.

The reasons for wars

If war existed among precolonial Aborigines but neither for the purposes of pillage, nor subjugation, nor control over territorial resources, what were its motives? The data unambiguously points to the most common cause: rights over women. Not surprising given the importance that these societies attached to the prerogatives linked to marriage. There is no mention of collective expeditions to steal wives, but when a man felt his marital rights had been infringed upon – which was far from uncommon! –, an escalation taking a collective turn often followed.

Another reason for conflicts: revenge for a real or supposed murder. The Aborigines considered few deaths as natural, and easily attributed a death to an evil action calling for retaliation.

The Australian war was therefore fought for reasons totally foreign to those of the world of wealth, economic inequality and the exploitation of human labor. It existed above all, even only, as an extension of justice.

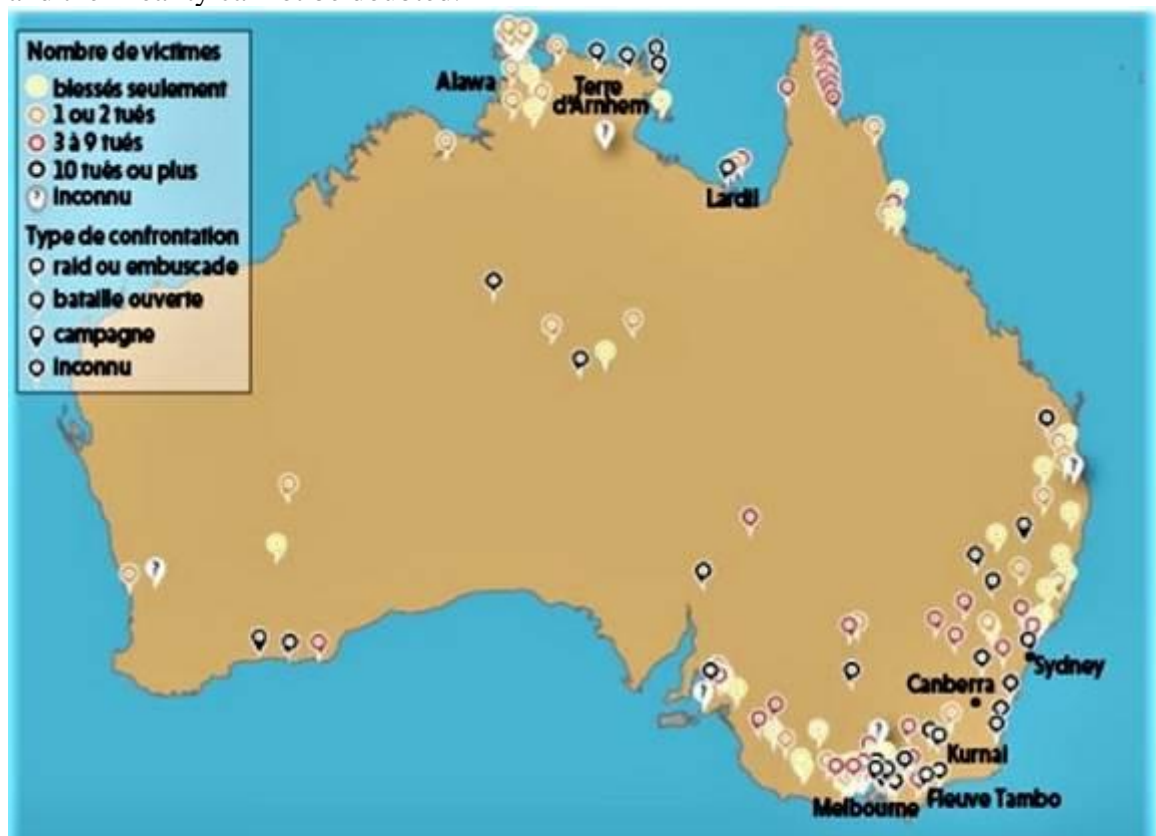
As we have seen, this was by no means a marginal or anecdotal phenomenon. It was fueled by a general feeling of deep distrust and hostility towards groups seen as enemies – and any unknown or distant tribe invariably fell into this category. The English anthropologist Lorimer Fison, one of the best experts on the Aborigines, could thus write in the 19th century that for a Kurnai, all the members of neighboring tribes, gathered under the demeaning term of "Brajerak" (the equivalent of our "wild") only deserved to pass from life to death: "Eliminating them whenever the opportunity presented itself was a meritorious act, and they never let an opportunity go to waste. »

To what extent is such warmongering a common or, on the contrary, exceptional trait among hunter-gatherers living in societies without wealth? What about Paleolithic hunter-gatherers? So many old questions that the case of the Australian Aborigines pushes us to re-consider.

Colonization

An example all the more interesting since at the time of contact with the West, towards the end of the 18th century, it constituted the largest group of hunter-gatherers that had ever been observed. Around 500 tribes then shared a vast island-continent like the current United States, with varied climates and environments. The number that this population represented is poorly known, but the average estimate is 750,000 individuals. However, before colonization, none of these tribes had ever interacted with a state society. In the north, we can see traces of some contacts with farmers (notably a flow of Indian genes more than 4,000 years ago), but probably too small to have significantly influenced Aboriginal societies.

However, this rich documentation clearly illustrates that at least part of these societies were in no way peaceful. A census as systematic as possible results in 165 mentions of collective conflicts since the end of the 18th century. The collection (or, in some cases, estimation) of the number of victims reveals that in 32 cases the number killed was equal to or greater than 10. Of course, some of the accounts of these episodes are probably an exaggeration, even a fabrication, but most of them stand up to scrutiny and their reality cannot be doubted.



Cette carte situe 165 épisodes d'affrontements collectifs entre Aborigènes. La plupart se sont déroulés entre 1800 et 1950, de sorte que les dates des observations reflètent l'avancée des Occidentaux. La densité des combats suggérée par cette compilation correspond globalement à celle de la population australienne précoloniale estimée.

Let us mention, for example, these two battles following formal declarations of war, recorded by the anthropologist Lloyd Warner, in the 1920s, in Arnhem Land, and which caused 14 and 15 deaths respectively – a considerable figure to the scale of groups never comprising more than a few dozen people. Let us also cite the episode that occurred north of Melbourne in 1845, reported by the settler and expert on the Aborigines Edward Curr. A very popular young Aboriginal man died after falling from a tree and a neighboring tribe was accused of witchcraft. A troop of around fifteen avengers was formed who, after traveling several days in foreign territory, launched a night attack on the alleged sorcerer's camp, leaving no survivors. The women and children, who had fled from the first blows, were not spared: the attackers hid and waited for their return to execute them too...

Other episodes report even more severe tolls: when he was a child, in 1830, a certain Martin Lynch had witnessed a battle in the vicinity of Sydney, where "intermittent assaults" lasting three days and three nights had resulted in nearly a hundred deaths. Another engagement was reported the same year in the vicinity of Canberra, with an estimated death toll of 60 people. Some Aborigines provided childhood memories with similar episodes. Others reported famous warlike episodes occurring in the more or less distant past during which a local hero had organized the rout of an enemy tribe. Note that while these stories praise the courage and cunning of the brave warrior, they do not attribute to him any supernatural power: they are in no way myths.

This rich documentation clearly illustrates that these societies were in no way peaceful. It could be objected that these conflicts, however real they may be, only represent a phenomenon triggered by the destructive effects of Western domination on local societies. This possibility cannot be dismissed out of hand, and it is probable that a careful examination of each of the events concerned would perhaps reveal a direct or indirect role played by the Europeans in the outbreak of this or that conflict. However, the reality is that the ban on tribal violence by British law helped to quickly stop the clashes. Furthermore, the arrival of European viruses and bacteria has tragically reduced the number of combatants...

In Australia, a "young nation" and a very old continent, the memory of origins remains a sensitive subject. For a long time, the country founded by the English as a penal colony at the end of the 18th century was ashamed of its past. But after having resurrected this repressed memory (to the point that being descended from a convict became a mark of pride in the post-war period), Australia passed over in silence its relationship with its first inhabitants, the Aborigines. The Constitution which established the new nation-state in 1901 adopted the "White Australia policy", seeking to ensure that only immigrants of "Caucasian" origin would be admitted to the country. If this policy ended in the 1970s, with the rise of the policy of "multiculturalism", the question of relations with the first "black" inhabitants of the country was not resolved, far from it (Hughes, 1987).

Australia: the massacre of the Aborigines continues amid general indifference

Successive Australian governments have made numerous attempts to ignore the brutal colonization of Australia through the massacre of Aborigines, indigenous populations. Despite their desire to hide the history of their barbaric acts, it cannot be denied that these are crimes against humanity that continue to take place.

Countless stories of massacres have been passed down from generation to generation regarding the early years of the invasion. Testimonies from settlers have been found in old journals and letters that provide a tragic insight into those early years. The worst crimes against humanity have certainly occurred in Australia. Entire communities have been wiped out: shot, thrown from cliffs, burned alive or poisoned with strychnine, a substance widely considered one of the most atrocious methods of killing people. It is even said that a settler who owned the Queensland station had 40 pairs of indigenous ears nailed to the walls, like trophies.



And rather than recognizing these crimes perpetrated against the Aborigines, politicians are increasing their efforts to hide this dark period. The Australian education system is doing little better in highlighting these atrocities. ANZAC Day, celebrated on April 25 each year among other places in Australia, always fails to make public documents referring to the Border Wars, although the War Memorial indicates that the day consists of remember all the wars.

Some things, however, are much less easy to hide. There is a valuable bank of images from the turn of the century, showing a time when Australia was supposedly "young and free". However, these images are proof that the fate reserved for Aboriginal people was far from enviable, with them being systematically enslaved or incarcerated.

In recent years, Aboriginal people have attempted to share these images through social media such as Facebook pages to alert the international community, but their voices have not been heard. Many of these images show indigenous men and children chained by the neck and sent to concentration camps. These images illustrate the history of slavery in Australia.

The history as well as the current problems obscured by Australians, are in fact often unknown abroad... But now that the truth is exposed on an international scale, will there be pressure for justice to be done? for the theft of a continent and a perpetual attempt to erase Aboriginal culture and rights? Will international sanctions be imposed on Australia, like those imposed on South Africa? Furthermore, the

argument that all this happened under British rule is false. The proof is that all these images date from after 1901, the period when Australia became a sovereign nation. Neck chains were used until the 1960s and only on Aboriginal people.

Neck chains were used on Aboriginal men who were taken from their homelands to prisons, concentration camps called “missions”, locked up in hospitals or forced into slavery. Women were also forced into slavery as servants.

The oppression still continues today. In recent years, the United Nations has issued several damning reports on Australia's lack of will to reduce alarming suicide rates, incarceration, and improve health and education. Australia no longer even bothers to respond to these reports and there is no pressure to do so. Governments have managed to create an infallible hold on the Aborigines, in order to assimilate them into their toxic and destructive society.

7 important facts about the extermination of Aboriginal people in Australia

1. James Cook and the principle of “Terra Nullius”

In 1788, James Cook took possession of Australian territory on behalf of King George III. He immediately granted this land the title of “Terra Nullius”. By this proclamation, James Cook rejects the idea and the possibility of the existence of another nation on this “unexplored continent”. This concept of appropriation is a property right in vogue in colonial Europe. He opposes the Aboriginal concept of “Mother Earth”: “The land does not belong to them, they belong to the land”. “Terra nullius” is a Latin phrase meaning “territory without a master”. It is a space that can be inhabited, but which does not come under the control of a State. According to this principle, land is not owned by anyone. Aborigines had to wait until 1992 for the Terra Nullius law to be repealed. However, they are still denied ownership of their ancestral lands.

2. The first attempted genocide lasted over 100 years

In pre-colonial times, 500 nomadic tribes lived on southern soil. All the clans were scattered across the vastness of the continent. These people, settled for around 40,000 years on these lands, paid and still pay for the British excesses thirsty for power and domination. Epidemics and the massacre of the Aborigines reduced their number from 1 million to 60,000 individuals in just a century of invasion.

3. Aborigines did not die of disease

To this day, many white Australians believe that Aboriginal people, for the most part, died of disease. The reason for this misinformation is the propaganda put in place by the Australian government, the media and the education system. The majority of the population failed to recognize the horrific acts that were inflicted on the region's black indigenous population. While many Australian citizens will tell you that indigenous people have died from disease, the continent's indigenous black people have mostly been murdered. During the invasion, the policies adopted were not only to minimize the number of these Aborigines, but also to reduce them.

4. The British killed an entire island of indigenous black people

Tasmania is a remote island located off the southern coast of Australia. The British “massacred, kidnapped and enslaved black people in Tasmania”. Black men were

used for target practice, black women were used as sex slaves, and black babies were roasted.

5. Aborigines were put in concentration camps

As a means of “exterminating” the indigenous population, Australia passed the Aborigines Protection Act of 1909. Under this act, Australia's first concentration camps were established. Dr. Gary Foley, an Aboriginal Australian activist, academic, writer and actor of the Gumbaynggirr ethnic group, said the law was established “on the assumption that what remained of the indigenous population did not want to die”.

6. During the genocide, the Australian government stole children from their families

The Australian government set about getting rid of the indigenous population. According to a 1997 report by the Australian Human Rights Commission, titled “Bringing Them Home,” Australian authorities removed children from their parents. Worse, an article published by wakeup-world.com states that today “the government is taking more children from [black] families than ever before.” Between 1901 and 1969, a law required mixed-race children to be raised among white institutions. The children will be forcibly taken from their families, placed in orphanages or social centers, to be educated in the European way.

7. The last genocide attempt dates back to 2007

In 2007, the publication of a so-called report regarding sexual abuse and violence perpetrated within Aboriginal communities in the Northern Territory caused enormous controversy. The government's response was to launch the “National Emergency Response in the Northern Territory” that same year. A military-police intervention within Aboriginal communities. Many of the measures contained in this program, such as the removal of the right of Aboriginal communities to control access to their land or the removal of social assistance to poor families, have caused much resentment among Aboriginal people. Many of them denounced this intervention as a “usurpation” by the government and mining companies.

This government “intervention” triggered a wave of suicides and depression among Aboriginal communities. An article published by The Sydney Morning Herald in 2014 confirms that government policies have caused the Aboriginal suicide rate to double since the “intervention” began in 2007. Yet the government agreed to carry out the intervention for 10 more years.

On February 13, 2008, during the first parliamentary session of the new government, elected at the end of 2007, the Prime Minister, Kevin Rudd, made an extraordinary gesture by putting the question of memory at the forefront of the national scene. In a “historic” speech televised live and projected on giant screens installed in public squares across the country, the Prime Minister apologized, on behalf of Parliament and the nation, to the Aboriginal people for the suffering that they had to endure, while wishing that the country could “turn the page” and open a new chapter in its history.

But in the context of the war of histories, one debate can hide another, in this case that between historians concerning the true status of this battle: either a decisive,

fundamental battle to protect Australia against invasion; or “diversion” in the Pacific war which will in fact be won elsewhere. And, curious coincidence, like the case of Gallipoli, a war of memories between Australians and indigenous people is also taking place to decide who will control the land in question: in the case of Papua New Guinea, it is of mining along the Kokoda Track that Australia wishes to keep as a “sacred” site...



How can we explain all this surge of debate launched by the story wars concerning the counting of corpses – tens, hundreds, thousands? – in the conflicts between whites and Aborigines in the 19th century? It must be noted that Aborigines represent only 2% of the population of contemporary Australia, and any land claim which would result from greater recognition of the misdeeds of the past would in any case be very limited. We must think that the real debate lies elsewhere. Beyond the technical questions raised by historians, it is clearly the whole question of national identity that is at stake. The challenge of memory is therefore significant: determining the memory that the country will have of the past, It's also about determining the future. And this is called both history and politics. Indeed, Australia chose the date of the British invasion, January 26, to celebrate “Australia Day”. This is why hundreds of thousands of Aborigines take to the streets every year to protest... The road is long.

Tasmania

It's a former prison

“Nearly 166,000 men, women and children were sent to Australia for more than 80 years, between 1787 and 1868, condemned by British justice to deportation to penal colonies,” we can read on the UNESCO website (eleven of Australia's penitentiary

sites are now world heritage sites). From 1833 to 1877, the latter welcomed 12,000 convicts, who built roads, cut wood, toiled in shipyards and on farms...

Between 1822 and 1833, Tasmania parked some 1,200 prisoners on the tiny islet of Sarah Island, lost in the middle of the immense port of Macquarie, in the west of the island. In fairly terrible conditions, they built boats from Huon pine (endemic wood). Until a larger penitentiary is built at Port Arthur

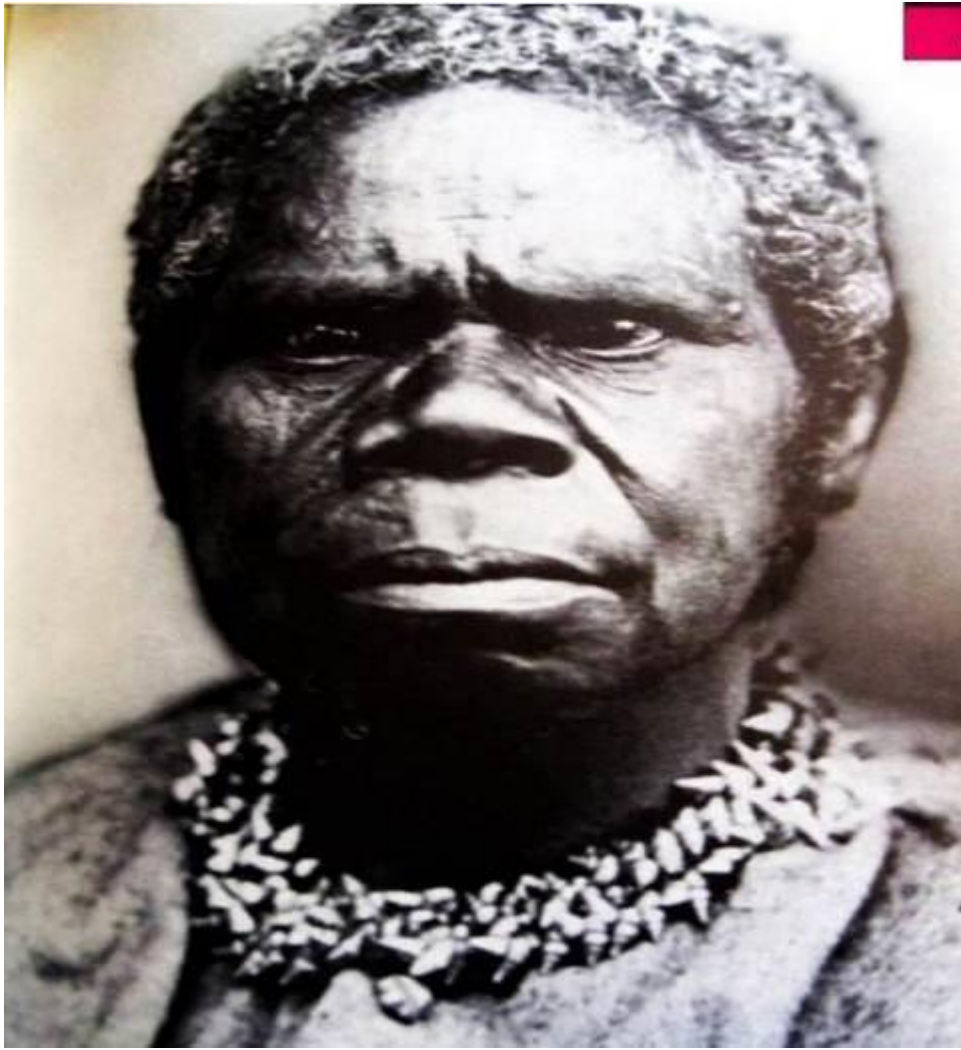


The Black War was a conflict between British settlers and the Tasmanian Aborigines (called "van Diemen's Land" at the time) in Australia at the beginning of the 19th century, in the context of the Wars of border in Australia for control of the territory. The immediate cause of the Black War appears to have been the rapes of Aboriginal women and children by white men (white women were very few in number). The history of race relations in Tasmania remains a subject of controversy for Australian historians. Thus the Black War was hidden for two centuries¹. In addition to this conflict, diseases imported and carried by British settlers led to the disappearance of the majority of Tasmanian Aborigines.

History

War was never officially declared and there is no consensus on its duration. It began with the arrival of the first Europeans on the island in 1803, reached its peak in the 1820s and ended in the 1830s with the deportation of the surviving Aborigines – including Truganini – to Flinders Island.

The most violent attacks by outlaws, bushrangers, took place in Van Diemen's Land. Hundreds of convicts were free in the bush, farms were abandoned by settlers and martial law was declared in 1828. An Aboriginal outlaw named Musquito, originally from Sydney, defied the colonial authorities and led attacks on settlers, before being arrested and hanged. Charles Darwin visited Hobart in 1836. He noted a recent succession of "thefts, burnings and murders by the blacks" which had ended with their sending into exile. However, the origins of the violence could be found in the "infamous conduct" of some English compatriots.



Truganini.

In 1803, British settlers left New South Wales to settle in Tasmania, which became a separate colony in 1826. The Aboriginal population, estimated at 6,000 people at the time of the arrival of the first Europeans, declined rapidly in the 30 years following this arrival, mainly by the introduction of infectious diseases against which she was not immune but also as a result of her movements and by the change in her way of life and by violent exchanges with the settlers. The population dropped to around 300 in 1833. George Augustus Robinson was sent to the island to try to bring peace, aided by Truganini, an Aboriginal woman with whom he befriended. The Aborigines were sent to Flinders Island, where they were promised accommodation, food and safety until calm returned. Unfortunately, many died of diseases imported by Europeans and the survivors were never allowed to return to their countries. In 1873, Truganini, the last survivor of this group, was taken to Hobart. She died there in 1876.

It is not possible at present to know the number of deaths that this war caused and it remains a subject of controversy for historians, but at least 307 people died of violence from 1803 to 1843.

In 1838, of the 200 individuals sent to Flinders Island, only 80 had survived, the living conditions on the island not providing sufficient resources for the survival of the community. In this regard, some historians, such as Dan Stone, view the

deportation of Tasmanian Aborigines to Flinders Island as a form of 'sentence to a slow death' and Flinders Island as a sort of proto open-air concentration camp.

Despite the low number of survivors, there are still individuals with Aboriginal ancestors in Tasmania today.

Controversy

The history of race relations in Tasmania remains a matter of controversy for historians.

Thus, in 2002, the conservative historian Keith Windschuttle (en) published with Macleay Press (en) (his own publishing house), *The Fabrication of Aboriginal History*, in which he looks at conflicts between Aboriginal people and settlers in Tasmania and argues that there are insufficient reliable sources to support the theory that large numbers of Tasmanian Aboriginal people suffered violent deaths at the hands of settlers. Proponents of various points of view accuse each other of a lack of methodological rigor in their examination of sources, or even of deliberate manipulation of these sources.

Moriori Genocide in New Zealand

1835: Death sentence for the Morioris

The history of the colonization of the South Pacific by Europeans is rich in many often tragic, ferocious and cruel events, but there is one which is unique, because it concerns the colonization not by Europeans, but by Polynesians, the Maoris of New Zealand, from another small people, the Morioris, aboriginal inhabitants of the Chatham Islands archipelago located 800 km east of the coast of New Zealand (at the latitude of Christchurch). A colonization of incredible brutality which resulted, with frenzied cannibalism, in the almost complete elimination of a population with only one fault, that of refusing any form of violence, even to defend itself...

The Moriori people lived isolated from the rest of the world for a period difficult to define; these Polynesians, ethnically speaking, most likely came from New Zealand itself and would have arrived on this small group of islands beaten by cold southern winds a little before 1500 AD. J.C.

Moriori is a transformation of the word Maori, which refers to the indigenous people living in New Zealand. The Morioris have never been very numerous: barely more than two thousand, knowing that the living conditions on their islands being very precarious, they did not allow a large population to prosper there. It is also reported that certain male children were regularly castrated or even killed at birth to avoid any risk of overpopulation, as local resources (fish and some plants) were limited.



Nunuku's rule

At the beginning of their history, like the Maoris, the Morioris were very warlike, but one of their prestigious chiefs, Nunuku Whenua, imposed peace on everyone, instilling in his people the pacifist idea far ahead of its time that conflicts had to be resolved in any way possible, except through violence. The rule decreed by Nunuku applied to everyone and in the worst cases, if a conflict could not be resolved other than through a confrontation, it was limited to a duel between the protagonists. However, it was this rule of Nunuku which led his people to their downfall later.

Who was this famous Nunuku whose mana was such that he imposed a destructive law on his people? In fact, we know nothing specific about him other than that Nunuku Whenua was a Moriori chief who lived in the 16th century in Chatham. At the head of the small tribe of Hamata, after a conflict with some of his neighbors, he

would have defeated his rivals, but in the manner of Pyrrhus, that is to say by gaining nothing in this battle except a little less more deaths than his adversaries. For him, it was obvious: whatever the reason for a conflict, no war was admissible, no capital execution acceptable and consequently no act of cannibalism was justified.

Condemned to live on an unwelcoming archipelago of only 966 km² (Tahiti measures 1045 km²), the Morioris had to accept the fact that violence would no longer be part of their lives. It was from their discovery by William R. Broughton on November 29, 1791 that the fate of these islands and their population took a more delicate turn, because the HSM Chatham, which gave its name to the archipelago, brought with it unknown diseases like the flu, which proved fatal. Especially since in the wake of the Chatham whalers and seal hunters arrived, crews which were not exempt from all kinds of affections, quite the contrary. In the 1830s, out of 2,000 inhabitants, only 1,600 remained, it is estimated according to the partial censuses then carried out.

Maori warrior invasion

The main island of Chatham, called Chatham and, to the southeast, Pitt Island. We can see in this satellite view the lakes occupying part of the large island.

These bad external influences were nothing compared to what awaited the Morioris: on board the whalers in particular, Maoris were frequently taken on board, often willingly, sometimes by force, to reinforce the crews; Now, these Maoris who discovered the Chathams were very surprised to see that the Morioris devoted a true cult to non-violence; they quickly understood all the benefits they could draw from this crucial information; even if the behavior of the sailors was reprehensible, even if they committed mistakes deserving punishment, the Morioris never responded other than with tolerance and resignation, the law of Nunuku obliges...

Returning to their tribes, the Maoris having stopped at Chatham hastened to tell their chiefs that not so far from the coast, there were islands to conquer, a conquest which promised to be all the easier as the invaders would find facing them peaceful people, incapable of fighting and refusing all violence. The Maoris, at the time, had already begun to venture as far as Samoa and Norfolk to colonize new lands and the prospect of easily seizing the Chathams seemed opportune, because without risk. At the beginning of 1835, a warlike invasion was planned and it took place, from two tribes, the Ngati Mutunga and the Ngati Tama (all from the region north of Wellington). In 1835, 500 warriors from the Ngāti Tama and Ngāti Mutunga tribes, who wanted to expand their territory, landed on the coast of the Chatham Islands (New Zealand).

After a warm welcome from the peaceful Morioris, the new arrivals gave free rein to the carnage: victims were killed, reduced to slavery, and even cannibalized.

On November 19, 1835, the brig Lord Rodney arrived at Chatham with 500 Maori warriors armed with their traditional arsenal, but also with pistols and muskets. The boat had several dozen tons of sweet potatoes in its holds to consume, but also to plant to meet the needs of the conquerors who decided to stay. On December 5, 1835, another ship carried 400 Maori warriors. The tone was very quickly set; the invasion would be bloody. The first victim would have been a little girl of 12 years old, caught, killed, skinned and whose remains of the carcass and flesh would have been suspended from a post. The signal was clear, the Maoris had come to kill the Morioris and incidentally eat those they defeated.

No tabu was respected; no property, no sacred enclosure, no place of life that was not invaded and where the most abominable massacres took place on defenseless inhabitants who, moreover, refused to fight. In the absence of abundant meat on the island, the Morioris became both slaves and livestock of the Maori who mercilessly devoured all the vanquished they could kill, keeping the others in reserve to serve as their servants.



No one was to escape...

Faced with the scale of the disaster which befell the Chathams, a meeting of Morioris chiefs still took place on the site called Te Awapatiki; everyone was aware that faced with the brutality of the Maoris, faced with their ferocity and savagery, faced with the fact that they devoured all the Morioris they killed, to stand by and do nothing would be tantamount to being massacred. And yet, when they were practically two against one, the Morioris decided not to fight, not to defend themselves, not to push the colonizers back into the sea. The rule of Nunuku was not just a law, it had to be a moral obligation.

The warriors, armed with muskets, clubs and tomahawks, entered the tribal territories of the Morioris and informed the inhabitants that their land had been taken and that they were now their vassals.

Due to the hostility of the invaders, a hui (council) of 1,000 Morioris was convened to discuss what to do next. The younger tribesmen wanted to attack them, claiming that they were numerically superior, but the elders, however, did not want bloodshed.

Which unfortunately still happened: the invaders killed around 10% of the population. Additionally, during the period of slavery, the invaders forbade speaking the language of the locals, forced them to desecrate sacred places by urinating and defecating on them, and forbade marriages between Morioris.

A Moriori survivor later testified that, from then on, the Maoris considered them all to be cattle: men, women, children, the Maoris did not pay attention to details, they

killed and ate the Morioris whenever they pleased. A Maori later explained that in their mind, they were taking full possession of these lands and that in accordance with their traditions, they had the right to capture and dispose of the entire indigenous population as they pleased, including to eat them. . No one was to escape...

Less than 100 survivors

The Chatham invasion finished, all the territory conquered, the Maoris retained a few hundred Morioris slaves (some of whom were sent to New Zealand among the tribes, still as slaves); They were, of course, forbidden, except in exceptional circumstances, to form families, have children and live other than like animals subject to the whims of their masters who gladly put them in the oven when they were a little hungry. The Morioiri language was banned, Moriori culture erased and it is estimated today that at least three hundred people were victims of the ferocious and crazy cannibalism of the Maoris during this short period of possession of the islands. The genocide continued later, notably by parking women and children in enclosures on the beach where they died of hunger, cold and thirst. Finally, in order to destroy all traces of ancient cults, they forced the Morioris to urinate and defecate on the places sacred to them, their marae . Only a few Moriori women managed to marry passing Europeans or Maoris.

In 1862, there were less than a hundred Morioris still alive, out of the two thousand people making up, in 1834, this small peaceful ethnic group. Tommy Solomon, believed to be the last full-blooded Moriori, died in 1933, but fortunately, several thousand mixed-blood Moriori are still alive today. Moriori culture is gradually being reborn from its ashes, and in 2005, the promise to live in peace was solemnly remade by all those with Moriori blood in their veins, on Kopinga marae, in the Chatham Islands. The New Zealand government, moreover, has recognized some of these rights even if this cannibalistic genocide will never be erased from memories...

African Wars

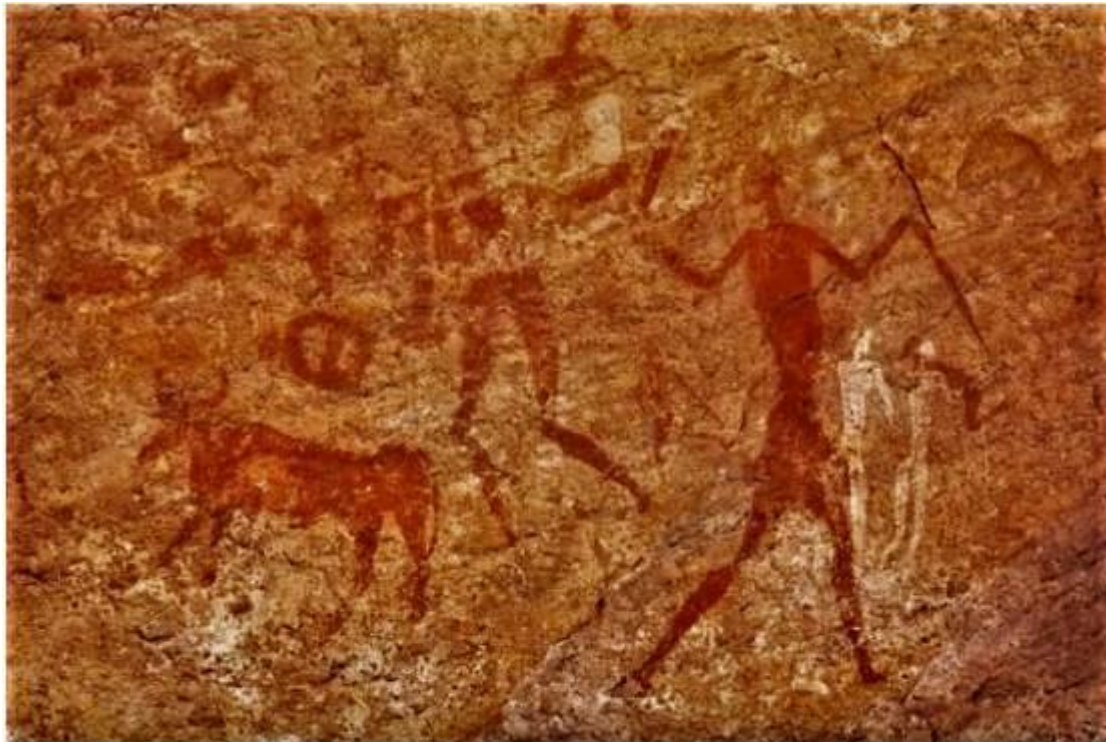
A History of Six Million Years

The African continent stands out for its massive appearance, straddling the equator and the tropics: 30 million km², or a quarter of the land surface; 9000 kilometers from north to south, from Algiers to Cape Town; 6,500 kilometers from west to east, from Dakar to Djibouti. It is accepted by most paleontologists that hominids appeared six million years ago in Africa, making it the “cradle of humanity”. Our great-aunt Lucy was born there three million years ago.

But since this very distant prehistory, the continent has experienced many upheavals, both physical (drying of the Sahara for example) and human (appearance of Homo Sapiens and formation of different groups through genetic mutations).

Africa, which saw the birth of homo sapiens, is a multiple continent with a plural history.

"The long history of the African continent is punctuated by a succession of wars. The oldest are depicted on the painted walls of the Sahara and southern Africa. The most recent make the news, from Libya to Kivu and from Somalia to Mali.



Peinture rupestre remontant à 7 000 avant J.-C., plateau du Tadrart dans le Sahara algérien. (SEUX PAULE / HEMIS.FR)

A very old settlement

Around 20,000 BC, groups of hunter-gatherers lived in southern Africa, whose way of life is still continued by a few groups of Bushmen.

Around 500 BC, sedentary blacks, from the Bantu linguistic group, living from livestock breeding and agriculture, began to settle in the regions of Natal and Transvaal. During the First Iron Age (4th-5th century AD), these sedentary people pushed the hunter-gatherers towards the driest areas and towards the south.

In Africa "before the Whites", the war led to the transformation of a number of societies and created empires, including those of el Hadj Omar, Samory, Rabah, Shaka Zulu...

Beyond that, one of the main characteristics of the history of this continent is that it escapes the steamroller of historical evolutionism as we knew it in Europe. There, we start from societies like those of hunter-gatherers, from the age of metals, to move towards forms of centralized states, each era erasing the previous one. And the reflex is to consider societies that have not followed the same path as backward.

On the African continent, successive innovations, factors of evolution like writing, have not erased previous forms of society. On the contrary, we are witnessing a coexistence of cultural forms and forms of power. The great empires have always lived alongside hunter-gatherers and breeders. The latter did not disappear when the farmers settled. Furthermore, African societies are very plastic: nomadic, they can then adopt state forms before returning to the nomadic state.

Today's blacks would thus come from a few genetic mutations that occurred nearly 30,000 years ago between the Niger Delta and Mount Cameroon. They therefore did

not experience mixing with the Neanderthals, unlike Homo sapiens who crossed the Isthmus of Suez a few tens of thousands of years earlier or established themselves north of the Sahara, giving birth to current populations from Europe and Asia. But thanks to their early mastery of slash-and-burn agriculture, they were able to multiply and gradually occupy the whole of sub-Saharan Africa.

Bantu expansion

Highly evolved cultures developed in the Sahara around ten thousand years ago. They are characterized by the oldest pottery known to us. But the progressive drying up of the Sahara between the 6th and 4th millennia BC. BC more or less isolated the center of the continent from the rest of the Old World... The black-skinned Bantuphones, who lived to the east of present-day Cameroon, acquired mastery of agriculture approximately ten thousand years, at the same time as the inhabitants of the Middle East. In the 2nd millennium BC, they also achieved remarkable mastery of iron metallurgy.

Benefiting from strong demographic growth, the Bantus gradually occupied all of intertropical Africa by absorbing or driving out before them the coppery or dark skinned hunter-gatherers who were established there (Khoisans, Pygmies, San...). Some of these peoples left remarkable rock paintings in southern Africa, such as the San in the Drakensberg massif.

The colonization of the African space by the Bantus is comparable to that of Europe by the populations of Indo-European languages, 4,500 years ago. That said, at the beginning of our era, the sub-Saharan population should not yet have exceeded that of Gaul, or around twelve million souls.

Social and sexual inequalities are more pronounced, in the oldest established and most complex societies, north of the Equator and more precisely north of a fictitious line which would link Gabon to the south of Tanzania, according to the observations of the anthropologist and historian Emmanuel Todd (Where are we?, Seuil, 2017).

The oldest peoples of the African continent (Khoisans, Pygmies, San...) are characterized by nuclear families (dad, mother and children) and a high status of women.

- West Africa, where agriculture appeared, is dominated by the community and patrilineal family model, unfavorable to women.
- On the Gulf of Guinea, the Ouolofs of Senegal, the Yorubas and Ibos of Nigeria and the Bamilékés of Cameroon, like the Hutus and Tutsis of the Great Lakes, demonstrate dynamic structures which more or less combine primogeniture, patrilineality and stem family.
- The fictitious line which connects Gabon to the south of Tanzania defines a “matrilineal belt” to the south of which women can transmit their property and benefit from much more freedom, in the choice of a spouse for example.

While North Africa and Egypt became an integral part of the Mediterranean and Middle Eastern world, sub-Saharan Africa or Black Africa followed a particular historical path until the arrival of Islam in the 7th century AD. time. It follows that the use of writing did not arrive in sub-Saharan Africa until the second millennium AD, with the expansion of Islam and European colonization.



With the colonial conquest, with the exception of the Italian failure in Ethiopia, the wars all turned to the advantage of the colonizers, even if, here and there, delaying battles were occasionally won by the Africans. The imperial parenthesis was then closed without major clashes, the nationalist guerrillas never being able to prevail on the ground.

Southern Africa: times of trouble

The first Europeans, on the road to India

In 1488, the Portuguese explorer Bartolomeu Dias was the first European to reach the Cape of Good Hope, but it was only in the mid-17th century that southern Africa began to be colonized.

The time of the pioneers

At the beginning of the 18th century, farmers (Boers in Dutch) sold their land to practice transhumance farming towards the north and east. Their progress was to the detriment of nomadic Africans (Khoisan or Bushmen, Hottentots for Europeans), fought with weapons in hand and often reduced to slavery. The pioneers then dealt with black ranchers who migrated south. For a century, starting in the 1770s, a series of clashes took place, the "Kaffir wars" (from a Dutch word which designates black people)!

Let us now look at the parallel evolution of things in central and southern Africa in the 19th century. In 1795, revolutionary France invaded the Netherlands: the British landed in the Cape Colony so that it would not fall into French hands, and they kept it for themselves. Meanwhile, in South Africa, former Dutch settlers called the Boers oppose the newly arrived English.

Afrikaners versus English

The Afrikaner community, with around 200,000 souls, was born a century and a half earlier from the merger of two Protestant communities: Dutch peasants established near the Cape of Good Hope and Huguenots expelled from France by the revocation of the Edict of Nantes. In the 17th century, the word Afrikaander designated the natives. At the beginning of the 18th century, the term Afrikaner was used to refer to

white settlers born in South Africa and thus to differentiate them from immigrants born in Europe.

Afrikaners settled in South Africa at the time when the Dutch East India Company ruled Cape Town (1652-1795). It is estimated that their population was then composed of 50% Dutch, 27% Germans, 17% French Huguenots and 6% representatives of other nationalities. The distance from their country of origin, the withdrawal into oneself due to the advance of borders and the end of immigration after 1707 explain the regrouping of these different communities which adopted South Africa as their homeland. In the 19th century, the term designated South Africans of Dutch descent, while Boer ("peasant" in Dutch) was reserved for Afrikaners from the Boer republics: the Orange Free State and the South African Republic (→ Transvaal) . In the 20th century, when a large part of the population had settled in the cities, the word Boer ended up disappearing to give way again to that of Afrikaner.

In 1814, Great Britain took the Cape Colony from the Dutch. Twenty years later, the Afrikaners decided to move north in search of new lands to escape British rule. Long convoys of ox carts set off through the African bush. This Great Migration ("GrootTrek" in Afrikaans) concerns a total of 20,000 individuals (the "Voortrekkers"). It occurs at the same time as a black people with solid warrior virtues, the Zulus, are descending towards the south, blacks of various origins unified in previous years by an energetic leader, Chaka.



Movements of people led certain Bantu kingdoms to become heavily militarized: thus was born the kingdom of the Zulus, led by Chaka (in English, Shaka). At the same time, in Madagascar, a Malagasy ethnic group, the Merina, came to dominate a large part of the island from 1830.

The abolition of slavery in 1833 led to revolt by the Boers, who owned many slaves. They migrate towards the northeast. This is the "Great Trek". Calvinist Afrikaners have always distinguished Christians from pagans; During the second half of the 18th century, this distinction gradually took the form of an opposition of whites against

non-whites. Most Afrikaners rejected race relations and racial equality. They were strong supporters of ethnic differentiation, as well as segregation, later called apartheid. These racist practices first appeared at the time of the first Boer migrations to the north of the country (the Great Trek). In 1852 and 1854, they founded the Transvaal and the Orange Free State. The British, for their part, landed in Natal to prevent the Boers from taking it. Finally, from 1840, the Sultanate of Oman deported its center to Zanzibar: it based its wealth on the trade in ivory, slaves and cloves.

At the end of the Boer War, Great Britain subjugated, not without difficulty, the republics of Franco-Dutch peasants established in southern Africa. She will therefore endeavor to reconcile them with the Anglo-Saxon settlers newly established in the Cape Province and in the mining area of the Witwatersrand, around Johannesburg.

But this reconciliation will take place on the backs of non-European populations: Hottentots, Blacks, mixed race, Indians... and lead the country into a dead end. It was in this context that in the spring of 1856, a young girl named Nongqawuse and belonging to the Mnzabele chiefdom established in the region of the lower Great Kei River, on the eastern coast of southern Africa, had a vision: the power Xhosa would be restored by the gods, herds would be multiplied and the dead would be resurrected if all livestock, crops and food supplies were destroyed. During the 13 months of the prophecy (April 1856-May 1857), the Xhosa killed their livestock, 400,000 head, and destroyed their crops.

On February 16, 1857, the day appointed by Nongqawuse for the resurrection of the dead, the country remained silent and, when night fell, the Xhosa realized that they would now suffer a terrible famine. The dead numbered in the tens of thousands and the survivors came to beg for help within the territory of the Cape Colony.

Those who had killed their livestock and destroyed their crops accused those who had not done so of preventing the prophecy from coming true. Indeed, some Xhosa chiefs less naive than the others, we would say today that they were "propheto-skeptics", had refused to follow the hallucinations of Nongqawuse and they had been forced to go into exile to Basutoland (Lesotho) to escape the fury of believers.

The result of this prophecy was that the British no longer needed to wage war against the Xhosa since the latter had committed suicide. They then settled six thousand settlers in the hinterland of the port of East London and included the region in British Kaffraria before attaching it to the Cape Colony in 1866.

On May 31, 1910, eight years to the day after the Boer War, southern Africa became a dominion (autonomous British colony) with a federal structure: the Union of South Africa. In total, in 1911, 4 million blacks, 750,000 Boers and 550,000 Anglo-Saxons, 525,000 "Cape Coloreds" (half-castes and Malays), 150,000 Indians.

The system of indigenous reserves was generalized and, in 1913, black lands located outside the reserves were confiscated! The movement took on a racial color when white workers demanded that skilled jobs be prohibited to blacks.

The post-war period was shaken by crises, notably the uprising of white workers in 1922. The 1930s were marked by the passing of laws which outlined a system of

racial segregation later called apartheid. The Afrikaner National Party won, to everyone's surprise, the elections of May 1948 and the country fell into a total apartheid regime.



Apartheid laws

Many laws were passed during the creation of the apartheid state. Here are some of the pillars on which it rested:

Population Registration Act, 1950 This law required people to be registered according to their racial group. This meant that the Home Office would keep a register of people according to whether they were white, colored, black, Indian or Asian. People would then be treated differently depending on their population group, and this law therefore formed the basis of apartheid. However, it is not always easy to determine which racial group a person belongs to, which poses certain problems.

Group Areas Act, 1950 This was the law that established physical separation between races, particularly in urban areas. The law also provided for the movement of certain groups of people to areas reserved for their racial group.

Promotion of Bantu Self-Government Act, 1959 This law stipulated that different racial groups should live in different areas. Only a small percentage of South Africa was left for black people (who made up the vast majority) to form their “homeland”. This law also eliminated “black spots” within white areas, expelling all black people from the city. Well-known moves were to District 6, Sophiatown and Lady Selborne. These blacks were then placed in townships outside the city. They could not own property here, only rent it, because the land could only be owned by white people. This law caused much difficulty and resentment. People lost their homes, were displaced from land they had owned for many years, and were moved to undeveloped areas, far from where they worked.

It was during these years that Europeans became aware of the interior of Southern Africa, notably through a famous Scottish missionary: Livingstone.

Egypt... a gift from the Nile

The Egypt of the pharaohs owes its longevity and grandeur in large part to its geographical environment: a fertile valley isolated by the desert and whose life was punctuated by the annual floods of the Nile. The Greek traveler Herodotus, discovering the kingdom of the pharaohs in its decline, was able to aptly write: “Egypt is a gift of the Nile”.



The Nile has always been considered “the noblest of those that nature displays to the eyes of man” (Seneca). It is thanks to him that life flourished in a part of East Africa, thanks to him also that some of the most prestigious civilizations in History developed there, starting with the oldest and the longest of all (three millennia): the Egypt of the pharaohs.

A link between Africa and the Mediterranean world, a probable route of passage for Homo sapiens towards Eurasia, the Nile basin also saw the birth of the first historical state and welcomed some of the oldest kingdoms in Christianity. Where would we be without him?...



Ethiopia the land of the Blue Nile

Located between the Horn of Africa and the Nile basin, the country is essentially made up of high plateaus located at an altitude of more than 2000 meters, well watered in the west, arid in the east. The north-south fault (Rift) which crosses it is dotted with lakes. One of them gives birth to the Abbai or Blue Nile. Loaded with silt and swollen by winter snows, this watercourse joins the White Nile in Sudan. It is at the origin of the floods which have fertilized the Nile valley since ancient times. Ethiopia, which, it is true, contains many paleontological sites, particularly in the Omo valley where the first remains of Homo Sapiens were unearthed, deserves its reputation as the "cradle of Humanity." "

While Man was dispersing across the globe, Ethiopian lands continued to welcome nomadic peoples, determined to remain so. The Neolithic revolution, very little for them! In the Rift Valley, certain groups have in fact remained attached to their way of life as hunters for a very long time, since they could still be encountered in the 14th century, at the time of the arrival of monotheisms.

Alongside them, the first civilizations of the region were established: if we hesitate to locate the country of Punt there, dear to the Egyptians, we have no doubt about the existence of the kingdom of Daamat (9th-10th century BC). . BC), in connection with the peoples of Saba (Yemen). Controlling exchanges linked to herbs, these skillful traders brought their language, their writing and their religion, which still bears witness, 27 centuries after its construction, the exceptional great temple of Yeha (north of the country).

In the 1st century BC, a scientific breakthrough changed the destiny of the region with the discovery by the Greeks of the monsoon mechanism. From now on the Roman and Greco-Egyptian fleets could reach the Indies by stopping on the coasts of the Red Sea. The new kingdom of Aksum will take full advantage of these comings and goings to acquire stability and prosperity, increasing trade with the great powers of the time as far as Rome, Palmyra and Ceylon.

This was not enough to satisfy the kings of Aksum who launched military expeditions into Arabia, seizing the port of Aden in 272. To imagine this golden age today, we can admire the giant granite steles 20 to 30 meters high, some of which have not moved since that time.

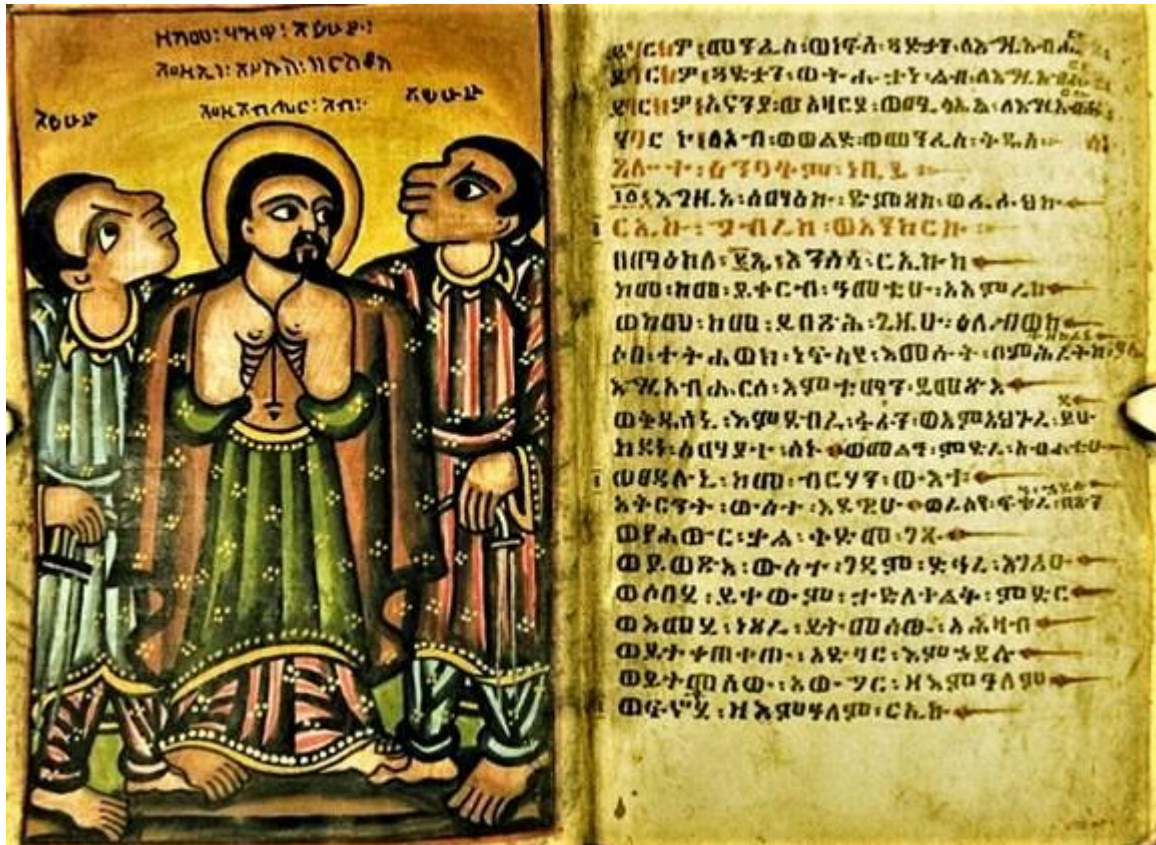
Between Khartoum in the south and Aswan in the north, the Nile is blocked by six areas of rapids called cataracts. They are numbered from north to south, the first constitutes, at the modern city of Aswan, the natural border of Egypt to the south. The sixth is located less than 100 km north of Khartoum. More than a precise point, cataracts are zones of currents which can be several tens of kilometers long. Dangerous because of rapids and reefs, they are navigation break zones and constitute natural borders within the territory. The second cataract has today completely disappeared under the waters of Lake Nasser. The first of these cataracts long constituted the southern border of Egypt.

Despite these cataracts, in Sudan, the course of the Nile is regular and allows the birth of some very fertile agricultural plains such as Dongola and Kerma, in the south, or Aniba, closer to Egypt. It is often there that, since the end of Prehistory, the largest populations have been concentrated; this is still the case today. After Cairo, finally, the river takes its place over 150 km in a vast marshy delta shaped like papyrus, its chosen plant, and flows into the Mediterranean after 6,800 km, 1/3 of which without water supply. 'no tributary. What a journey ! Nothing seems to be able to stop this monster: neither the borders of the ten states crossed, nor the thousands of kilometers of desert, nor the rapids or cataracts which disrupt its course.

Ethiopia

A Christian empire in Abyssinia

What an activity! In the kingdom of Aksum, traders from all walks of life met, and in particular Christians who formed, from the 4th century, a beautiful community in what is therefore the oldest Christian nation in the world, after Armenia.



Eliza Codex 23 – Ethiopian Bible Manuscript, Minnesota, Saint John's University .

One element will then play a primordial role: it is an alphabetical type of writing from Yemen which makes it possible to transcribe the language of the region, Ge'ez, and therefore to translate the Bible from the 5th century. In 340, King Ezana, who was accustomed to dedicating his victories to the god of war Mahrem, changed his mind. He will now have his inscriptions engraved: "To God the Father and Holy Spirit and in his Son Jesus Christ".

At his side is his former tutor, Frumentius, who becomes the first bishop of the Ethiopian Church, under the authority of that of the Copts of Egypt. This hierarchical link, which lasted until 1959, also explains why Ethiopia followed its big sister on certain important doctrinal points such as the affirmation of the union of the divine and the human in Christ, a doctrine rejected by the Council of Chalcedon (451 AD).

Monasteries and churches multiplied as far as Sanaa where the last great king of Aksum, Kaleb, had a cathedral built (6th century). But in the 7th century, the kingdom was weakened by revolts and a loss of influence in the region's trade due to the arrival of Muslim traders who blocked access to the sea. Alexandria had to be called for help. We then witness an unexpected turnaround in the situation with the arrival of the particularly pious dynasty of Zagwé sovereigns (12th-13th centuries).

Among them, King Lalibela will mark the history of his country by ordering the construction of unusual churches, carved into the rock. If he gains holiness, he cannot prevent the arrival of the Solomonid (or Solomonic) kings who legitimize their power through so-called kinship ties with Solomon. Just that! And it worked: the dynasty remained in power until 1974, a longevity found only in Japan.

“Victory Lions of the Tribe of Judah”

While the crusaders had to abandon Jerusalem to Saladin in 1187, thus making the pilgrimage in the footsteps of Christ impossible, the Zagwe king Lalibela decided to create a new Holy Land in his brand new capital, Roha (later renamed Lalibela).

If the legend makes you dream, the reality is no less incredible. Armed simply with hammers and spades, the workers delicately cut into the rock, from top to bottom, to release thousands of m³ of tuff and reveal the monolithic buildings that seemed to have been waiting for them forever.

A few more efforts to install drainage systems, connect everything by ditches, create doors and windows, embellish with a few sculptures or paintings and here is one of the most beautiful religious sites in the world.

Pilgrims can still meditate on these miniature Holy Lands, passing from the grotto of Bethlehem to Golgotha, from Adam's Tomb to the Jordan, from the House of the Cross to that of Mary. A little away from the ground emerges the roof in the shape of a Greek cross of Bieta Ghiorgis (St. George) which a local tradition associates with Noah's ark.

Completely hollowed out, the church contains, like its companions, a Holy of Holies supposed to house a representation of the Ark of the Covenant.

In the space of a single decade, the political landscape of Africa will experience a real revolution under the action of Europeans: pre-colonial Africa is coming to an end.

The era of independence

Ethiopia

The priest John is assimilated to the negus (“kings”), to the great satisfaction of them who will take advantage of the legend to ask for help in the face of the attacks of the Muslims who seize Aksum in 1535. Following an appeal to the King of Portugal and the Infante Henry the Navigator, the young Christopher de Gama and 400 arquebusiers took the road to Africa where they were massacred. Also the Ottomans were pushed back a few years later, leaving the country facing internal religious conflicts.

The fathers of modern Ethiopia

He was nicknamed The Reformer, as he wanted to change the life of his country and bring it prosperity and unity. But Theodoros II was unable to realize his dream, failing in the face of insurrections and complex diplomatic games with Europe.

The United Kingdom having remained deaf to his requests for help to fight against the Muslims, he made the mistake in 1864 of taking British diplomats hostage. The reaction is clear: an expeditionary force comes to free the prisoners and lay siege to the negus' fortress, pushing him to commit suicide.

It was then that the head of another province, Yohannes IV, took power, immediately claimed by another local sovereign, the future Menelik II. He set out to conquer the major trade routes, which allowed him to acquire enough power to be crowned by the Ethiopian patriarch in 1889, upon the death of his adversary.

But the one who presents himself as the descendant of the son of the Queen of Sheba must quickly face the desires of the Italians who have just entered the race for the colonies.

On March 1, 1896, there was a shock: the 100,000 Italian soldiers were surprised to discover nearly 50,000 Ethiopians ready to fight, in the Adoua plain. The defeat is total for Italy which must recognize the independence of the country it coveted. The 10 years that followed allowed Menelik II to modernize Ethiopia by building a new capital Addis Ababa ("The New Flower"), which he connected to Djibouti, on the Red Sea, by a railway. Hospitals, schools, pipes, telephone lines... The country enters the 20th century by choosing the path of progress.

The Last King of Kings

The year 1926 saw the arrival on the throne of Haile Selassie ("the Power of the Trinity").



Portrait of Haile Selassie, 1930s, Washington, Library of Congress.

He endeavored to continue the work of Menelik by abolishing slavery then by accepting a Constitution and a Parliament without denying the absolutism which founded his reign. But in December 1934, an incident on the border with Italian Somalia served as a pretext for Mussolini to avenge the defeat of Adoua. 500,000 men, 400 planes and even chemical weapons leave no chance for the negus who must flee to plead the cause of his people to the League of Nations (June 30, 1936). In vain: the reactions of Europe, immersed in other tragedies, were timid and

Selassie had to resort to exile. He only returned to Addis Ababa in 1941, alongside the British.

The years that followed were those of the annexation of Eritrea to Ethiopia, a decision which led to the birth of an Eritrean Liberation Front (FLE, 1960) and the establishment of a state of emergency in the region in 1970.

The terrible famine which affected the country in 1973-1974 and the increasingly violent demands of students, inspired by Marxism, ended up setting the country ablaze. This was the opportunity that a group of officers took in September 1974 to force the negus to abdicate before putting him in prison where he would be assassinated.

The “Red Terror” established in 1977 by Mengistu.

In 1997, Mengistu put an end to all opposition by having his opponents shot. He now has his hands free to launch the Red Terror, this period of purges against the “enemies of the revolution” which he symbolized by smashing bottles of red liquid on the ground (speech of April 14, 1977).

Abolition of the monarchy of course, but also collectivization of land and nationalization of banks were quickly proclaimed. Mengistu must fight against the rebels of Tigray and Eritrea while a famine falls on the country caused by the forced displacement of populations towards the South.

Abandoned by his allies faced with the end of communism, the dictator announced on September 10, 1987 the birth of the Democratic People's Republic of Ethiopia and the return to a mixed economy. Going from defeat to defeat, he must find refuge in Zimbabwe

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Operation Moses for the Falachas

On November 21, 1984, to everyone's surprise, an airlift was launched between Khartoum and Tel Aviv. The objective? Evacuate the thousands of Falachas who had gone to camps in southern Sudan to escape famine.

The Falachas (“the exiles”, themselves preferring to refer to themselves as Beta Israel, “House of Israel”), are these Jews from Ethiopia whose origins in Judaism still remain mysterious: are they Hebrews who chose to go south at the time of the Exodus, as they claim? Are they part of the tribe of Dan, one of the ten tribes that disappeared during the Assyrian conquest, according to a 16th century version? Did they come with the prophet Jeremiah or with Prince Menelik, son of the Queen of Sheba? Rather, today they are believed to be descendants of a primitive Ethiopian Jewish kingdom located in the Gondar region, before the arrival of Christianity. It was only in the 19th century that Protestant missionaries rediscovered them, pushing Jewish religious authorities to recognize their Jewishness. When, in the 1980s, their situation in Ethiopia became critical, it was under the “Law of Return” that the Israeli government launched Operation Moses from which 8,000 Falachas would benefit.



In 1991, the fall of Mengistu led to another evacuation, even more impressive: in 48 hours, no less than 14,300 people left Ethiopia. They will be joined by 6,000 others, by virtue of family reunification, bringing the Ethiopian Jews who arrived in Israel in 1991-1992 to nearly 23,000.

Egypt in the Neolithic

With Mesopotamia, Egypt is the second heir to the Fertile Crescent. Close contacts undoubtedly explain the synchronous development of these two civilizations.

Geographically, Egypt is identified with the lower Nile valley and its delta, the only irrigated lands in the middle of the desert. To the south, the country finds a natural border at the level of the 1st cataract: these rapids attenuate contacts with Nubia, whose narrower valley is less favorable to agriculture. I would like to point out that the lake visible on the map did not exist in ancient times.

Navigation on the Nile, favored by the invention of sailing around 5000 BC. BC, gradually contributes to unifying the Egyptian language north of the cataract. However, there remains a cultural difference between the delta to the north which corresponds to Lower Egypt, and the valley to the south corresponding to Upper Egypt.

As in Mesopotamia, population growth due to intensive agriculture led to the appearance of the first city-states around 3800 BCE. Mythology will keep a memory of these early ages: in fact, it is Osiris who teaches agriculture and breeding to men while Isis teaches them weaving and bread making. This prosperity ended with the dismemberment of Osiris by Seth, which undoubtedly reflected the generalization of wars between city-states.

The Egypt of the pharaohs prospered for three thousand years, making it one of the greatest human civilizations in terms of duration and also achievements.

Narmer (3100 BC - 3000 BC)

The unifier of Egypt

Originally made up of several rival kingdoms, the Nile Valley was unified by the king of Upper Egypt, Narmer, around 3100 BC. This sovereign is known to us by a club head and a basalt palette found at the end of the 19th century in Hierakonpolis, upstream of the Nile, on the upper course of the river.

Established at Abydos, in a desert site today, 250 km north of Hierakonpolis, King Narmer subjugated the populations of the delta and encircled the two crowns of Upper and Lower Egypt (the pschent) like, after him, all his successors.

The Nile Valley therefore became the first territorial state on the planet, previous political organizations consisting of city-states, as in Mesopotamia. The two Egyptian kingdoms, that of the papyrus (Lower Egypt) and that of the lotus (Upper Egypt), were replaced by around forty districts administered by the representatives of the king (the word pharaoh would not be used until fifteen centuries later).

Narmer is considered the representative of dynasty 0, which preceded the thirty conventional dynasties whose enumeration was established by the priest Manetho in the 3rd century BC. He is also identified with the legendary king Menes, presented by the priest Manethon as the founder of the 1st Thinite dynasty (of This, a city established in the Nile delta) .



The palette of Narmer, 1st king of Egypt (around 3100 BC), Cairo Museum. The palette shows us the king seizing an enemy. The enemy in question is likely an inhabitant of the Nile Delta (Lower Egypt). The palette also bears traces of the first known hieroglyphs.

Thutmose III (1504 BC - 1450 BC)

Born around 1504 BC. BC, the future pharaoh Thutmose III was the son of the Egyptian king Thutmose II and a concubine. Still very young when his father died, he had to leave the throne to his stepmother, Queen Hatshepsut.

While this is mainly concerned with construction and administration, the future sovereign forges a powerful army, the main part of which is made up of war chariots

mounted by archers, using techniques borrowed from the enemies - Hyksos and Nubians - and improved by the Egyptians.

A huge conqueror

Thutmose III On the death of Hatshepsut in 1482 BC. BC, he is already an accomplished warrior in his twenties. He immediately sets out outside Egypt in pursuit of the enemies who threaten his kingdom. First of all, it concerns the king of Kadesh, who dominates the Middle East, and his allies, the Mitannians, horsemen from the steppes of present-day Syria.

At the head of more than ten thousand well-equipped men, he led no less than fifteen campaigns against the king of Kadesh. This is how in 1482 BC. BC, he crossed the desert and the mountains of Sinai in pursuit of the king and surprised him near the Meggido citadel (current West Bank).



As Thutmose III laments in the chronicles engraved on the temple of Karnak, the enemy king took advantage of the pillaging of his camp by the Egyptians to take refuge in the citadel of Meggido. He would only be defeated and captured a few years later. Embarrassed by the prisoners, Thutmose III decided not to execute them as had been the practice until then. Understanding that he will not be able to maintain his conquests in obedience with his troops alone, he imposes an oath of allegiance on the vanquished and their king, with the responsibility for ensuring order on their lands and collecting taxes. on behalf of the pharaoh. The children of defeated princes were taken to Egypt and raised at court before returning to their country to administer it in the name of the pharaoh.

Thutmose III also pushes the Mitannians beyond the Euphrates. On the eastern bank of the river, a stele signals the extreme advance of the Egyptians. Under his reign, lasting around thirty years, Pharaonic Egypt thus reached its greatest extent, as far as the kingdom of Mitanni in the north and as far as Napata, on the 4th cataract of the Nile, in the south. The New Empire, enriched by trade and tribute from subjugated peoples, then reached its peak. Note that with Thutmose III, the term “pharaoh ” was used for the first time to designate the king of Upper and Lower Egypt.

Two thousand years after the construction of the great pyramids, the Egypt of the New Kingdom, that of the Ramesses, sank from 1070 BC. BC in clan wars. Mercenaries established in the Nile Delta took the crown and founded a “Libyan” dynasty in the 10th century BC. The priest Manetho who, in the 3rd century BC. BC, segmented the three thousand years of Egyptian history into thirty “dynasties”, designating it as the XXIInd dynasty. Under the Old Kingdom, Egypt sent military and commercial expeditions between the First and Second Cataracts. In the Middle Kingdom, Sesostri III officially fixed the border of Egypt at the level of the second cataract as evidenced by a stele from year 8 of his reign. In the New Kingdom, Egyptian domination was exercised until beyond the fourth cataract, then it was the ebb.



Inlay plaque with Nubian figure, Ramesside period (-1295 / -1069), Louvre museum

Thereupon, a new threat emerged south of the 2nd cataract of the Nile, on the side of Nubia (present-day Sudan) and the kingdom of Kouch. This kingdom has been in contact with Egypt since the origins and often in conflict with it. At the time of its greatest expansion, the territory of the ancient kingdom of Kush extended, from south to north, from the region of the confluence of the White Nile and the Blue Nile, at the level of the modern city of Khartoum, to the shores of the Mediterranean.

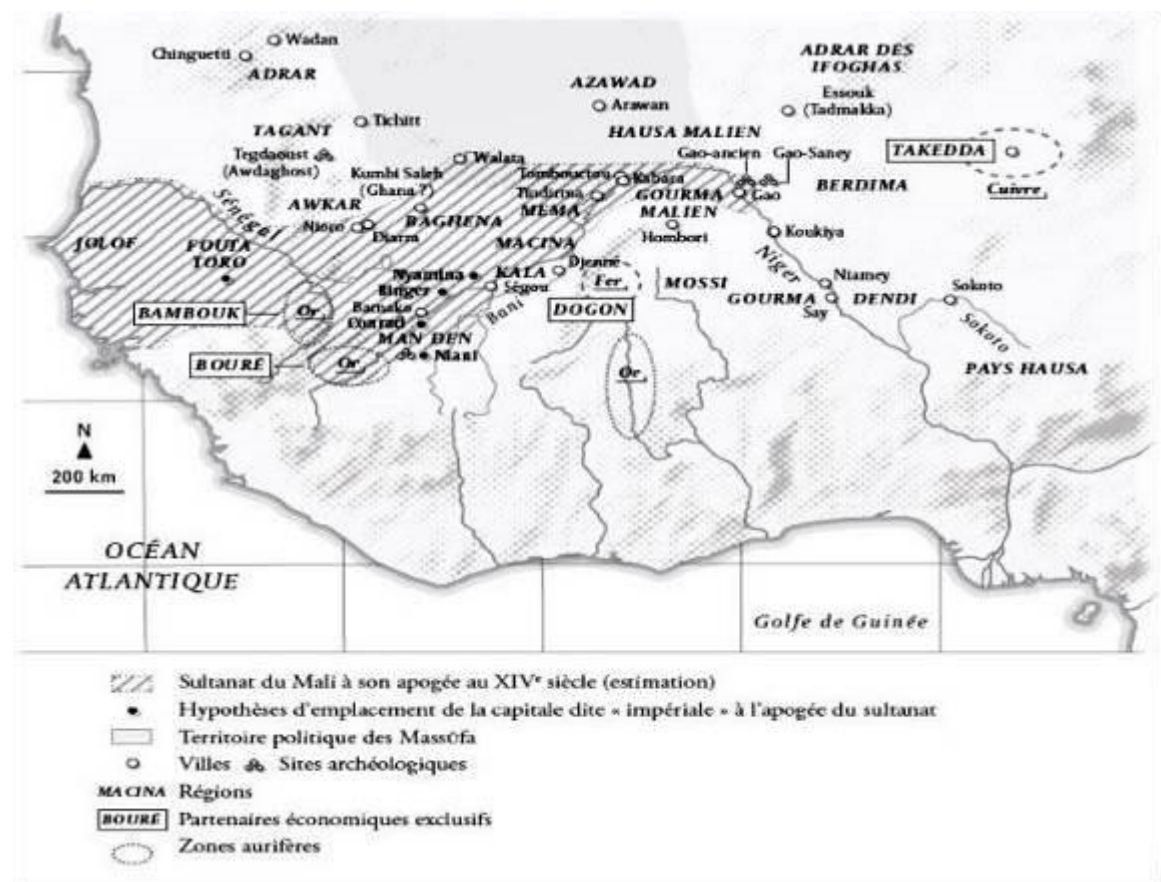
The Mālī (13th-15th centuries)

A world power in the late Middle Ages

The Mālī Sultanate, more generally referred to as the Mālī Empire, is a medieval political formation which took shape in the first half of the 13th century. It extended

at its peak over a large part of West Africa, from the Atlantic Ocean to the city of Gao (present-day Republic of Mali) covering the last southern portions of the Sahara, the Sahel and the north of the savanna. The Niger River was its backbone, constituting the main internal axis of circulation, river or by road which ran alongside it.

Its status as an empire is embodied by several phenomena of which only a few examples are given here: the sultanate was the first to politically unify the Western Sahel, previously animated by a set of small kingdoms and city-states which were provincialized; an assumed desire to be the official representative of political Islam in this part of the world; a commercial monopoly for two centuries, particularly on gold trading; diplomatic relations with the other imperial powers of the time, the Marinid Sultanate of Fez (present-day Morocco) and the Mamluk Sultanate of Cairo (present-day Egypt).



Between the 8th and 15th centuries, a number of market towns, city-states, kingdoms and sultanates existed in the Sahel. The most famous and best documented of these political formations is the Sultanate of Mali (13th-15th century). Both the epic of Sunjata, a monument text of oral tradition, and the “Manden charter”, sometimes presented as the first declaration of human rights, relate to this. It is mentioned in several of the “Timbuktu manuscripts” written in the 17th century. In the middle of the 14th century, Ibn Battuta would have stayed in the capital of the sultanate, recounting his trip to his famous Rihla. A few decades earlier, in 1323-1325, its leader Mansa Musa had hit the headlines among Mamluk scholars during his pilgrimage to Mecca via Cairo. It is then, undoubtedly, that we are closest to medieval Mali.

The Touaregs: A very old rivalry



Tuareg, the people “of the deserts” of the Sahara

The Tuaregs are traditionally nomads, whose sedentarization began in the second half of the 20th century. The overall population of the Tuaregs is estimated, depending on the sources, from 1 to 3 million people, the majority of whom (85%) live in Mali. They live in the central Sahara and part of the Sahel, in a territory that they call “tinariwen” and which means “deserts”. An area of 2.5 million square kilometers which includes regions of mountains, plains, plateaus and valleys such as Hoggar, Tibesti, Adrar, Aïr, Tanezruft, Tadmait, Tawat, Azawagh, Tassili n'Ajjer or the Libyan desert... A territory which today extends over five countries: Algeria, Libya, Mali, Niger and Burkina Faso.

From the 13th century, economic exchanges grew between the Maghreb north of the Sahara and the southern Sudanese territories and all the resulting caravan activity was mainly carried out and controlled by the great Tuareg aristocrats, the imajeghen. The conflicts between the Tuaregs and other peoples of Mali date back well before the colonial period.

The colonization of the region by the French took place in the 1880s and 1890s. It offered southern blacks, particularly the Bambaras, the opportunity for revenge on their traditional enemies. This is how they served in the colonial army, as “Senegalese tirailleurs” in order to be able to fight them and keep them in subjection. The Tuaregs thus became the last people of West Africa subject to French colonization, in 1902.

What the Tuaregs call “tiwta”, the “disaster”

From 1830, French penetration into the Sahara profoundly disrupted Tuareg society. The end of the slave trade - an important activity which governed trans-Saharan trade for many centuries -, the control of routes and the monetization of trade, for example, led to profound changes in Tuareg society. We then witness the division of the large Tuareg confederations and the appearance of multiple autonomous groups.

“The Tuareg chiefs and aristocrats were aware of the impact that the influence of Europeans could have on their territories, which not only made them lose control of the commercial spaces which ensured their prosperity and their hegemony, but also put in question causes the structures of their socio-political organization. And faced with this domination, which called into question the way of life of Tuareg groups, resistance movements emerged.

It was also at this time, with the release in 1864 of Henri Duveyrier's work entitled *Les Touareg du Nord*, that a whole set of representations developed among Westerners which would make the Targui, described as the "blue man" or “lord of the desert”, a mythical character loving freedom and mystery. With colonial domination, resistance actions multiplied and intensified.

In 1960, on the occasion of independence, the colonial power entrusted political power to the "people of the south", with the creation of countries like Mali and Niger: this brought back the demands of the Tuaregs.

Held on the fringes of power, they rebelled in vain in 1962 in Mali. Governments attempt to forcefully settle them, notably by seizing their camels and herds when crossing borders.

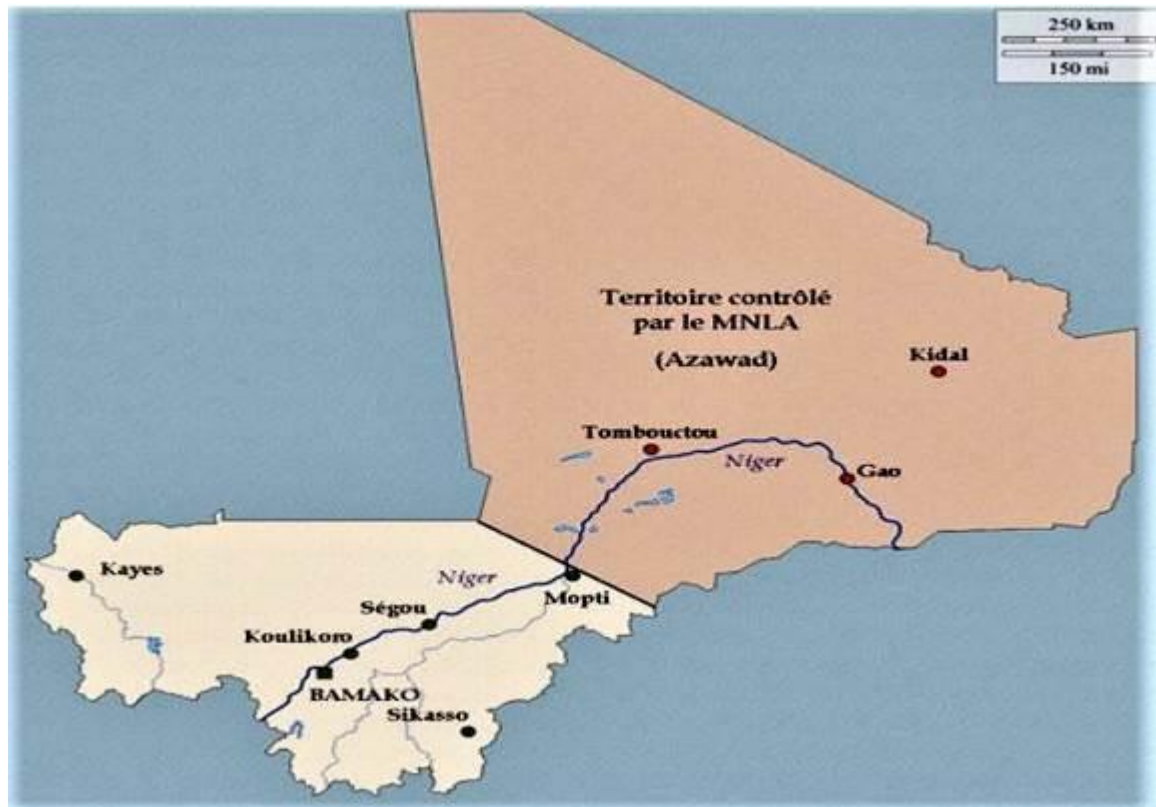
These nomads are also the main victims of the desertification of the Sahel, which decimated their livestock in the 1970s. The famine sparked an unprecedented mobilization in Europe but was hardly relayed by the Malian and Nigerien governments, who left the nomads to die of hunger on the roads of exodus. This drama creates an additional source of tension.

New rebellions broke out in the last two decades of the millennium: “sand wars” from 1990 to 1995 in Mali and Niger, in 2006 in Mali, then from 2007 to 2009 in these same two countries.

The partition of Mali

The 2012 insurrection in Mali, which led to the partition of the country, is part of this tradition. However, it is distinguished by the speed and efficiency of the insurgents:

- January 17: start of the MNLA insurgency in northern Mali
- March 22: a military coup overthrows President Amadou Toumani Touré, arguing his weakness in the face of Tuareg rebels after three decades in power. This only accelerates the decomposition of the Malian army.
- March 30: MNLA fighters seize the town of Kidal. They captured Gao the next day and Timbuktu the day after.
- April 6: the MNLA having conquered all the claimed territories, it puts an end to the attacks and proclaims the independence of Azawad, which includes the entire northern half of Mali.



Islamist movements recruit many fighters motivated by money much more than religion. They provide support to the Tuareg of the MNLA but, predictably, this unnatural alliance fizzles out. On June 27, 2012, movements derived from AQIM (MUJAO and Ansar Dine) attacked Gao and chased the Tuareg separatists from the city. The war is causing part of the Malian population to flee to neighboring countries (Niger, Mauritania, Burkina Faso), which amplifies the food crisis and political instability throughout the Sahel.

The Islamists gained international fame by beginning the destruction of several mausoleums in Timbuktu. The human drama caused by the war is thus coupled with a cultural drama. The north of Mali is experiencing a “Somali-style” evolution, with the disappearance of any state structure and the sharing of territory between armed bands.

The return of Mali to the fold of France

In Bamako, the putschists who overthrew President ATT, frightened by their audacity, finally agreed to return power to civilians. Among them a prestigious NASA scientist who will not last more than a few months in the government backwater.

But the Malian army, which only has an “army” in name, is incapable of reconquering the north of the territory. ECOWAS (Economic Community of West African States) does not appear to be better equipped. Reduced to impotence, the new government, unstable, inexperienced and corrupt to the core, awaits the salvation of France...

The bitter revenge of the Tuaregs

On April 6, 2012, Tuareg rebels unilaterally declared the independence of the State of Azawad in northern Mali. This demand of the National Movement for the Liberation

of Azawad (MNLA) has its roots in pre-colonial history. She was awakened by the events in Libya and the arrival of well-armed former Gaddafi militiamen.

The former colonial power was forced to intervene on January 11, 2013, after the rebels launched an offensive towards Kona and Mopti, the last barriers before the capital Bamako. The French intervention force quickly stopped them and pushed them back towards the north.

Behind her rush the Malian soldiers who quickly take revenge for their humiliations and their incompetence on the civilian Tuaregs, at the risk of making them regret the exactions of the Islamists.

Devastating stubbornness

The new Malian government persists in refusing the Tuaregs the autonomy they demand and which could convince them to take charge of the defense of their territory against the Islamists themselves. Instead, he encourages the formation of self-defense militias, including in the capital, at the risk that they will very quickly be infiltrated by Islamists.

The Congo

A conflict zone in the heart of Africa

The adventurer Stanley will continue the exploration of Central Africa by going down the Congo River on behalf of the King of the Belgians. But it is already a war of conquest: the colonization of the interior of Africa has just begun.



Christianization and the slave trade

In search of a maritime route to the Spice Indies, Portuguese navigators reached the mouth of the Congo River in 1484. In 1482, an explorer came into contact with the king of Kongo. He was baptized on May 3, 1491 and took the name John 1st (Dom João) in honor of his Portuguese counterpart. In the meantime, the Portuguese were emboldened to go up the Congo River. The king authorized them by treaty to settle on

the banks of the river. Quickly, missionaries began to travel the kingdom in all directions and churches were built. But no less quickly, slave trafficking took place, depriving the kingdom of part of its vital force.

The attempted resistance of the kings of Kongo fails. On October 29, 1665, King Antonio I was beaten and beheaded by Portuguese traffickers and slave traders. It is the end of the first Christian kingdom in black Africa.

The slave wars

The slave trade and its African actors from the 15th to the 19th century

In Europe, slavery already existed during Antiquity and the Middle Ages. But initially, slaves often came from the Balkans and the Caucasus. How and why did Africa get into the game?

Initially, the Arab-Muslim expansion, which took place in northern Africa in the 7th century, sought its captives in the Caucasus and among the Berbers. They do not yet belong to the Community of believers (umma) . But they will get back there. And just as a good Muslim must free his slave, the new conquerors must look for captives elsewhere. However, it turns out that the Berbers had been trading with the regions south of the Sahara for a long time. Result: the proportion of slaves coming from the North will be reversed with that of captives originating from these regions. Africa is then “the largest trade zone on the planet.



It appears that if Europeans quarrel over control of the trading posts, African sovereigns sell slaves to obtain weapons but also fabrics, alcohol, wheat or iron ingots, quite far from the image often retention of junk. They thus become an essential link in traffic.

A whole “chain” of trafficking was set up from the 15th to the 18th century. At one end the kings and brokers who supply, at the other end a population of “obligatory actors”: slaves and “acquirers” (free men) who produce the food, ensure security and guarding in the counters and are rendered docile by the knowledge of their fate in the event of passage into the category of “products” of trafficking. Between the two there is also a whole range of intermediaries and in particular the mixed race who, through their knowledge of the languages and customs of the two protagonists, very quickly became essential.

The Western and Arab-Muslim slave trades and slavery would not have been possible without the active collaboration of Africans. African slave states participated and grew rich through this trade, such as the kingdoms of Ashanti or Abomey (present-day Ghana and Benin) for example. The raids were legally organized by chiefs or sultans, to supply traders who worked for the export of African captives. For example, the princes of the states neighboring that of the Sultan of Bornu (Kanem, Wadaï, Baguirmi and Sokoto) in present-day Nigeria, engaged in trafficking in captives. All of them, far from wanting to eliminate a trade from which they were profiting, were only thinking of imposing passage taxes when they were not directly “extorting” the caravans. In the land of the Fellatas, the manhunts were led by Ahmadou, son and worthy heir of El Hadji Omar Seydou Tall, on the path of Jihad. Inside the continent, the enterprise was even more repugnant with the Dahomean monarchs, whose greatest slave supplier was Béhanzin. Because here Islamization does not explain their complicity, most of them were animists. These bloodthirsty usurpers, clinging to their privileges, were above all concerned about power and prestige, which only the verdict of arms could ensure in these places. They entered into “collaboration”, first with the Arab-Muslims, before the arrival of European slave traders. They lived on the blood, sweat and agony of their people. To become more efficient, everyone increasingly needed means that were as sophisticated as they were deadly.

In fact, it must be said that isolated from the Mediterranean world for millennia, black Africa ignored land ownership until the contemporary era. Private property did not exist in many countries or only in a very limited way. The environment being common property, many families chose to put all their land into a cooperative, to exploit it. Money did not exist in the sense we know it today. But gradually enrichment and social elevation will come to depend on the possibility of cultivating a maximum surface area. Hence the need to have a large workforce. Thus in African societies the more serfs a man owned to cultivate his land and the more women he had, the richer he was. And the richer he was, the more he was in a position to increase his “patrimony” of women and serfs. This is how the way was opened towards conflicts, to obtain labor. Tribal wars therefore became more violent. The victorious clan leaders, instead of being satisfied with conquered lands and recognition, forced the vanquished to accept a position of subordination. Also old family grudges and tribal rivalries often caused equally devastating conflicts. The vanquished became captives of the victors.

The result of these clashes was that famines and famines became frequent and sometimes so dramatic that free men did not hesitate to sell themselves as captives or to sell their own children. Those guilty of certain crimes, such as sorcerers, could be reduced to serfdom and removed from their region of origin. It also happened that individuals sold themselves to a master, to settle a debt they could not repay. Others who had lost their loved ones could also be socially reintegrated through serfdom. They abandoned their surname to adopt that of a master. A constant in Black African societies is also the caste system which has abusively provided many enslaved people. From the Portuguese *casto* (pure), this system symbolizing strictly hierarchical classes in many civilizations, has been applied for thousands of years in Africa. This social hierarchy is reflected, for example, in Senegal, by a division comprising at the top, nobles of royal blood, called Bours, Guélawars, Faama, Mwené, Damel, Almamy, Linguers etc.

For centuries, African societies functioned according to this feudalism, often of the sword or the robe. This created a class of lords, who always dominated and often subjected to serfdom, men belonging to other social classes. These populations or the bulk of the plebs, were made up of non-caste people called Guers and other members of lower castes who are called Nyénios (Rabb, Mabbo, Woudé, Teug, Laobé, Guéwel, Dions etc.) In fact these social categories, often brought together craft guilds that had long been despised, such as shoemakers, blacksmiths, weavers, etc.

To have more weapons and horses, a guarantee of their power, they were obliged to sell more captives by waging wars against neighboring kingdoms to obtain supplies. While waging wars in the service of the slave traders, these African leaders were gradually trapped by the exchange mechanisms of the slave trade. Also, many "exported" were the product of internal wars, further increased by the lure of the outlets initially offered by this ignominy. Then the arrival of the navigators was providential for the trade of these States too far from the Sahara, for them to sell their surplus of captives there.

The Portuguese acclimatized, in the Mediterranean regions, the cane which originally came from Mesopotamia. The rest is a sort of marriage, in the 16th century, between the kingdom of Kongo and them. An equal marriage between the predatory Portuguese elites and Kongos, in both cases the rich exploiting the poor. The first bring the cane, the second the labor. However, we do not deport just any captives. These are people who know the land and how to cultivate it. In other words, between the black slave and the cane, it works!

The Portuguese will then discover Brazil and its immensity. They dismantled their plantations in Africa following revolts and installed them there with African slaves, thus setting up the first transatlantic routes.



Esclaves travaillant dans un champ de canne. Gravure à l'encre de Chine (vers 1800), musée d'Aquitaine, cours Pasteur, Bordeaux. (AFP - MANUEL COHEN / MCOHEN)

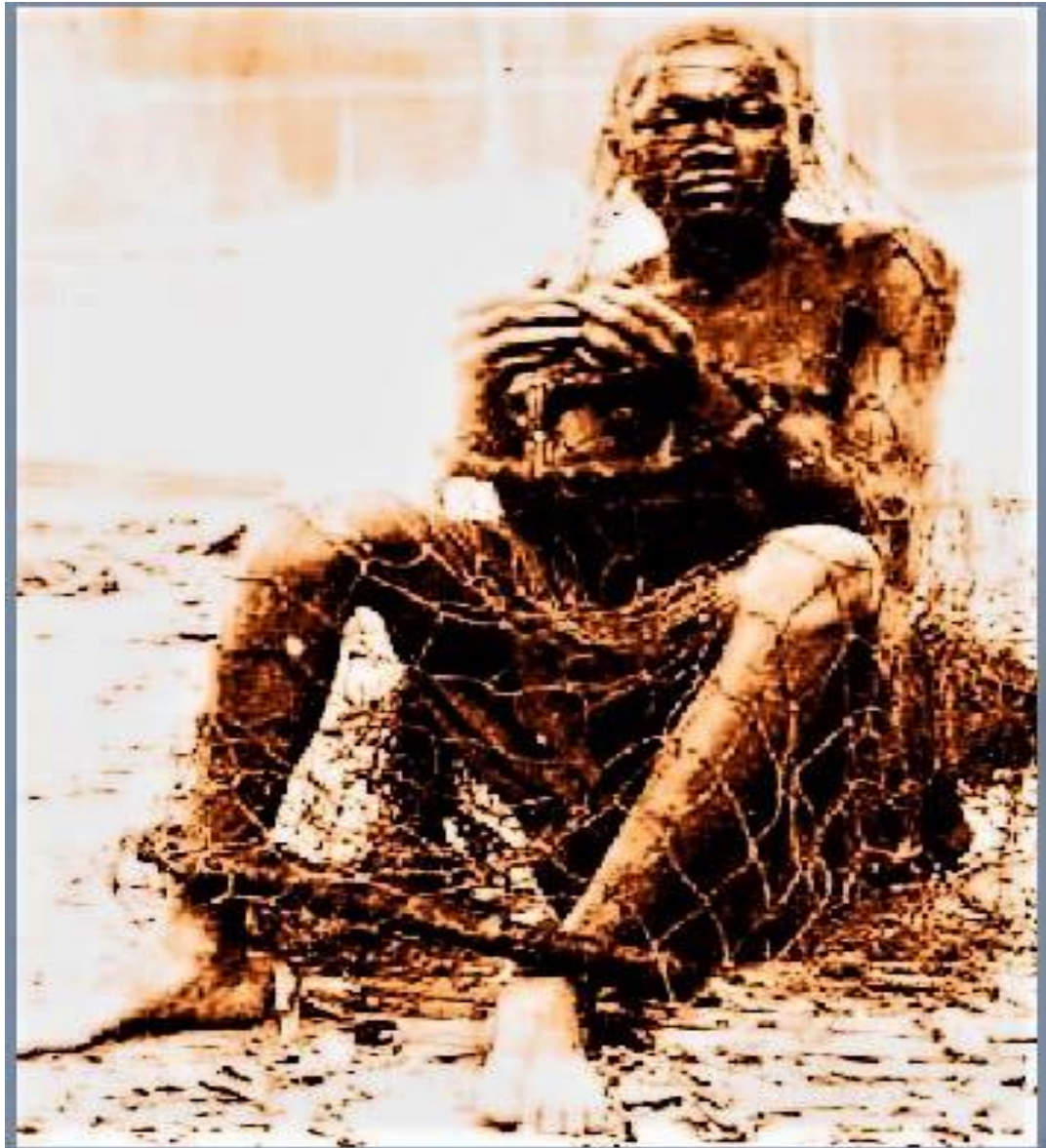
African actors obtain slaves by various means: increasing the number of delinquents or people whom the authorities can or wish to get rid of (debt prisoners, adulterous women, etc.) Taking victims by trickery, and above all waging war on neighboring peoples. It was the growing attraction for Western products that led to the taking of slaves for sale. Trade is governed by the numerous treaties signed between kings, local chiefs and various representatives of European powers in particular Louis XIV then Louis XV with royalty from the Senegambian coast and in particular with King Amony.

Some African royalty or nations of the time really got rich through the trade. There was a massive supply of captives, in exchange for weapons, horses, textiles or Cowrie shells (gastropod shells which served as currencies in this part of pre-colonial Africa.) The latter, as we know, will gradually be replaced by money, which will prove to be the most pernicious instrument of corruption ever introduced into Africa. Other chiefs also raided and sold men to obtain oxen, weapons, fabrics or any other benefit. The responsibility of these wrens and other greedy renegades is beyond doubt. In this tragedy, we must therefore recognize that there was the collaboration of indigenous potentates who, to take advantage of this evil, cared little about the destination or death of their compatriots. There were not only Berber, Egyptian, European slave traders and other scum of nations. The complicity of certain monarchs and their African auxiliaries in this criminal trade is objective data.

From the second half of the 18th century, African sovereigns took advantage of the rivalry between European nations exacerbated by the growing need for labor across the Atlantic for the development of the sugar economy, they were now able to demand certain goods such as guns and powder, the quality of which they check.

Triangular trade was instead developed in the 17th century by the French, the British and the Dutch. Then begins a new phase of trafficking, much more accountable and

rationalized. At that time, from Liverpool alone, three slave ships were leaving every week, carrying between 1500 and 2000 people.

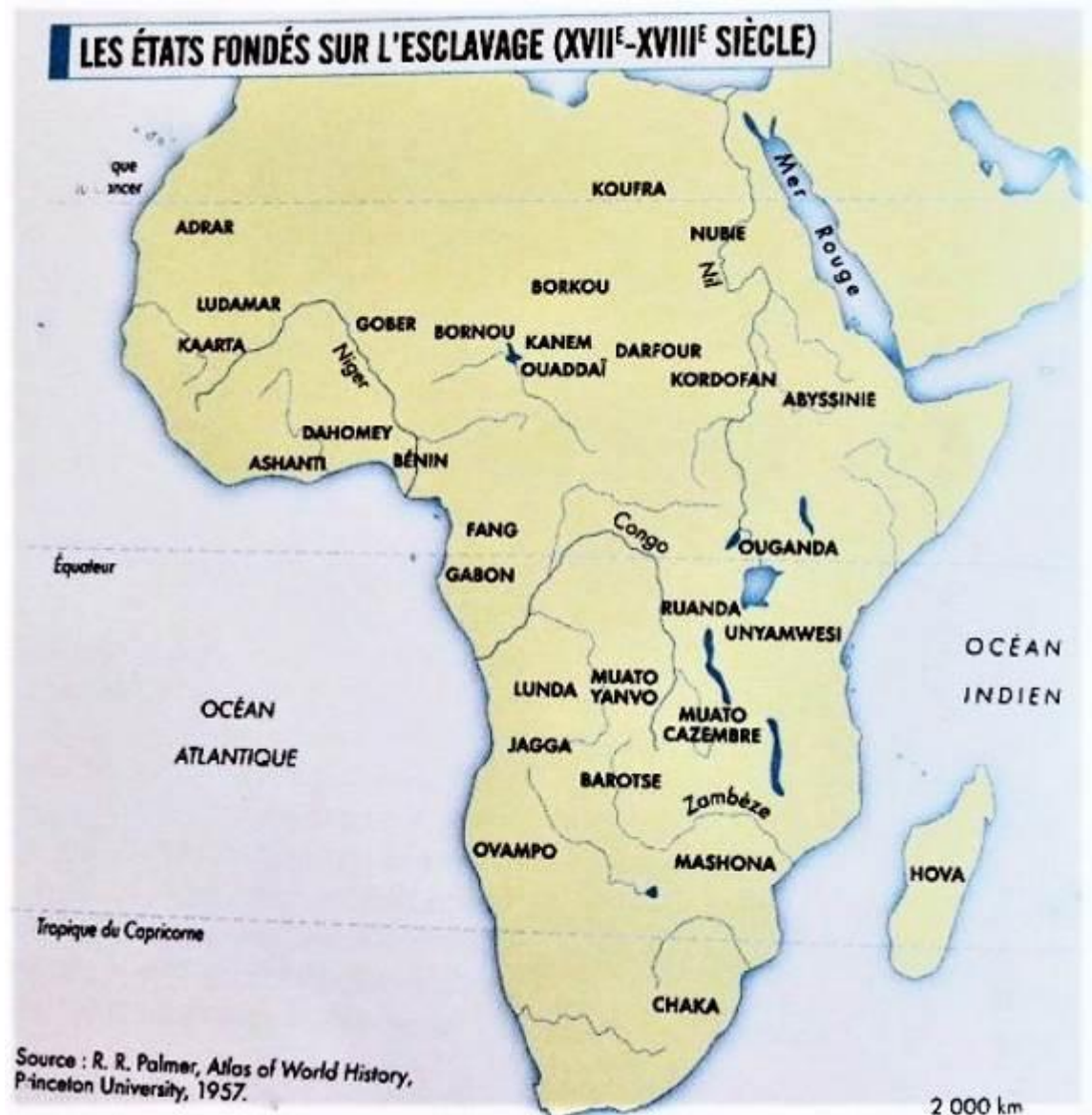


The era is that of mercantilism, the basis of the establishment of capitalism. The law is that of the market according to supply and demand. The system is supported by banks and insurance companies. Investments are supported by the States. The merchandise consists in particular of slaves.

Before the establishment of slave societies, the notion of Black-White “races ” did not exist. So what was this distinction for?

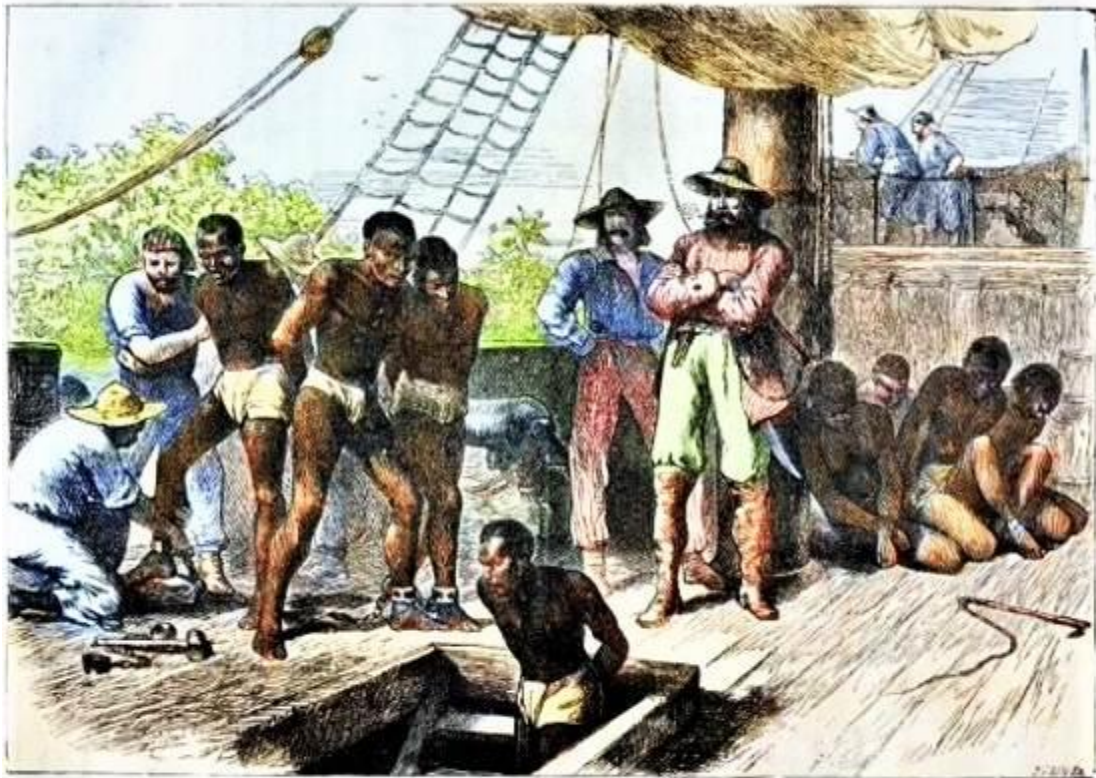
It was an economic and social control weapon. It made it possible to impose a relationship of domination on the Caribbean and America: the white man was the master, the black man was the slave. There is a continuum that has boomeranged back in Africa and Europe. There, the distinction was developed as a scientific notion, with the White at the top of civilization, the Black at the bottom. It is thus an ideological construction.

Triangular trade and its income drive all economic activity in Europe: wood, hardware, etc. For the manufacture of boats, but also for products intended for the African coast. We must also talk about molasses, which comes raw from the Americas and is refined on the other side of the Atlantic. All of Europe, all Atlantic ports are participating in the movement. At the end of the 18th century, some 100,000 Africans were deported to the Americas each year.



This increased demand raises prices, whets appetites in both camps because if the trade enriches the ports of Nantes, La Rochelle, Bordeaux or Liverpool, it ensures wealth for African kings, it is estimated at 250,000 pounds income in 1750 of Tegnabessou, king of Dahomey who delivers 9,000 slaves per year. The power of local chiefs was all the greater as they were now equipped with effective weapons; around 300,000 rifles were exported each year to Africa in the second half of the 18th century. People have the choice between “attacking” and selling slaves or fleeing far inland. It is smuggling which is developing and even a situation of anarchy and insecurity along the coasts of the Gulf of Guinea, which dominates: the right of the strongest, the best armed.

The prosperity of Western Europe was largely based on this system...Effectively, the slave trade allowed the greatest accumulation of wealth ever known to humanity until then.



Un navire négrier chargeant sa «cargaison» d'esclaves avant la traversée de l'Atlantique (gravure de 1881). (AFP - Bianchetti/Leemage)

At the end of the 18th century, the slave system fell apart...

Around 1790, everything exploded. For a combination of several reasons. We are witnessing a major slave revolt in Haiti, linked to the spread of the ideas of the French Revolution which raises the question of individual freedom. So that of the captives. There is also the beginning of the transformation of the British economy. Distrust is growing between the protagonists of this trade.

The first resistance from the victims was expressed at the points of sale through revolt and marooning. The excesses of repression and the action of freed former slaves will little by little give rise to an abolitionist movement in Great Britain, which relies beyond humanitarian arguments on the economist Adam Smith: "the work accomplished by free men ultimately costs less than that carried out by slaves.

There was generally a lack of understanding, despite some English proposals for compensation, the end of the trade was indeed a threat of ruin to the property of African sovereigns, and smuggling developed in the 19th century, particularly towards Brazil. Above all, they needed to find alternative income: the production of palm oil, coffee, cocoa and peanuts will gradually develop but its return is slower and less assured. It is recalled here that one of the arguments for colonization in the second half of the century was the fight against black states which did not respect the abolition of the slave trade.

If we attempt an economic evaluation, it is clear that we can cite cities or men in Europe or America who prospered on and from the slave trade. For Africa, what remains of the fortunes amassed by a king of Dahomey like Tegbessou? On the other hand, the political consequences are more visible: the birth of city-states or powerful coastal monarchies which, however, collapsed when the trade was abandoned, like the Congo.

As the money from the trade no longer circulates, it grows locally in Europe. It is reinvested in the manufacturing economy which could be described as proto-industrial. At that time, we were witnessing a demographic boom linked to the improvement in the general situation in Europe. British factories need a new workforce: what we now call the proletariat.

It is estimated that today in 2024, there are 40 million slaves in the world, especially in Asia and the Middle East. Here, we buy products at very low prices or smartphones, we wear sneakers. We know that they are made by people who work in conditions close to slavery, and even by children.

Explorers and exploitation

In 1885, the Berlin Conference brought together European heads of state who wanted to share the African “cake”. King Leopold II obtained the Congo to be ceded to him privately. Thus was born the “Congo Independent State”, which the king promised to open to civilization, faith and free trade.

He established in his State a very brutal system of economic exploitation with the aim of “civilizing” the territory at all costs. Forced labor, mistreatment and mutilation are the methods used in mines and rubber exploitations as well as in railway construction. So much so that international opinion ended up being moved. In 1908, the Belgian state accepted after much reluctance to receive the Congo as a legacy from King Leopold II and somewhat softened its mode of exploitation.

The colonial edifice crumbled after the Second World War. The Belgian government gives independence to its colony without being asked. Congo-Léopoldville was born on June 30, 1960, a few weeks before Congo-Brazzaville. Patrice Lumumba becomes Prime Minister and his rival Joseph Kasavubu becomes President.

However, the new state quickly descended into anarchy because it was sorely lacking in elites and its populations were very divided.

Namibia

A very old settlement

Around 20,000 BC, groups of hunter-gatherers lived in southern Africa, whose way of life is still continued by a few groups of Bushmen.

Origins and first peoples

The first humans who seem to have set foot on Namibian soil would have arrived at least 25,000 years ago, if we refer to the dating of the rock paintings found in the Namib Desert. However, the ancestors of the San people (also called "Bushman") are recognized as the first inhabitants in the history of Namibia. They lived by hunting and gathering, in a region that they inhabited at the beginning of the Christian era.



Subsequently, the Khoi-Khoi herders (also called Hottentots) joined the current Namibian territory around the 9th century, from eastern Africa. They will precede Bantu tribes, such as the Ovambos and the Hereros.

Around 500 BC, sedentary blacks, from the Bantu linguistic group, living from livestock breeding and agriculture, began to settle in the regions of Natal and Transvaal. During the First Iron Age (4th-5th century AD), these sedentary people pushed the hunter-gatherers towards the driest areas and towards the south.

After brief Portuguese incursions in the 15th century, and Dutch explorations in the 18th century, the Germans ended up colonizing the place. They occupied the west coast in 1878 and undertook evangelizing missions which concerned the indigenous peoples. In 1884, the region officially became a German protectorate, called "German South West Africa". Colonial interest increased after the discovery of diamonds in 1894.

Situation before the genocide

In the 19th century, Namibia, a country in southern Africa, was populated by several ethnic groups: San, Damara, Ovambo, Nama and Hereros. The Namas and Hereros, cattle breeders, are the two main tribes of the country.

Farmers and merchants come to set up their suitcases there. However, this Germanic occupation encountered fierce resistance, including that of the Herero, entrenched inland. It was in response to this that the German power created a trauma in the history of Namibia, by leading a policy of bloody repression which lasted from 1890 to 1908. This caused nearly 60,000 deaths and thus took the aspect of a genocide, 75% of the Herero population having been decimated.



The genocide of the Herero of Namibi

Between 1904 and 1908, more than 80% of the Herero population and 50% of the Namas of Namibia were murdered by German soldiers.

Triggers of the genocide

A policy of systematic land confiscation and the arrival of more and more settlers are pushing breeders out of their territory.

On January 12, 1904, the Hereros rebelled. Guided by their leader, Samuel Maherero, they attacked a German garrison in Okahandja.

Progress of the genocide

In June 1904, German general Lothar von Trotha was sent to Namibia to suppress the Herero revolt. He arrives in Namibia with 10,000 soldiers and a war plan.



On August 11, 1904, during the Battle of Waterberg, German soldiers surrounded the Hereros. They are under orders not to take any prisoners. Several thousand Hereros still managed to escape to the Kalahari desert. German soldiers poisoned the few watering holes and were ordered to shoot any Herero trying to return inland. Thus, in a few weeks, thousands of Hereros died of hunger and thirst.

Von Trotha signs the order to kill all Hereros on October 2, 1904:

When General Lothar von Trotha arrived in the colony, the majority of Herero , nearly 50,000 men, women and children accompanied by their herds, gathered under the command of Samuel Maharero on the Waterberg plateau. Anticipating negotiations, they stopped their attacks. Von Trotha, however, has no intention of negotiating. His troops surrounded the Waterberg encampment and, at dawn on August 11, 1904, they attacked with orders not to take prisoners.

However, the Herero managed to break the encirclement and tens of thousands of them fled into the desert. Von Trotha orders that they be pursued, while cordoning off

the territory and cutting off access to water points. For weeks, pushed further and further into the desert, countless Herero died of dehydration.

On October 2, 1904, the general issued a destruction order, the Vernichtungsbefehl, which declared that any Herero present on “German territory” would be killed.

German soldiers, exhausted, sick and whose racial hatred had been fueled by rumors of Herero cruelty, massacred civilians, including Herero who had not taken part in the war. When the order was lifted following the intervention of missionaries, the genocide entered a new phase: Herero survivors were incarcerated in concentration camps and forced into forced labor.

Some Herero fighters manage to join the Nama from the South. Hendrik Witbooi, who brought troops to reinforce the Germans at Waterberg, ended up turning against his allies two months later. Aware of the colonists' desire to disarm and control all Africans, the Witbooi and their Nama allies opened hostilities by attacking European farms and their convoys, killing the men and seizing everything of value. What followed was a painful guerrilla war which lasted four years.

The Nama use their knowledge of the terrain to ambush the German forces who continue to perpetuate their atrocities. On April 23, 1905, von Trotha made a declaration that threatened the Nama with the same fate as the Herero, but he failed to subjugate them before his departure on November 19, 1905.

After Witbooi died from a wound received on the battlefield near Vaalgras on October 29, 1905, other captains, including Cornelius Fredericks of Bethany, Simon Kopper of the Nama Franzmann and Jakob Morenga, a charismatic leader of mixed descent, Herero and Nama, continue the fight. The latter was finally shot dead by the Cape Town police. Surrounded, Fredericks and his men were forced to surrender in March 1906. They were all interned in the concentration camp with a sinister reputation: Shark Island.

“The Hereros are henceforth no longer German subjects (...). Any Herero seen within German [Namibian] borders with or without weapons, with or without livestock will be shot. I will no longer accept women and children, I will send them back to their people or let them be slaughtered. »

Hereros who survive the desert are imprisoned in concentration camps and subjected to slavery. Thousands of women are victims of sexual violence inflicted by German soldiers.

Following General von Trotha's brutal campaign, the colony faced a severe shortage of manpower. Herero prisoners – men, women and children – were then interned in concentration camps (Konzentrationslager) and used as forced laborers, particularly in the construction of the new railway. Living conditions in these camps were terrible. The prisoners only have improvised shelters, without sanitary facilities. Young girls are regularly raped. Several thousand of them perish from mistreatment, malnutrition and disease. The decline in the number of prisoners is evident in the monthly reports kept by district authorities, which carefully record prisoners fit for work (arbeitsfähig) and unfit (unfähig).

Doctor Eugene Fischer carries out medical experiments on the children born from these rapes. He deduces that children born from mixed unions are “inferior” to their German fathers. His research inspired Adolf Hitler. In the 1930s, Fischer taught his racist theories to Nazi doctors. One of his students, Joseph Mengele, will be responsible for medical experiments in the Auschwitz-Birkenau camp.

Racial inequality

The majority of settlers who took over Herero land and livestock treated Africans with a complete lack of respect. Rape is common, exacerbated by the shortage of German women. Fears of racial degeneration among the German people (Volk) ultimately led to the ban on mixed marriages on September 23, 1905. Notions of racial difference are based on late 19th century German anthropology which established a distinction between so-called “civilized” peoples and others considered “primitive”. We hoped to understand the human race through the objective observation of so-called “primitive” peoples such as those exhibited in human zoos, very popular in Europe at the time. One of the most spectacular of these events was undoubtedly the Colonial Exhibition which took place in Berlin: more than a hundred people from the German colonies were exhibited there in Treptower Park during the summer of 1896. Samuel Maharero, considering that This is a unique diplomatic opportunity, dispatches five notables, including his own son, Friedrich Maharero, so that they can meet Kaiser Wilhelm II and consolidate their alliance with the Germans. The search for objective data in order to establish the characteristics of each type led to a real collective frenzy which would draw in its wake a macabre trade in human remains.

Collecting human remains

Until 1904, the collection of human skulls for anthropological research was not organized. In Berlin, scientists have little control over the specimens that arrive in their collections, often “souvenirs” or trophies brought back by soldiers returning from the colonies. Von Lindequist's concentration camp policy made it possible to systematize the collection. Military doctors serving in the camps received requests from Berlin scientists to preserve skulls and whole heads of Nama and Herero . There is no doubt that Dr. Bofinger participated in such activities at Shark Island. Scientists set out to prove the hierarchical difference between Europeans and Africans, including researchers from the Berlin Pathological Institute who received, between 1906 and 1907, an indeterminate number of Nama and Herero heads from the colony. The manipulation of the results confirms the racist stereotypes widespread in Germany and justifies the racial laws introduced in German South West Africa. Among the published studies, that of Eugen Fischer (1913), which intends to demonstrate the negative consequences of racial diversity within the Basters of Rehoboth, remains the most influential.

In 1999, large mass graves were discovered in the Kalahari Desert. The Hereros demand that the presence of the bodies of victims of the 1904 genocide be recognized. But the Namibian government, keen to maintain good relations with the former German settler, refuses to recognize the site.

In October 2000 a first official meeting took place between the Hereros and the Office of the United Nations Human Rights Commissioner: the genocide is on the path to

historical recognition. Then, in 2004, the German government recognized its responsibility in the genocide of the Hereros, without granting them financial compensation. Finally, in 2018, Germany returned bones to Namibia but has yet to apologize.

The origins of 20th century violence

“In retrospect, the 20th century can be compared to the reign of paroxysmal violence,” recalls Bernard Bruneteau. But the emergence of this violence was prepared by elements of the previous century: “The imperialist era which saw the new racist thought justifying bloody colonial expansionism in fact inaugurated administrative massacres; the war of 1914, which combined animalization of the enemy, extreme violence and mass death, also led to the brutalization of European societies.”

Bernard Bruneteau obviously returns to the massacres linked to colonial conquests, in Algeria, black Africa, Australia... not to mention the Indian wars waged by the Americans against the first inhabitants of their country.

“If the majority of massacres of the colonial era do not fall under the strict category of genocide,” notes Bernard Bruneteau, “the indifference in which they took place does not, however, separate itself from a form of ideology, and which more has a universalist aim “... It is in the name of the “sovereign people” that states like France have undertaken to subjugate non-European peoples.

Colonial wars were justified by invoking Social Darwinism, a monstrous outgrowth of Charles Darwin's theory of natural selection, and the vocation of “superior races” to dominate others.

The success of this type of theory was made possible by the secularization of European societies and the weakening of Christian morality, with the consequences of the rejection of compassion in politics and the desacralization of the human being.

19th-20th centuries - Social Darwinism and scientific racism

On November 24, 1859, the publication of *The Origin of Species* by Charles Darwin laid the foundations for the theory of natural selection. This theory shows that nature selects the animal and plant species best adapted to their environment, the others being doomed to extinction.

Herbert Spencer, a contemporary and equally popular scholar of Charles Darwin, translates this as “survival of the fittest”.

Natural selection and survival of the fittest

The theory of natural selection comes at the right time to justify imperialist schemes, colonial conquests, the exacerbation of nationalism and the rejection of Christian charity by a number of ideologues, thinkers and political leaders. Hence its immediate success. It gives birth to Social Darwinism, an ideological system which sees in civil struggles, social inequalities and wars of conquest nothing less than the application of natural selection to the human species.

Its first spokesperson was the British Houston Stewart Chamberlain, who was also passionate about the Wagnerian world to the point of marrying one of the German composer's daughters. He defined social Darwinism in his work *Foundations of the 19th Century*, published in 1899.

This ideology considers it legitimate that the "human races" and the weakest beings must disappear in order to make way for the races and beings best armed to survive, in total contradiction with the Christian ethics which has until then governed the Europe. She also advocates eugenics, that is to say the improvement of the human species through selection at birth or conception, in the way that livestock breeders have done for all eternity. Social Darwinism and eugenics are enjoying increasing success, in conjunction with the secularization of society and the confidence of European elites in the power of science.

Eugenics

Improve the human species?

What if we "improved" the human species? In 1948, a few years after the horrors of Hitler, Boris Vian, under the pseudonym Vernon Sullivan, imagined in his novel *And we will kill all the awful* the eradication by a zealous doctor of individuals who do not deserve to live.

A taboo subject, eugenics has long been a victim of the *reductio ad Hitlerum*. The philosopher Léo Strauss expresses it with this syllogism: "Hitler was a eugenicist, X is a eugenicist, X is therefore a Nazi...".

Assimilated to Nazi crimes, the ideology is now coming back to the forefront with the genetic manipulations that science can carry out. Choosing your sperm donor or directly modifying the embryo to decide the sex or eye color of your baby, is this moral? To better understand these new questions, we must delve into the history of eugenics.

Eugenics has always existed

From the Greek eu ["good, good"] and genos ["birth"], eugenics means "well born". The word was created in the 19th century but the practice it designates already existed in Antiquity, particularly in the Greek world. It was based on a hierarchy of society between good and less good and, not surprisingly, it coexisted without problem with the practice of slavery.

While today, voluntary or therapeutic termination of pregnancy divides consciences, the Greeks did not worry about moral questions surrounding their offspring. In Athens, after the birth of the infant, parents had a period of reflection to decide whether they wanted to keep it or abandon it. This depended on the sex of the child (girls were more often abandoned), their physiology or even economic reasons.

In Sparta, parents were not even in control of their offspring. It was a committee of elders who examined the newborn, previously tested in a wine bath by midwives (to detect fragile metabolisms). If the test was successful, the child had the right to live. But beware of those who do not pass the test! They could be thrown to the bottom of a precipice, the abyss of the *Apothetes*.

Plutarch recounts eugenics in Sparta

“A father had no control over raising his child. As soon as he was born, he took him to a place called Lesché, where the oldest of each tribe gathered. They observed him and, if he was indeed of good constitution, if he showed vigor, they ordered that he be fed (...). If it was counterfeit or of a weak complexion, they ordered it to be thrown into a chasm near Mount Taygetos which was called the Apothetes . Life of Lycurgus, XXV , 1-3, early 2nd century.

The first Greek philosophers were also in favor of a hierarchy of society, just as they approved of slavery and the confinement of women in the gynoeceum. In his Republic, Plato writes: “We must, according to our principles, make relations very frequent between elite men and women, and very rare, on the contrary, between the inferior subjects of one and the other sex”. Here he places himself within a so-called “positive” eugenics because he does not envisage eliminating individuals, as in Sparta, but only promoting good births. The goal is that the procreation of intellectually and socially superior men and women activates a process of natural selection of the best.

It's not like this everywhere! Since prehistoric times, people disabled from birth could be taken care of by their clan. This is what prehistorian Marylène Patou-Mathis assures following the discovery of the skeleton of a forty-year-old Neanderthal born with an atrophied arm. Closer to us, the advent of Christianity led to the sacralization of human life, however poor and miserable it may be. This does not prevent heretics or lapsed people from sometimes being burned at the stake in order to purify their souls.

Eugenics in the spotlight, a comeback and theorizing

Eugenics is making a comeback in modern times. In the 17th century, medicine became interested in the art of producing beautiful children. In 1655, the doctor Claude Quillet wrote a poem in Latin on the subject, the Callipedia, which gives the rules to follow in order to generate good offspring. We find there the thoughts of Plato. He enjoyed great success with the public.

A century later, in the midst of the Age of Enlightenment, in 1756, the French doctor Charles-Augustin Vandermonde published an Essay on the manner of perfecting the human species and proposed indicating the means of "perfecting the human species" by identifying “all the qualities required in both sexes to have children as perfect as one could desire.” Without regard for culture and civilization, he compares the human species to the animal species. “Since we have succeeded in perfecting the breed of horses, dogs, cats, chickens, pigeons, canaries, why should we not make any attempt on the human species? »

The revolutionary message of the necessary regeneration of the species begins to spread among enlightened opinion as the influence of the Church recedes. At the beginning of the 19th century, attempts were made to find a name for this ideology: “megalanthropogenesis”, “viriculture”, “conscious generation”, “homiculture”, “eubiotic”, “ortobiosis”, “aristogeny”, “anthropotechnics”, “eugenics”, “childcare before procreation”, “human selection”, “selectionism” etc.

From Social Darwinism to Hitler

Charles Darwin himself did not completely escape these contemporary ideas. In 1871, in *The Descent of Man*, the English scholar saw the disappearance of the “inferior races” colonized by Europeans as the result of ruthless competition. In 1872, in *The Expression of Emotions in Man and Animals*, he attempted to show that human societies would themselves be governed by natural selection.

A woman in love with the Enlightenment, anti-Christian and feminist, the Frenchwoman Clémence Royer, who translated and introduced Darwin in France, spoke out against the “exclusive and unintelligent protection granted to the weak, to the infirm, to the incurable, to the wicked themselves, to all the disgraced of nature.”

The main French champion of social Darwinism is a sub-librarian at the University of Montpellier, Georges Vacher de Lapouge, who ventures to establish a hierarchy of races. He publishes *L'Aryan*. Its social role (1899), a work which will be read much more abroad than in France. The essayist is in contact with a German fellow student, Ludwig Woltmann, an ex-Marxist converted to social Darwinism, who founded the *Politisch-Anthropologische Revue* in 1902 and advocated the implementation of a proactive policy to improve the German-Nordic race (emigration, expulsion, prohibition of mixed marriages and procreation and... “direct extermination”).

In Germany, Social Darwinism is promoted by a renowned sociologist, Ernst Haeckel, who combines scientism, Pan-Germanist beliefs and hatred of Christianity. In 1883 he published a successful book, *The Struggle of the Races*, with a circulation of several hundred thousand copies, the central ideas of which can be found in *Mein Kampf*, Hitler's political project...

Black Africa is the setting for numerous armed conflicts

The black continent, whose decolonization is almost entirely complete, except in its southern part, is troubled by numerous conflicts and crises.

Certain crises, due to internal tensions, resulted in the ousting of the civilian teams which controlled power during the years immediately following independence. This explains why out of thirty-eight independent African states, around ten are currently led by military personnel – generals or colonels.

Armed conflicts disrupt the development of a significant number of South-Saharan countries: border wars such as those between the Republic of Somalia and Ethiopia on the one hand, the Republic of Somalia and Kenya on the other, or Ethiopia and Sudan; struggles between resistance fighters and African governments - as during the years 1961-1966 in the former Belgian Congo - in Cameroon and Chad; wars of liberation against the last colonial powers, in Portuguese Guinea, Angola, Mozambique, and more recently in Rhodesia; finally, civil wars like in Sudan and Nigeria.

Thus, while ignoring conflicts of international scope, such as those in Vietnam or the Middle East, the African continent is nonetheless the scene of tragic events, often ignored by world opinion despite the seriousness of some of them and the serious threats they pose to innocent civilian populations.

Border conflicts are the direct consequence of the arbitrary partition of Africa by the great European powers during the nineteenth century. Drawn exclusively according to the decisions of European chancelleries, the borders of contemporary Africa are in fact the direct heritage of the decisions of the Treaty of Berlin. It was therefore inevitable that after their accession to international sovereignty, the African peoples would sooner or later come to contest the division carried out without their opinion. It was to prevent such a situation that the signatories of the charter of the Organization of African Unity (OAU), in May 1963 in Addis Ababa, proclaimed the principle of the intangibility of African borders.

From the “little sand war” to the Somali borders

This is how, since Algeria's independence, sporadic border incidents had broken out between this country and Morocco before the regular armies of the two Maghrebi states came to confront each other during the "little war of the sands" in October 1963. This conflict concerns black Africa, to the extent that, after the failures of the Arab League's attempts at mediation, those of Emperor Haile Selassie and Mr. Modibo Keita, head of state of Mali — carried out within the framework of the OAU — were crowned with success at the conciliatory meeting in Bamako on October 29, 1963

Zaire

Mobutu, dictatorship and “Zairization”

In 1965, the chief of staff, Marshal Joseph Mobutu, orchestrated a coup d'état and seized power. With the help of the CIA, Mobutu carried out a military coup and took power in the former Belgian Congo. He renamed the country “Zaire” and imposed on his people a peace based on fear, violence and repression. In less than a quarter of a century, this young sergeant in the colonial army became one of the most feared and richest men in the world. Allied with the West, it builds the pyramid of autocratic and predatory power, cemented by money. He distributes favors and disgraces, and reigns supreme over the ruins of a country ravaged by corruption.

Under the pretext of a return to pre-colonial “authenticity”, Mobutu renamed the capital Kinshasa in 1966 and the country itself Zaire in 1971 (this name would be the one that the inhabitants gave to their great river). Christian first names were replaced by “Zairian” names and many companies were nationalized.

The ultimate “African king”, Joseph Désiré Mobutu was one of the oldest and most tenacious dictators resulting from the Cold War and decolonization. Both from the West and from the communist bloc, there are no great heads of state who have not received Mobutu: Charles de Gaulle, Queen Elizabeth II, King Baudouin, Mao Zedong, Emperor Hirohito, etc. .



The Great Lakes region in flames and blood

The worst is yet to come. In 1994, the genocide in Rwanda, on the country's eastern border, changed the situation. In the Kivu mountains, to the east of Zaire, many Hutus from Rwanda took refuge, including soldiers of the former army, fleeing the arrival of the Tutsis. The war extends to the entire region. It is the work of soldiers from all neighboring countries who want to get their hands on the mineral wealth of North Kivu (gold, cobalt, coltran, precious stones, etc.).

This “Great Lakes War”, a direct consequence of the Rwandan genocide, will cause three to four million deaths in ten years, mainly civilians forced to flee into the forests, victims of killings but also of disease and malnutrition. Mutilations, rapes and the enlistment of child soldiers add to the misfortune of these populations...

Rwanda

Social divisions

Rwanda (capital: Kigali) and its twin brother Burundi (capital: Bujumbura) are two atypical countries in Africa...

Historically, the Hutus would be Bantus from the South and West, while the Tutsis would come from the Nile Valley. For a long time, the Tutsis oppressed the Hutus, who were then considered less intellectually developed farmers. However, some

believe that the opposition between the two peoples was rather caused by Western colonization.

Former Belgian colonies, like the immense neighboring Congo (formerly Zaire), they are less extensive than Brittany but three to four times more populated (around 27,000 km² and 9 million inhabitants each). Their isolation in the heart of the Black Continent, on volcanic high plateaus, allowed them to escape the Arab and European trades in ancient times.

This, as well as the mild climate and the fertility of the soil, explains a very high population density.

The inhabitants belong to the same population group, the Banyaruandas tribe. The only division that runs through these countries - and it is a big one - is social. Since time immemorial, the Banyaruandas have been divided into three groups that Ryszard Kapuscinski assimilates to castes:

Tutsis



- Cattle breeders or Tutsis (around 14% of the population of Rwanda in 1994), who make up the nobility,



- Farmers or Hutus (85% of the population),
- Domestics or workers, or Twas (1% of the population); some see them as the last representatives of pygmy hunters.

“Rwandan All Saints’ Day”

In the 1950s, the situation deteriorated, particularly due to demographic pressure. In search of additional pastures, Tutsi herders are eating away at the fields of Hutu farmers. More educated than the latter, they came to demand independence with the aim of consolidating their supremacy.

The Belgian colonizers, who until then had relied on the Tutsis for the administration of the kingdom, were worried about their pretensions. They consider independence premature and to postpone it, encourage Hutu demands. This is how the Hutus brought out a scientific myth according to which the Tutsis were intruders from the Nile region... and invited them to return there! The tension led on November 1, 1959 to a social revolution, the first and only one the black continent had known.

At the time of colonization by the Germans, then by the Belgians, the Hutus of Rwanda were described as short in stature, with thick limbs and little developed intellectual capacity. Conversely, the Tutsis were taller and had lighter skin. Farmers, the Hutus were under the control of the Tutsis, who were then at the head of the political and economic order of the region. Colonization favored their access to power and education. At the beginning of the 1960s, the situation was reversed. Rwanda becomes independent and the Hutus want their share of the pie. Many Tutsis fled the country and, in 1961, the Hutu political party Parmehutu held 78% of the seats in the National Assembly. In the 1970s, only 10% of places in schools, universities and jobs were given to Tutsis.

This “Rwandan All Saints’ Day” results in tens of thousands of deaths. An equivalent number of Tutsis took refuge in neighboring countries (Uganda, Congo, Burundi).

They settle in camps at the foot of the Rwandan highlands, nostalgic for their pastures and their herds. Tutsi supremacy is over in Rwanda.

On the other hand, in Burundi, where the Hutus tried in 1972 to follow the Rwandan example, the army responded with brutality. 100,000 Hutus are massacred and the Tutsis retain power. Following these events, the following year, a coup d'état brought General Juvénal Habyarimana to power in Rwanda. The country is divided up by its clan.

Genocide in Rwanda

On April 6, 1994, the president-dictator of Rwanda, Juvénal Habyarimana, was killed in an attack on his personal plane. His followers of the Hutu majority immediately began the massacre of the Tutsi minority (10% of the population) and moderate Hutus.

Less than an hour after the plane crash, the Presidential Guard, as well as members of the Rwandan Armed Forces (FAR) and Hutu militias known as Interahamwe ("Those who attack together") and Impuzamugambi ("Those who have the same objective") erected roadblocks and barricades and began to massacre Tutsis and moderate Hutus with impunity.



Among the first victims of the genocide were moderate Hutu Prime Minister Agathe Uwilingiyimana and 10 Belgian peacekeepers, killed on April 7. This violence created a political vacuum into which an interim government composed of extremist Hutu Power leaders from the military high command stepped in in April. In the meantime, the assassination of the Belgian peacekeepers caused the withdrawal of Belgian troops. And the UN ordered that peacekeepers only defend themselves afterwards.

Started by Hutu nationalists in the capital Kigali, the genocide spread across the country with shocking speed and brutality, with ordinary citizens incited by local authorities and the Hutu Power government to take up arms against their neighbors. The Kigali massacres quickly spread from that city to the rest of Rwanda. During the first two weeks, local administrators in central and southern Rwanda, where most Tutsis lived, resisted the genocide. After April 18, national authorities expelled resistance fighters and killed several of them. Other opponents subsequently remained silent or actively led the massacres. Authorities rewarded the killers with food, drinks, drugs and money. Government-sponsored radio stations began calling on ordinary Rwandan civilians to murder their neighbors.

In three months, 800,000 innocent people were massacred with machetes. It is one of the genocides of the 20th century defined as such by the UN, with the Armenian genocide, the Jewish genocide and the Srebrenica massacre.

The flight of large numbers of refugees and soldiers to neighboring countries is leading to the destabilization of Great Lakes Africa. It is estimated that the succession of conflicts resulting from this tragedy is the cause of more than four million deaths in Rwanda, Burundi and especially in the Democratic Republic of Congo (DRC or Congo-Kinshasa, formerly Zaire), not counting the mass rapes. In 2006, insecurity there was still causing more than a thousand deaths per day according to Amnesty International... to the indifference of international opinion.

French and Americans invite themselves into the conflict

On September 30, 1990, in neighboring Uganda, Tutsi soldiers left their barracks and entered Rwanda in order to recover the land of their ancestors. These determined exiles, converted to English, attracted the attention of the Americans at the time when they were beginning to take an interest in Africa...

There is panic in Kigali, in the Habyarimana clan, where people are starting to pack their bags. But now the dictator receives the unexpected support of the President of the French Republic, François Mitterrand... A few hundred white paratroopers dissuade Paul Kagame's Tutsis from continuing their offensive. The regime is saved but not for long.

In anticipation of the final confrontation, which everyone knows is inevitable, the dictator's "Hutu Power" forms a Hutu militia in all the villages, the Interhamwe, which means "Let's strike together". Habyarimana also increases the Rwandan armed forces (FAR) from 5,000 to 35,000 men. But the French military must make up for the shortcomings of this troop of odds and ends at all levels.

Fighting resumed in July 1992 in the north of the country and in February 1993, Paul Kagame carried out “ethnic cleansing” in the area held by his troops. Hundreds of thousands of Hutus are driven towards Kigali.

Mille Collines radio launched the first calls for the murder of Tutsis, described as “cockroaches”. In Paris, we begin to realize the danger and we decide to pass the baton to the UN.

On August 4, 1993, the enemy brothers began negotiations in Arusha, in neighboring Tanzania. 2,500 peacekeepers are deployed in Rwanda and the French soldiers can finally withdraw.

In the English-speaking countries of the region, however, American “advisers” are beginning to arrive in numbers. The prospect of a takeover by Anglophile Tutsis and the ousting of France would not displease Washington diplomats...

The nightmare

On April 4, 1994, peace was signed in Arusha. In Kigali as in Paul Kagame's camp, many grit their teeth regretting being thus deprived of their victory... It was then that the attack occurred against the plane which brought back President Habyarimana and his Burundian counterpart.



The next day, the soldiers massacred the Prime Minister, a moderate Hutu and the ten Belgian peacekeepers responsible for her protection. The Habyarimana clan and the “Hutu Power” extremists set in motion the plan which, it seems, they had been thinking about for a long time. Nothing less than the extermination of Tutsis (and moderate Hutus) with the help of the entire population.

Ancient memories, fears and hatreds passed down from generation to generation guide the arm of the assassins. Among them, a number of ecclesiastics were quick to eliminate Tutsis deemed to be bad Christians!

While the Blue Helmets and foreigners hurriedly packed up, the Tutsi troops of the RPF began their march towards Kigali where they entered on July 4, 1994. Alas, the irreparable was accomplished with the massacre of no less than 800 000 people of all conditions.

France was able to quickly evacuate the main “Hutu Power” leaders responsible for the genocide, in particular the widow Habyarimana. Tormented by remorse for not having been able to prevent the tragedy, she launched Operation Turquoise on June 22, 1994 with a view to pacifying what could be pacified. 2,500 soldiers land in Goma, Zaire, and from there establish a “safe humanitarian zone” in southern Rwanda.

By the hundreds of thousands, this time, it was Hutus fleeing the vengeance of the Tutsis. They go to the Zairian province of Kivu and in turn will experience the despair of the camps. Hutu soldiers and militia also took advantage of Operation Turquoise to establish themselves in Kivu and spread the war there.

Meanwhile, the RPF resumed fighting and the civil war raged alongside the genocide. By early July, RPF forces had taken control of most of the country, including Kigali. In response, more than 2 million people, almost all Hutu, fled Rwanda and gathered in refugee camps in Congo (then called Zaire) and other neighboring countries, exacerbating what had already become a full-blown crisis. humanitarian.

The drama will permanently destabilize Great Lakes Africa and first and foremost the immense and fragile Zaire (or “democratic” Republic of Congo). The victims of this interminable conflict are estimated at several million, which still causes, week after week, thousands of murders, mutilations and rapes in Eastern Congo.

In 1995, the ICTR began indicting and trying a number of high-ranking figures for their roles in the Rwandan genocide; the process was made more difficult because the whereabouts of many suspects were unknown.

The trials continued over the next fifteen years, including the conviction in 2008 of three former senior Rwandan defense and army officials for organizing the genocide.

After independence, Africa was ravaged by multiple conflicts which left millions dead and tens of millions displaced.

Clan struggles in Somalia

On October 15, 1969, General Siyad Barre took power in Mogadishu according to a very classic pattern in newly independent Africa. In 1977, the ambitious general launched a war against Ethiopia with a view to annexing the desert province of Ogaden, which has the particularity of also being populated by Somalis.

The war turns into a rout. To silence internal seditions, the general relies on the faithful of his tribal clan. Despite this, he was overthrown on January 27, 1991. Anarchy set in and ex-British Somaliland unilaterally proclaimed its independence on May 18, 1991.

Civil war leads to famine. It was therefore to facilitate the distribution of emergency aid that American and French troops intervened under the Clinton and Mitterrand presidencies.

The first echelon (including a company from the 2nd parachute regiment) landed near Mogadishu under the cameras of the international media. Up to 40,000 soldiers (including 3,500 French) will try to restore peace between the armed clans who are devastating the country.

The military operation benefits from strong media coverage, with Minister Bernard Kouchner on the front line, bag of rice on his shoulder. But this media coverage will show its downside because the operational successes of the beginning will be quickly erased by the diffusion into American and European homes of humiliating images, in particular the remains of an American soldier dragged through the streets of Mogadishu by a raging mob.



Asymmetric warfare

On May 4, 1993, the UN took over from the Americans with 28,000 Blue Helmets. But the following month, on June 5, 1993, 23 Pakistani Blue Helmets were killed by General Aidid's militiamen. A week later, an American commando failed in a reprisal operation against the said militia. A new operation, on October 3, 1993, resulted in a terrible fiasco: two American Black Hawk helicopters were shot down by the militia in Mogadishu.

By virtue of their obligation not to leave any man in the hands of the enemy, the Americans will launch an impressive commando operation to recover any survivors. In total, they will have to deplore nineteen deaths... But the "exploit" will inspire the filmmaker Ridley Scott to make a spectacular action film, *The Fall of the Black Hawk* (2001), a great opportunity to highlight heroism of the "boys" and to make people forget the Somali humiliation.

After the death of seven new Blue Helmets - Indians this time - on August 22, 1994, the Americans re-embark in disaster, abandoning the inhabitants to their demons. They returned briefly the following year, on February 28, 1995, to cover the evacuation of the last Blue Helmets who had become hostages of the militias.

The Republic of Somalia, on the other hand, has not yet managed to resolve its border disputes with either Ethiopia or Kenya. Between Mogadishu and Addis Ababa, two facts are poisoning relations: the question of Djibouti, temporarily dormant since the referendum of March 1959 at the end of which the majority of the population of the French Coast of Somalis having opted to remain within of the French Republic, the French territory of Afars and Issas was given a new status, and the question of Haud and Ogaden.

Disagreeing over the instruments for defining the Somali-Ethiopian border, the two governments of Mogadishu and Addis Ababa maintain large and well-equipped armed forces on both sides of the contested territories which, from January 1964, had the opportunity to face each other in deadly engagements.

Anxious to bring its "Greater Somalia" projects to fruition, the Republic of Somalia supports the irredentism of the Haud and Ogaden tribes and, under the pretext of free access for nomadic pastoralists to traditional pastures, in reality takes action and cause for the latter against the Ethiopian imperial government.

In September, following the OAU pan-African "summit" in Kinshasa, bilateral conversations took place between Somalis and Ethiopians, with both countries agreeing to "eliminate all forms of tension" existing between them and having decided to create a joint military commission. An exchange of missions was even – at the time – planned between Mogadishu and Addis Ababa. However, relations remain very poor.

The situation is substantially identical with regard to relations between Somalia and Kenya. However, at no time have there been clashes between regular armies in this region of the continent. Here, there are bands of armed rebels supported by Somalia – the shiftas – who operate in Kenyan territory, in the Northern Frontier District (NFD) region, with the complicity of the local population. Since June 1963, shifita attacks have practically never stopped, and Kenyan troops, too few in number, have never managed to reduce the incursions.

Despite a bilateral treaty signed in July 1965 between Ethiopia and Sudan to prevent subversive activities and to discourage any secessionist initiative carried out by one of the two states against the other, it is clear that the government of Khartoum supports bands of Eritrean refugees who operate from Sudanese territory against the Ethiopian army. Last February, it was estimated that more than 20,000 Ethiopian subjects, originating from Eritrea, a province in dissent against the imperial government, settled on the Sudanese-Ethiopian borders. Generally united by tribal and family ties to the tribes of eastern Sudan, these refugees are waging a relentless guerrilla war aimed at achieving total independence for Eritrea.

More miserable and divided than ever, Somalia, having become a de facto non-state, will therefore serve as a rear base for sea pirates and Islamist bands of all persuasions.

In 2004, an endogenous jihadist group was formed, the Islamist Tribunals, whose militiamen were called Shaabab. They are carrying war and terror to neighboring Kenya.

The Central African Republic, from independence to chaos

Between savannah and forest

A quadrilateral a little larger than France (620,000 km²), with a population of only five million inhabitants but growing very rapidly, the country presents a wooded savannah, relatively fertile and well watered, suitable for hunting, but with the only exportable resources are a little cotton and a few bad diamonds of alluvial origin.

The Central African populations are black. Fleeing Arab slave traders, they came from neighboring Sudan in the 19th century and settled mainly in the southern forests. They were very massively Christianized in the 20th century, during French colonization.

Named Oubangui-Chari in 1905, the colony was integrated into French Equatorial Africa (AEF) in 1910. Under-administered and under-populated, it was pillaged by “concession companies” who established forced labor on rubber or cotton plantations. At least the inhabitants escaped the raids of the nomads of the Sahel in search of slaves...

The country does, however, have a Muslim group in the northern tip of the country. These are Mbororo pastors belonging to the Fulani ethnic group and who came from Cameroon in the 20th century. They represent less than 5% of the total population. Furthermore, Muslims from neighboring countries, Toubous or “Arabs”, have settled in the cities of Central Africa, mainly taking up jobs in commerce. They represent 5 to 10% of the total population.

A chaotic independence

The country obtained its independence on August 13, 1960, while remaining closely linked to France through military, administrative and economic cooperation agreements, like most other French colonies in black Africa.

The nationalist leader Barthélemy Boganda having died in a plane crash, it was his nephew David Dacko who became the first President of the Republic. But he was overthrown on January 1, 1966 by his cousin Jean-Bedel Bokassa (45), a former captain in the French army. Fantastically, the new president came ten years later to grant himself the title of emperor. He had himself crowned under the name of Bokassa I in a kitsch pomp inspired by the Napoleonic gesture, with the complacency of the French authorities.

Discredited by his real and supposed turpitudes Bokassa was deposed on September 21, 1979 and David Dacko (49 years old) reinstalled in power to the great relief of France...

The collapse of the state

In 1981, David Dacko was once again overthrown and, from coup d'état to coup d'état, the Central African Republic fell back into political chaos... However, while

the administration left by the colonial power disappeared, no one took the extent of the geopolitical change underway in the region.

In neighboring Chad, Muslim nomads from the North, generally called Toubous, took power away from the black majority, Christian or animist, in the South. In Sudan, the war is increasing in violence between the white Muslims of the North and the black Christians of the South.

The Central African Republic, a black and Christian state in the equatorial area, therefore appears as an advanced post facing the “white” Muslims of the Sahelian strip who have resumed their centuries-old progression towards the South, a time stopped by European colonization.

In 2006, the country was the first victim of the intrusion of nomads from Sudan and Chad. It was attacked again in 2012, when armed bands from Chad and Sudan, joined by Muslims from the north, gathered under the name Séléka and marched on the capital.

The Séléka entered Bangui on March 23, 2013 and chased out the current president. Its leader, a Muslim from the north, “Michel” Am-Nondokro Djotodia, proclaimed himself president. Massacres, rapes and pillaging forced France to intervene in the fall...

Daily violence “on the verge of genocide”

The Central African Republic continues to sink into chaos, to the rhythm of daily violence in remote provinces such as Bangui, where weapons of war proliferate. This prompted UN Secretary General Ban Ki-moon on Monday to request the sending of 6,000 blue helmets as part of a possible peacekeeping operation.

The country lives to the rhythm of clashes between Christians and Muslims, between "self-defense" groups and ex-Séléka rebels (in power since March after overthrowing President François Bozizé), to which is added a strong surge banditry in Bangui.

On another note, which nevertheless illustrates the chaos reigning in a country where there is no longer any state administration in entire regions, a UN official indicated that the Ugandan rebel leader Joseph Kony, wanted since years for crimes against humanity, is currently hiding in the Central African Republic.

Central African Republic: hundreds of rapes and cases of sexual slavery perpetrated by armed groups

Rape and sexual slavery as a tactic of war: this is what the armed groups operating in the Central African Republic are accused of, in a report published Thursday October 5 by the human rights organization Human Rights Watch (HRW).

Throughout the 176 pages of the HRW report, they recount the repeated rapes of which they were victims, but also the murders of their loved ones, husbands or children. Some victims were sex slaves for 18 months, said the organization, which denounces crimes against humanity.



In total, HRW compiled 305 cases of rape and sexual slavery of which at least 296 women and girls were victims by members of armed groups between 2013 and mid-2017. By the organization's own admission, the abuses that HRW has been able to identify are largely lower than reality.

At the end of the "cold war", Africa once again became the actor of its own wars, and therefore of its own history. The ideological and political veneers that had been imposed on it for decades were shattered and the continent was set ablaze. During the decade 2000-2010, 70% of UN decisions and 45% of Security Council meetings were devoted to African conflicts.

Cameroon

Cameroon is a vast country in the center of Africa, with two official languages inherited from the colonizers, French and English, but also more than 200 vernacular languages, a number with hardly any equivalent on the continent. By its geographical location, its geographical and human diversity, the reputation of its past and present artists, it is a shrinking Africa and a key state for the stability of the continent.

German inclinations

In 1472, the Portuguese navigator Fernando Póo discovered the Wouri estuary. As the river abounds in shrimp, sailors call it Rio dos Camarões ("River of Shrimp"). This name will then be anglicized by British sailors in Cameroon.

The King of Bell (Doualas region, Cameroon) in 1874. The region was then populated by the Douala. Specializing in the capture and sale of slaves, they forbade Europeans from venturing into the interior of the country in order to maintain their profitable monopoly.

In 1845, British Baptist missionaries established themselves on the coast and began evangelizing the population. But the British crown had little interest in Africa. It leaves the field open to the Germans, in search of free land where they could exercise their talents. In July 1884, the explorer Gustav Nachtigal, commissioned by Chancellor Bismarck, reached the Wouri estuary aboard the gunboat Möwe. He

signed a treaty with the King of Bell and officially took possession of the Douala region, the core of the future Cameroon.

The Germans aim to make their colony the hub of all trade in Central Africa. Not without difficulty, they reached Lake Chad in 1902 and began the construction of a network of railways.

By the convention of November 4, 1911 which followed the "coup of Agadir", they also enlarged their colony at the expense of French equatorial Africa; in exchange, they leave France a free hand in Morocco.

But the Great War ruined their hopes, there as elsewhere. In 1916, the colony was conquered by Franco-British forces. In 1922, its eastern part was placed by the League of Nations under French mandate and its western part, a narrow strip along Nigeria, under English mandate.

From one rebellion to another

Cameroon will hardly develop until the end of the Second World War. In 1946, the French part became an "associated territory" of the French Union, equal to the other colonies.

On September 5, 1957, unrest broke out in the forest region of Éséka, in the southwest of the country, at the call of the Union of Cameroon Populations (UPC), a movement which demanded independence and the reunification of the two parts of Cameroon. The heart of the rebellion is little by little isolated and the resistance fighters hunted down. The total number of rebel casualties is estimated at 300 or 400.



The decolonization of Cameroon can ultimately take place peacefully. The new republic will therefore take care to reconnect with its precolonial past, still alive as evidenced by the Bamoun Kings Museum, in Foumban, in the southwest of the country.

A complicated independence

French Cameroon obtained its independence on January 1, 1960. The following year, following a referendum, British Cameroon split in two: the northern part,

predominantly Muslim, was attached to Nigeria, while the southern part, Christian, is incorporated into French Cameroon, giving birth to the Federal Republic of Cameroon. The country's first president was Ahmadou Ahidjo.

During the first years of independence, in the southwest of the country, the UPC relaunched the fight against the government. The repression was brutal and most of the UPC leaders were eliminated. The federal structure of Cameroon is finally abolished, to the great dismay of the English-speaking minority.

The forgotten genocide of the Bamilékés

On March 2, 1960, under the direction of the French army, Cameroonian troops razed the town of Yogandima, massacring nearly 8,000 unarmed civilians.



But these appalling massacres are not at all an isolated event, because for 10 years, the French colonial administration has faced resistance from the Union of Populations of Cameroon (UPC) born in the 1940s. If the UPC is present throughout Cameroon, its influence is very strong in Bamiléké country. What is very striking is their cohesion in their refusal to submit to the grid, to the discipline of the colonial machinery, to forced labor. These occupied people demonstrate a formidable ingenuity which is even reflected in the language of resistance, where the signifier thus serves a secondary meaning of a political order.

It is a broad anti-imperialist front which organizes, for example, the boycott of the elections. These are veritable human clusters, unarmed but hostile, blocking the way for army trucks and clinging to cars. Rarely has an insurrection been so popular. Their rage is all the greater as the maquisards, operating almost with their bare hands – but on several fronts – achieve occasional successes. The colonizer did everything possible to subdue these “rebels” and banned the UPC in 1955.

The army gives no quarter. The corpses are exposed in the villages, as are the heads of prisoners who have been decapitated. Between February and March 1960, one hundred and fifty-six Bamileke villages were burned and razed. A meticulous assessment of the destruction of public property will be carried out: 116 classes, 3

hospitals, 46 dispensaries, 12 agricultural stations, 40 bridges will be destroyed. No one recorded the destroyed private homes or the burned crops. No one has been able to count the tens of thousands of civilians who were massacred. We'll never know.

In 1982, President Ahidjo (58 years old) resigned for health reasons and handed over power to Prime Minister Paul Biya. From 1990 and the establishment of a multi-party system, the Anglophones, grouped within the Social Democratic Front, demanded a return to federalism.

Since the start of the 21st century, Cameroon has also had to face the actions of Boko Haram jihadists who operate in the far north of the country where Wahhabism imported by the Saudis is now very well established. Between 2014 and 2016, the region became a veritable war zone. Border posts were attacked and Western nationals kidnapped.

Paul Biya, President of the Republic of Cameroon, in the 2010s (DR) At the same time, the fall in 2013 of Central African President François Bozizé destabilized Eastern Cameroon where nearly 200,000 people took refuge, including many protagonists of the Central African civil war.

Paul Biya's retention in power has long been an asset for the stability of Cameroon. He is now proving to be a liability due to his age (85 years) and his state of health, with the president spending most of his time in Geneva clinics.

Despite this, the president, re-elected in 1984, 1988, 1992, 1997, 2004 and 2011, began a new seven-year term in October 2018...

Chad

A neglected colony

At the crossroads of the Saharan routes, the immense region located between the Tibesti massif, to the north, and Lake Chad, to the south, played an active role between the Year 1000 and the 16th century, before it sank in internal wars.

At the end of the 19th century, the French took the abuses of a slave trader of Egyptian origin, Rabah, as a pretext to occupy the region. On April 22, 1900, at Kousséri, near Lake Chad, they crushed Rabah's small army. The latter died in the clash, as did Commander François Lamy. The name of the latter is given to the establishment founded a month later at the confluence of the Logone and the Chari, Fort-Lamy.

In 1910, Chad became a constituent colony of French Equatorial Africa (AEF), with Fort-Lamy as its capital (today N'Djamena). This colonization will protect the sedentary and black populations of the forest from raids launched by the Toubou nomads from the north.

The colonial administration attempted to open up the region by developing export crops such as cotton and peanuts. Freed from the oppression of the Muslim nomads of the North, part of the sedentary populations of the South also adopted Christianity.

In 1938, the government of Chad was entrusted to a Frenchman from Guyana, Félix Éboué. Two years later, following the occupation of France by the Wehrmacht, he will be the first French governor to rally to General de Gaulle and it is from Chad that the Leclerc column will leave, for a triumphant ascent to Paris and Strasbourg.

Toubous from the North against blacks from the South.

In 1960, Chad became independent like the other French colonies in sub-Saharan Africa and a former schoolteacher, François Tombalbaye, became its first president. Coming from southern populations, animists or Christians, he must face a rebellion from the Muslim Toubou of the Sahelian fringe, a minority and removed from power by the former colonizer.

In August 1968, France committed its own troops to the fight against the rebellion. In an attempt to restore his prestige, the head of state also inaugurated “chaditude” in 1973 and renamed the capital Fort-Lamy after N'Djamena. In vain.

Chad nevertheless plays a major role in Sahelian Africa, due to the fact that it has been ruled since 1979 by nomadic leaders with a warrior temper, from Goukouni Oueddei to Idriss Déby, who have subjugated the majority made up of blacks. sedentary, largely Christian.

The brutal death of Idriss Déby on April 20, 2021, in a fight against rebels from his camp, plunges Chad but also other Sahelian states and Operation Barkhane into great uncertainty.

From the dissident zones of Chad to the maquis of Cameroon

In Chad there is serious internal tension opposing the black animist or Christian populations of the south of the country to the Islamized Arab tribes of the northeast. The latter receive moral, material and military support from populations related to them and who live in Western Sudan.

The situation deteriorated significantly during the last months of 1967, and after the Largeau region, now pacified, the Abeche region is the setting for intense military activity. Political motives are superimposed on banditry and insubordination, with members of the National Front for the Liberation of Chad (Frolinat) wanting to overthrow by force the government of Mr. François Tombalbaye. Operating in an area difficult to control, the Chadian troops, supervised by French military technical assistants, are continually harassed by gangs who retreat after each takeover into Sudanese territory.

In October 1966, tripartite conversations took place in Niamey between Sudanese, Chadians and Nigeriens, which allowed a temporary improvement in relations between Fort-Lamy and Khartoum. In January 1967, Mr. Tombalbaye even affirmed that the Sudanese-Chadian dispute had been resolved. But the assassination at the beginning of the year of a French doctor and a veterinarian called into question the internal situation of Chad in its eastern part.

In Cameroon, they are also opponents of the regime who have been carrying out an armed struggle in the west of the territory for more than ten years. Despite the efforts at pacification and national reconciliation led tenaciously by Mr. Ahmadou Ahidjo, the departments of Mungo and Bamileke are the setting for terrorist actions such as

destruction of plantations, sabotage of works of art, assassinations of farmers. isolated people rallied to the Cameroonian government (2).

Although the year 1967 was one of the calmest for Cameroon, at the end of the year, the guerrillas of the Union of Cameroon Populations (UPC) tried - without success - to open a "second front" in the southeast of the country. Supported by the Congolese revolutionary government of Mr. Ambroise Noumazalay, rebels from Congo-Brazzaville were quickly reduced to mercy by the regular Cameroonian army. But these events underlined that the leaders of the rebellion which has troubled the former French territory under the supervision of Cameroon for almost fifteen years have not renounced their terrorist action.

The wars of liberation in the “Portuguese overseas provinces”

In Guinea-Bissau, Angola and Mozambique, nationalists engaged in combat with the colonial authorities, with varying success. Their initiatives appear to be successful in Guinea where guerrilla warfare is permanent, but in Angola and Mozambique the Lisbon government retains the initiative.

In Guinea, rival movements claim control of the maquis. In fact, it seems that it is the African Party for the Independence of Guinea and the Cape Verde Islands (PAIGCV) of Mr. Amilcar Cabral which is at the forefront of the liberation struggle. However, the obvious exaggerations contained in some of the PAIGCV's war communiqués do not make it possible to measure with certainty the extent of the control exercised by this party over Guinean territory. On the other hand, the Portuguese embargo on news from Guinea suggests that administrative control of the country is largely in the hands of Guinean nationalists.

In Angola, more than 50,000 Portuguese soldiers — a tenth of the American expeditionary force in Vietnam — are engaged in a war that has lasted for more than seven years. Although the antagonism between the Popular Movement for the Liberation of Angola (MPLA) and the Union of the People of Angola (UPA) continues to grow, the Portuguese armed forces fail to achieve decisive military success on nationalists, very divided certainly, but increasingly widely supported from outside, from Congo-Kinshasa in particular.

It was from Tanzania that the Mozambique guerrillas received the help and assistance necessary to continue their action against the Portuguese troops. The Mozambique Liberation Front, which claims to already control a fifth of Mozambican territory, is also effectively supported by various extra-African powers who supply it with weapons in Tanzanian territory.

It is to this form of liberating struggle that we can also assimilate the action of the Rhodesian nationalist maquis. Already in August 1967, African guerrillas from Zambia clashed with the Rhodesian army, which was joined by elements of the South African police. At the beginning of last month, a band of 200 armed men held Rhodesian soldiers supported by aircraft in check for several days in the Kariba dam region. Armed with automatic rifles similar to those used in Asia by the Vietcong, these “freedom fighters” also came from Zambia.

Two forgotten civil wars: Sudan and Nigeria

But among all the conflicts disturbing the peace in Africa, two are exceptionally serious: the civil wars in Sudan and Nigeria, about which international opinion knows almost nothing. It is true that, in either case, there is a tacit agreement between African leaders both not to encourage the initiatives of the separatists and to avoid publicly mentioning this or that aspect of these two conflicts.

However, tens of thousands of Sudanese refugees are flocking to Congo–Kinshasa, Uganda and the Central African Republic, and their stories suggest that the repression unleashed by the Arab government in Khartoum against black supporters of the Azania Liberation Front – name of the independent state they want to establish – is ruthless. In the name of the “myth of internal affairs”, Sudanese leaders can nevertheless calmly put down a ten-year-old insurrection movement – a movement which is taking on the scale of a real national uprising. The black minorities of the three southern provinces of Sudan, animist or Christian, refuse to submit to the Kartoum government's policy of excessive Islamization and demand — autonomy having been refused to them — total independence.

Thanks to incessant diplomatic action, the different governments that have succeeded one another in Sudan have always obtained a sort of tacit complicity from African chancelleries. To this day, the Sudanese drama has never been mentioned during any pan-African meeting, while in Bahr-el-Ghazal, Equatoria and Upper Nile a genocide unknown to all is perpetuated.



The situation is hardly different in Biafra, the former eastern region of Nigeria which, since June 1967, unilaterally proclaimed its independence. But Lieutenant Colonel Ojukwu and his friends have begun to move world opinion and the massacres in Bifra are raising legitimate indignation among those Europeans and Americans who are worried about the evolution of the political situation in West Africa.

Unlike the “closed districts” of southern Sudan, Biafra is largely open to the outside world with which it communicates, notably Port Harcourt. Having numerous representatives throughout the world, having mobilized spiritual forces - the Roman Catholic Church and Protestant Churches - the Biafrans are leading a struggle which is intended to wrest by force their right to self-determination.

Treated as “poor relations” within the former federation of Nigeria, oppressed then massacred by the populations of the North, the Igbos – largely the majority in Biafra – no longer want to remain within the federal whole. This point of view, which only the most determined of them shared, until six months ago, is today that of the majority of Biafrans, whose resistance has been exacerbated by the ferocity of the repression unleashed by the federal troops in conquered areas. Yesterday totally isolated, the Biafrans are today gaining increasing sympathy in Africa and outside Africa. A Biafran nation is being born. But, in any case, the Nigerian civil war has already caused hundreds of thousands of victims and therefore appears to be the most serious plague that the black continent has ever had to suffer since the end of the rebellion in the former Congo. -Belgian.

Wagner Group mercenaries in Africa

It is easy to understand what African leaders see in the Wagner mercenary group. Its fighters can be deployed quickly. He brings with him sophisticated weapons and can impose himself by force quickly and mercilessly.

Other sources of military power have shortcomings: UN missions lack strong mandates; African Union (AU) forces lack weapons and motivation; European Union stakeholders bear the legacy of colonial repression. The United States has little interest in Africa, except to support the fight against Salafist terrorists.

Wagner's misdeeds

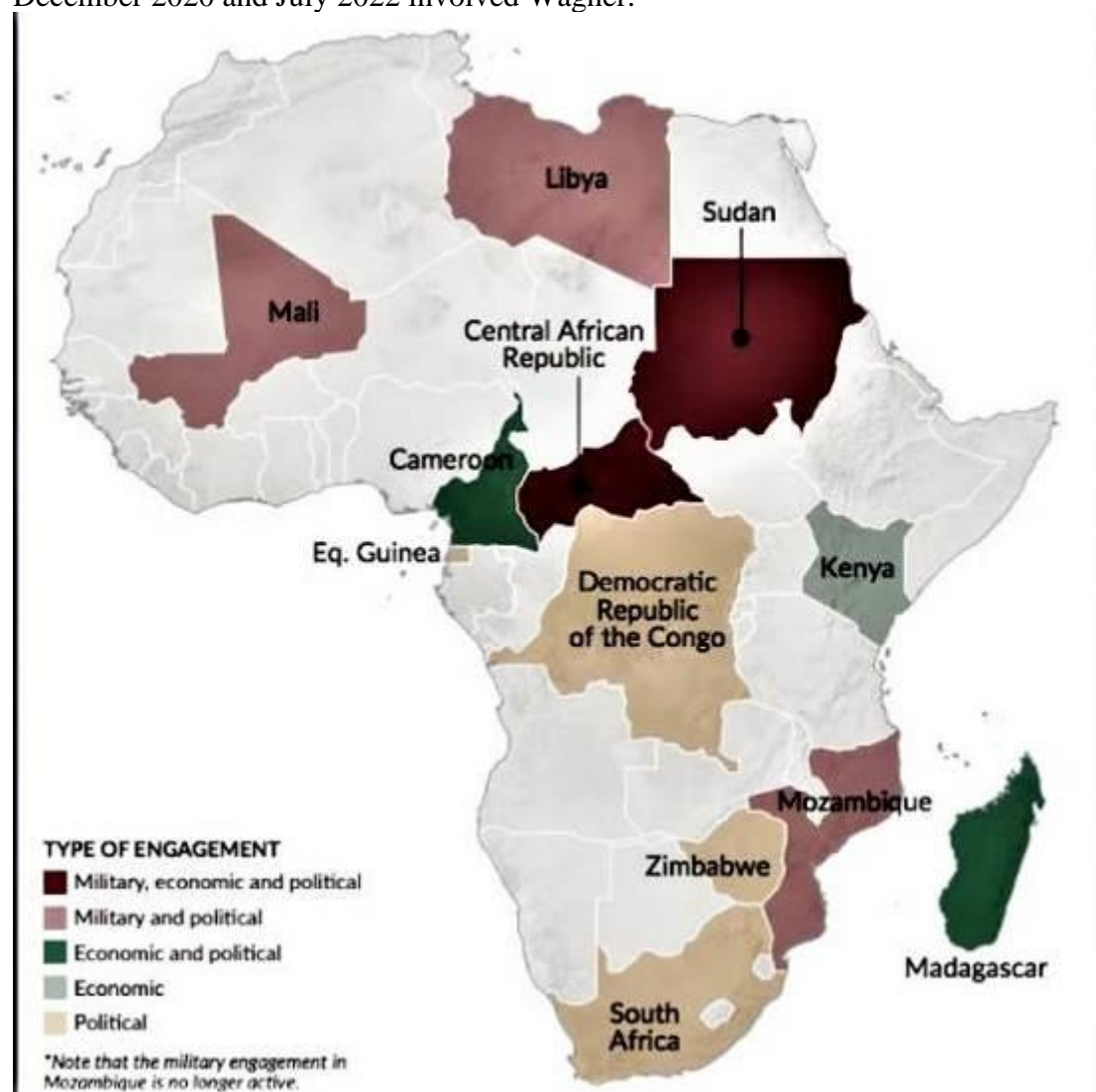
Wagner helped authoritarian regimes maintain power on the continent. He helped Sudan's Omar al-Bashir train troops, monitor resources and suppress dissent between 2017 and his overthrow in April 2019.



He helped emerging dictatorships consolidate their power. He notably played a role in Mali, where elections are blocked and the military regime has called on Wagner's forces.

Wagner joined Libya's civil war in October 2018, eventually sending more than 1,000 troops to aid rebel leader Khalifa Haftar's Libyan Arab Armed Forces. This is Russia's most egregious violation of international law by deploying Wagner. Wagner's use of mines and booby traps, which killed many civilians, also violated the laws of war.

In the Central African Republic (CAR), Wagner engaged in direct combat with a coalition of rebels. According to a leading research center, 40% of fights between December 2020 and July 2022 involved Wagner.



In Mozambique, the government hired Wagner to fight a group linked to Al-Shabaab. Russia and Wagner are involved in the civil war that broke out in Sudan in April this year.

Wherever he intervenes, Wagner appears indifferent to human life, indiscriminately killing civilians, Islamic militants and other insurgents. The research group Armed Conflict Location & Event Data Project found that between 52% and 71% of Wagner's uses of force in CAR and Mali targeted civilians.

Several reasons explain this involvement.

The Wagner Group was established by Yevgeny Prigozhin in 2014 as a private military company to support the Russian invasion of Ukraine that year. For more than a decade, Prigozhin could not operate without permission from Russian President Vladimir Putin. During this period, the interests of Russia and Wagner may have diverged, but they were not in competition and largely overlapped.

First of all, the Russian government is looking for military bases in Africa. Even before Wagner first became involved in Africa in 2017, Russia had already concluded military agreements with 18 African countries. These concern democracies like Ghana and Nigeria or unadministered eastern Libya, which has become a logistical hub for Russia as well as Wagner.

Second, Russia is using its formidable propaganda apparatus to spread false information about the United States and Europe in Africa in order to support the war in Ukraine.

Third, the goal is to make a profit. In addition to government payments, Wagner has negotiated deals for exclusive access to gold, diamonds and uranium resources in several locations where it operates. These include the Central African Republic, Mali and Sudan.

A lack of opposition

There is little chance that any force majeure, inside or outside Africa, will seriously oppose its activities.

Individual African actors, state and non-state, benefit from its presence. This small number of beneficiaries will prevent any action against Wagner's mercenarism, which is prohibited by international law.

Southern Africa

Water and war (1975 -1990)

Southern Africa is marked by double instability, climatic and political. The first is inherent to the variability of precipitation and its very uneven distribution in space, the second to the history of colonization and apartheid.

Since the founding of the Cape Colony in 1652, water control has been the subject of particular attention, to protect the quality of the resource intended for passing ships. But it was only with the advance of farmers into the semi-arid interior that the problem took on its full importance. Indeed, through Riparian Rights, which link land ownership and water rights, the capture of land was linked to the capture of water resources in the process of colonization. With the advance of colonization towards the north, the entire region soon experienced to varying degrees the effects of the policies of segregation and apartheid put in place by the Pretoria regime. Beyond its strict economic function, water took on an ideological value in this region of the world and

was used within the framework of proactive policies of control and mastery of space for the benefit of the white minority.

The combination of the two forms of instability creates very strong tensions around water resources, which, in the words of South African officials, are "a crucial element in the war against poverty, the cornerstone of development and limiting factor of growth.

Three key elements contribute to making the situation particularly difficult: the unequal sharing of resources, the high insecurity linked to climate variability, and finally the disparity of power between South Africa and neighboring states.



But, more than shortage, it is the variability of resources which determines water policies. Southern Africa is regularly hit by droughts, which have a strong impact, whether in the 1930s or more recently in the early 1980s and 1990s. Reservoirs are drying up and the fear of an economic shutdown is real. Variability is also manifested by catastrophic floods like those which hit Mozambique in 2000 and 2001. The climate of southern Africa obeys natural cycles of ten to fifteen years, the effects of which are still poorly measured, but which are clearly incompatible with the requirements of economic development.

Given its strategic and symbolic value, water became a major issue in the struggle between South Africa and its enemies, especially after the independence of Mozambique and Angola in 1975. Even regions that did not were not directly connected to the water transfer system experienced the indirect effects of South African policies, since water was, before 1990, an integral part of the South African response to what that country saw as a "total aggression." Water was one of the major tools of this global strategy.

Large water control systems were therefore used by Pretoria either to destabilize "enemy" countries, such as in Angola or Mozambique, or as a means of pressure. But these conflicts had their own characteristics.

All points of conflict in Southern Africa have a direct relationship with South African transfer policy. On the Orange, which was the subject of two transfers, between Lesotho and South Africa for the upper basin and between it and Namibia for the residual water downstream. Between Namibia and Botswana for the waters of the Okavango, between Namibia and Angola for the Cunene. Further east, between South Africa, on the one hand, and Swaziland and Mozambique, on the other, because of the transfer of water to the thermal power stations of the eastern Transvaal, and also for the waters of the Limpopo.

Finally, the Zambezi water transfer project is the direct heir of the major projects designed at the time of apartheid to guarantee the supply of the Republic, and of its internal war effort against the ANC and external war against the States that supported it.

In all cases, the overlap between military and political actions was particularly marked. The highly symbolic value of water in these arid regions made it necessary to both measure destructive actions and maximize the impact of cooperation policies. As a result, all water conflicts present a strong gap between official discourse and actual policies. The rhetoric of development and cultivation of the desert thus masked geopolitical objectives: How could Lesotho, 30% of whose budget would ultimately come from royalties from water sold, rebel against South Africa? South ?

Water-related conflicts therefore had the particularity of being subject to both climatic hazards and global political imperatives.

South Africa's role in these conflicts will be decisive: after the euphoria of 1994, the temptation is great to resume a hegemonic policy in the field of water based on economic power, unequaled technical mastery in all areas and a capacity to disseminate information. If, faced with considerable supply problems, South Africa decides to return to its traditional policy of resource capture on a continental scale, water will very quickly become a major destabilizing factor for the entire region.

The Middle East and its nationalities

The Middle East belongs geographically to Asia. It is limited to the East by the Indian world (Pakistan, India, etc.), to the West by the Mediterranean Sea and to the North by the Caucasus and the Caspian Sea. It is usually associated with the island of Cyprus, the European part of Turkey and Egypt (located in Africa, except Sinai).

The whole area has an area of 7.5 million km² and a population of 350 million inhabitants (2005). Area and population equivalent to two-thirds of Europe (from the Atlantic to the Urals).

Note that the Mediterranean coast of the Middle East (Syria, Lebanon, Israel and Palestine, Cyprus) is often referred to as the Middle East (because it is close to Europe!). In this region, several millennia ago, the great inventions were born that allowed humanity to emerge from the Stone Age: writing, urbanization, agriculture, physical and mathematical sciences...



Three Stories (or four)

The Middle East today includes three main linguistic groups, each with its own history:

1 – Persians, today called Iranians, number around 70 million.

They belong to the Indo-European branch and boast a prestigious two-thousand-year history. This is how, during their conversion to Islam, they chose the Shiite heresy to differentiate themselves from their Sunni neighbors.

The Kurds, cousins of the Iranians, have remained faithful to Sunnism, the majority in Islam. There are around 30 million of them, straddling Turkey, Iran, Syria and Iraq.

2 – the Turks, nomads related to the Mongols, arrived in the region only a millennium ago. They converted the populations of Asia Minor (present-day Turkey) to their language.

Switching to Sunni Islam, they quickly dominated the Arab-Persian empire of Baghdad before creating their own empire around Istanbul. This, also called Ottoman, extended its influence between Morocco in the West, Austria in the North and Iran in the East. Today's Turkey has 75 million inhabitants, including Kurdish minorities.

3 – the Arabs are related to the Hebrews by their language of the Semitic group. Originally from the Arab peninsula and more precisely from present-day Yemen, they very early on assimilated the populations of Syria, Palestine and Egypt (in other words the present-day Middle East) as well as Iraq into their culture.

Under the banner of Islam, they formed prestigious empires around Damascus and then Baghdad. But from the 10th century, they lost their autonomy to the Turks and, for almost a millennium, became second-class subjects under their rule.

Arabs, numbering around 190 million, are today spread across several states: Arabia, Yemen, Qatar (spelling) and Gulf emirates, Egypt, Palestinian territories, Lebanon, Syria and Iraq.

4 – the installation at the end of the 19th century of Jewish settlers in part of historic Palestine contributed to fueling rivalries and resentment within the region, with the leaders of the different countries exploiting the Zionist scarecrow as they saw fit.

Thus the State of Israel (7 million inhabitants, the majority of whom are Jews) maintains cordial ties with Turkey and was for a moment able to count Iran among its natural allies in the face of threats from Arab countries.

Litigation

The main conflict zone in the contemporary world, the Middle East bears the weight of a millennia-old history woven with invasions and clashes between empires.

The main source of conflict lies in animosity between Persians and Arabs, which dates back to the fall of the Arab Empire of Damascus in the 8th century, a hundred years after the death of the Prophet Muhammad. This animosity exploded in the 1980s during the Iraq-Iran war, provoked by the Sunni Saddam Hussein. It left 1.2 million dead in eight years.

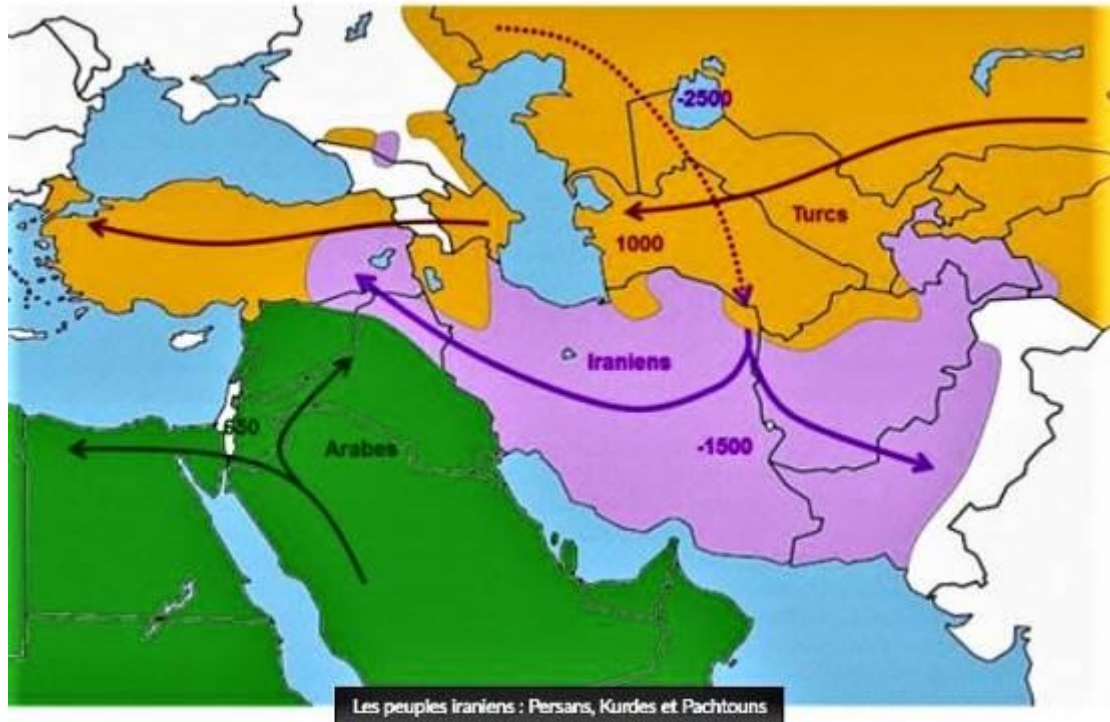
With the fall of the dictator in 2003, the conflict was transposed to the heart of Iraq, pitting pro-Iranian Shiites and Arab Sunnis against each other in the bloodiest way. Turkey maintains a latent conflict with the Kurds who, within the Republic, claim autonomous status. Arab Syria also has a dispute with Turkey over the region (sanjak) of Alexandretta and the prestigious city of Antioch, ceded by France to Ankara in 1938 with the sole aim of keeping Turkey at home. away from the Rome-Berlin Axis.

The sharing of the waters of the Tigris and the Euphrates does not pose an acute problem. The two great rivers of Mesopotamia which have their source in Turkey, cross Syria and end their course in Iraq.

The most recent conflict, and also the most publicized, is that between Israel and its neighbors. The Arabs want to believe that the Zionists will be like the Crusaders, the latter having remained in Jerusalem for barely 88 years (1099-1187).

Iranian people

Of the three main populations that occupy the Middle East today, the expansion of the Iranians is by far the oldest. They are Indo-Europeans: they are part of this large linguistic group which spread from Europe to India, from an original home which was perhaps located north of the Caspian Sea. Their establishment on the Iranian plateau took place gradually during the 2nd millennium BC. AD



Iranian peoples: Persians, Kurds and Pashtuns

The Iranian group brings together a large number of peoples, among which three stand out in terms of demographics: Persians, Pashtuns and Kurds. We will focus more specifically on each of these three peoples.

The Persians

Persians are the majority within the Iranian group, although they only make up 50% of Iran's population. They are at the origin of a brilliant culture which took off with the Achaemenid Persian Empire (6th century BC) and spread to Afghanistan and Pakistan.

Persian culture has been able to adapt to foreign influences (establishment of Islam, Turkish and Mongolian domination) without disappearing: today it forges the identity of Iran, beyond the diversity of the peoples who inhabit it. . The adoption of Shiism is a good illustration of this.

In the east of Iran, the Persian language underwent Russian influence in the 20th century until it became Tajik, which remains close to Persian: Tajiks form 25% of the population of Afghanistan and 60% of that from Tajikistan.

The Pashtuns

Afghanistan is a generally mountainous region located at the crossroads of two worlds: the Iranian world and the Indian world. Thus the culture of the region was strongly influenced by these two civilizations. Due to their eccentric position, the Pashtuns have always been at the head of rebellions against the rulers, whether the Persian Empire in the west or the India of the Great Mughals in the east. The presence of high mountains considerably facilitated these insurgencies and fostered Afghan patriotism.

The Pashtuns. This is how, at the end of the 19th century, we found Afghanistan as a buffer state between the Russian Empire to the northwest and the British Empire to the southeast. Then in the 20th century, the Afghans organized a long resistance against the Soviet invader, which never ran out of steam and ultimately led to the departure of the Soviet armies in 1989.

Instability in Afghanistan is amplified by the diversity of the peoples who inhabit it: the Pashtuns make up less than half of the country's population. Resistance to the Soviets therefore led to the rise of armed movements with very different objectives: this explains Afghanistan's descent into internal conflicts, which favored the takeover of power by the Taliban at the end of the 1990s. After the fall of the regime, Western forces in turn became bogged down in this country, which combines fierce resistance to the invader and internal rivalries.

A final factor further complicates things: the Pashtuns live in a region straddling Afghanistan and Pakistan (where they take the name Pathans).

The Kurds

The thirty million current Kurds are perhaps the heirs of the ancient Medes. Their territory straddles four countries: Turkey, Iran, Iraq and Syria.



Historically, the Kurds have never formed an independent state, caught between the Persian Empire and the Ottoman Empire, and have never managed to create a representative body that unites them. This is the reason why the projects for independent Kurdistan fizzled out in the 20th century...

The Kurds, numbering around thirty million, are defined by their Indo-European language and their culture even more than by their religion. Their women, for example, enjoy relative freedom and ignore the veil. 80% are Sunni Muslims but there are also Alevites (a dissidence of Shiism), Yazidis (a branch of Mazdaism, the ancient religion of the Persians) as well as Eastern Christians.

Their territory, Kurdistan or “land of the Kurds”, is an area of semi-arid plateaus and mountains which extends over approximately 300,000 km² between the Zagros Mountains (western Iran) and the Taurus Mountains (southern Turkey).

It occupies a quarter of Turkey as well as a portion of Iran, Iraq and Syria. Furthermore, it should be noted that a minority of Kurds live outside the territory of Kurdistan, particularly in Khorasan in the north-east of Iran (see map).

Kurds represent approximately 20% of the population of Turkey and Iraq, plus or minus 10% of the population of Iran and Syria.



An ungrateful story

Caught between the Persian Empire and the Ottoman Empire, the Kurds have never formed an independent state nor managed to create a representative body that unites them, at least before the Iraq wars (1991-2003). As a result, their fate has always depended on the country where they live.

- The Kurds in Türkiye:

The Treaty of Sèvres, which carved up the Ottoman Empire after the Great War, projected an “autonomous Kurdish territory” in Eastern Anatolia. But it was rejected by the Turks, who, at the end of a War of Independence led by Moustafa Kémal, imposed the signing of a new treaty, in Lausanne, in which there was no longer any question of autonomous Kurdistan. .

Moustafa Kemal denies the very existence of the Kurds, officially presents them as “mountain Turks” and forbids them from using their dialects.

On February 17, 1925, Kurdistan rose up against “the infidels of the Republic”. Ten thousand fighters, many of them deserters from the Turkish army, seize several localities. The repression is merciless.

Some recalcitrant rebels proclaimed a short-lived Republic of Ararat on October 28, 1927 in the mountains but it was destroyed by the Turkish army a few months later. There was still a rebellion in Dersim in 1937...

The “Kurdish question” will continue to haunt Turkey to this day. It was relaunched by Abdullah Öcalan, known as “Apo”, who founded the Kurdistan Workers' Party (PKK) in 1978 and threw himself into armed struggle in 1984. Between raids, attacks and repression, it set the whole of eastern Turkey and even the main cities ablaze despite the capture of Öcalan in February 1999.

- The Kurds in Iran:

Traditionally, it is Iran which has proposed the most flexible framework, firstly because the Kurds (10 to 15% of the national population) speak an Indo-European language very close to the Iranian or Persian language, but especially because half of the Iranian population is made up of minorities: Iran is an empire that does not bear the name, and it must recognize its minorities to avoid breakup.

The unfortunate experience of the Republic of Ararat, in Anatolia, gives ideas to the Kurds across the mountains.

In Iranian Azerbaijan, they take advantage of the fact that Iran has been divided between the Soviets and the English since their joint invasion of August 25, 1941, during the Second World War to organize the autonomy of their territory, under the protection of the 'Red Army.

Kurdish mullah Qazi Mohammed founded the Kurdistan Democratic Party then, on January 22, 1946, proclaimed the Republic of Mahabad, named after a town located south of Lake Oumia. He took over as president and appointed Moustafa Barzani, a Kurdish warrior born across the border in Erbil, Iraq, to the Ministry of Defense.

But the Kurds no longer interested the Soviets and at the end of the year, the Iranian army of Mohamed Reza shah Pahlavi retook the territory. Qazi Mohammed was hanged in Mahabad on March 31, 1947 and the city was destroyed. General Barzani took refuge in the USSR. He left in 1958 to relaunch the Kurdish revolt in Iraq.

- The Kurds in Iraq:

Moustafa Barzani (March 14, 1903 - March 1, 1979) Moustafa Barzani brought together fighters (peshmerga) with a view to liberating Iraqi Kurdistan, around Mosul and launched the insurrection in March 1961.

Following the agreement of March 6, 1975 between Iran and Saddam Hussein's Iraq, the Shah closed his border to the Peshmerga and they were soon crushed under Iraqi bombs. Moustafa Barzani leaves the country and dies in exile. He is replaced by his son Massoud at the head of the PDK.

Massoud Barzani, who placed himself under the protection of the new Islamic Republic of Iran, must face not only the army of Saddam Hussein but also a Kurdish rival, Jalal Talabani who founded the rival party of the Patriotic Union of Kurdistan (UDK).

Saddam Hussein, who benefits from the complacent support of the West, does not fear gassing the town of Halabja in 1988. This repression will strengthen the Kurds' desire for independence.



Fragile hope

After the first invasion of Iraq in 1991, the Kurdish regions of northeastern Iraq benefited from air protection under UN guarantee. It allows them to develop and even achieve relative prosperity thanks to underground oil.

Under the aegis of the Kurdistan Regional Government (KRG), chaired by Massoud Barzani, the territory even constituted itself as an autonomous and virtually independent state, with a regular army of 190,000 peshmerga.

Thanks to the civil war which followed the fall of the Iraqi regime on April 9, 2003, the Kurds skillfully played on the hatred between Sunni Arabs and Shiites to consolidate their autonomy, even offering themselves the luxury of welcoming Christians into their haven. driven out of other regions of Iraq.

But they found themselves isolated again when the jihadists of the Islamic State burst in and seized Mosul on June 10, 2014. They must now also reckon with the duplicity of Turkish President Erdogan who pretends to fight the jihadists but strikes above all the Kurds, in Turkey as in Iraq and Syria.

Tunisia

At the crossroads of West and East

A granary

Tunisia essentially occupies the ancient region of Carthage. The remains of the ancient Punic city are visible in the suburbs of Tunis, the current capital of the country, the origin of its name.

After the fall of Carthage, the Romans annexed the country, not without encountering bitter resistance from the inhabitants, the Numidians, commanded by Jugurtha. They made it a province under the name Africa. This name, which would later be given to the entire continent, comes from a warrior population of the Awraga tribe, the Afris.

At the end of the Roman Empire, Africa became one of Rome's breadbaskets. Christianity was established there with vigor, supported by very strong personalities (Tertullian, Cyprian, Augustine). But the arrival of the Vandals, a German tribe, destroyed the prosperity of the region in the 5th century. The reconquest of Africa by Belisarius in 534, on behalf of the emperor Justinian, did not help anything. The Roman emperors of the Severan dynasty treated with the greatest kindness the southern Mediterranean provinces from which they came. The province of Africa (present-day Tunisia) experienced its Golden Age under their reign. We can still see this today by visiting the 40,000-seat amphitheater built in the town of Thysdrus (today El Jem, between Monastir and Sfax). Due to its geographical isolation and its location in a semi-desert area with dry air, this amphitheater, comparable in size to the Colosseum in Rome, is today the best preserved in existence.

With 11 million inhabitants (2010) over 163,000 km², Tunisia is the smallest of the three states of the Maghreb (West in Arabic) or North Africa. It is also the one of the three which is the most Arabized and also the most imbued with Western culture. A paradox which can be explained by the geographical proximity with Sicily and Italy; more surely through frequent contacts with the North as with the East.

Medieval Tunisia

Under these conditions, the Muslim Arabs had no great difficulty in occupying Africa. Their general Oqba ben Nafi founded the entrenched camp of Kairouan in 670 from which the conquest of North Africa would be organized. This came under the supervision of Damascus then Baghdad, successive capitals of the caliphate and the Arab empire.

- the Aghlabid dynasty (800-909):

In the 9th century, in Kairouan, the emirs of the Aghlabid dynasty distanced themselves from Baghdad. They conquer neighboring Sicily for their own account. But they were overthrown in 909 by an alleged descendant of Caliph Ali and Fatima, the daughter of the prophet Mohammed, Obeid Allah, who claimed to be Shiism and presented himself as the new “Mahdi ” (sent from God). - from the Fatimids to the Zirids (909-1051):

Obéid Allah founded the Fatimid dynasty and brought its capital Kairouan to its peak. One of his successors conquered Egypt in 972 and left Tunisia to a Kabyle leader, at the origin of a new dynasty, the Zirids. In 1051, the Fatimids of Egypt saw Tunisia escape from them. They launched against her an abandoned Arab tribe, the Banou Hilal. Like the Vandals of old, they ravaged the country and plundered Kairouan. They also contribute to the Arabization of the country. The Zirids reduced to powerlessness, the Almohads from Morocco took advantage of this to subdue the country as they had previously subjugated Algeria. The country was therefore integrated into an Almohad empire which covered North Africa and Spain. The Almohads were defeated at Las Navas de Tolosa by the king of Aragon (1212) and their empire immediately disintegrated.

- the Hafsid dynasty (1236-1534):

According to a process already well established, the Moroccan governor of Tunisia, Abou Zakariya, emancipated himself from the Almohads and founded the Hafsid dynasty. He moved his capital from Kairouan to Tunis, on the coast, not far from ancient Carthage.

His dynasty continued as best he could for three centuries and resisted in particular the irruption of Saint Louis and his army of crusaders. The Hafsids were driven out in 1534 by the corsair Barbarossa, commissioned by the Sultan of Constantinople. But they call for help from Emperor Charles V (a Christian!), who arrives in Tunis and restores them to their throne. From then on, they would only be docile vassals of the emperor until the definitive conquest of Tunisia by Ottoman troops in 1574.

Ottoman Tunisia

From then on, the country was entrusted to a viceroy or pasha, who represented the sultan. Under his orders is a dey, or military leader, who commands the janissaries. Civil administration, or in other words the collection of taxes, is entrusted to a bey.

In 1705, Dey Hussein ben Ali assumed all powers and became hereditary and absolute sovereign of the country with the title of bey. It only retains a formal link with the Sublime Porte. His dynasty will then reign over Tunisia without interruption until the proclamation of the Republic in 1957. This regime is described as “beylicat”.

In 1819, under military pressure from England and France, the Bey of Tunis renounced the frantic war, in other words piracy and the pillaging of ships in the Mediterranean, his main source of income. Forced to look for other resources, his successors undertook to modernize the country and provide it with essential infrastructure, like their illustrious contemporary, the viceroy of Egypt Mehemet Ali.

On April 26, 1861, Mohammed es-Sadok promulgated a Constitution, the first in a Muslim country. But it comes too late to prevent the country from being placed under supervision...

In 1869, an Italian-Anglo-French commission placed the country's administration under financial assistance due to a budget deficit. A decade later, the French government returned to the charge and imposed on the bey the Treaty of Bardo by which his country placed itself under the protectorate of France. This will not end until 1956.

Note also that the country did not have to undergo military conquest or a war of independence like neighboring Algeria, which can explain a more serene relationship with Europe and France.

Tunisia regains its independence

On March 20, 1956, France ended its protectorate over Tunisia.

This is the culmination of demands led by Destour, a party founded in 1920 by Sheikh Talhbi, and even more so Neo-Destour, a more radical independence party than the previous one, founded in 1934 by Habib Bourguiba. He was immediately arrested but released two years later by the government of Léon Blum...

Peaceful accession to independence

From the middle of the 19th century, Tunisia, an autonomous beylicate of the Ottoman Empire, had experienced a modernization without equivalent in the Arab world. It was the first Muslim country to abolish slavery and adopt a Constitution. But Western financiers had led the bey into excessive debt, forcing him to place himself under the protectorate of France.

During the Second World War, in November 1942, Tunisia was occupied by the Wehrmacht in response to the Anglo-Saxon landings in North Africa, but the Germans had to evacuate the country on May 13, 1943 and on March 27, 1944, General Gaulle reestablished the old protectorate by decree.

The disappointment is great among Bourguiba and his supporters who launch into violent actions against the French authorities. Bourguiba was arrested once again by Resident General Jean de Hauteclocque in January 1953 as terrorist acts increased.

There, a dramatic turn of events. On July 31, 1954, the President of the Council Pierre Mendès France went to Tunis and, through his "Carthage speech", recognized the internal autonomy of Tunisia, the first step towards independence, which came almost two years later. (meanwhile, a cruel war of independence broke out in neighboring Algeria).

In the month that followed, Neo-Destour secured an overwhelming majority in the elections. Its leader Bourguiba, who became head of government, abolished the beylicat and proclaimed the Republic on July 25, 1957.

Hussar modernization

Bourguiba's coup d'état comes at the height of the Algerian war. On February 13, 1958, French aircraft bombed an FLN rear base in Sakiet, Tunisia. There followed serious international tension and fighting between Tunisian and French soldiers which led to the return to power of General de Gaulle in Paris.

Bourguiba got France to give up its military base at Bizerte, north of Tunis, in 1963. The following year, he nationalized the lands of foreigners, mainly former French colonists. The protectorate is over.

Intoxicated by socialist ideology like most Third World heads of state of his time, Bourguiba undertook a socialization of the economy but, faced with strong resistance and bitter failures, he returned in 1969 and returned to then with moderate liberalism. In the same way, he gets closer to the Western and pro-American camp in the cold war which continues between the Americans and the Soviets.

More importantly, the “Father of Independence” continues the education effort already well underway under the protectorate, which makes Tunisian youth the best trained, by far, in the Maghreb (former French North Africa) .

He also commits his country to a moderate secular path inspired by Kemal Ataturk. This is how he proscribes polygamy, the veil and repudiation. It establishes a civil code to replace the Koranic code.

He also convinces his fellow citizens that work and the fight against underdevelopment are a form of jihad (“holy war”) and, as such, exempts their actors from the very restrictive fast of Ramadan. Putting his words into action, he drinks a glass of water during the month of fasting, in broad daylight.

Through modernization and secularism, Tunisia occupied a special place in the Arab world until the beginning of the 21st century, before it was doubly compromised by the personal power of Ben Ali and the revolution which brought about END.

Tunisian Revolution

On January 14, 2011, Tunisian President Ben Ali (75 years old) pitifully fled by plane to Saudi Arabia, taking his family and his treasures with him. His flight was the culmination of the riots sparked throughout Tunisia by the voluntary self-immolation of a young street vendor three weeks earlier.

This is the first democratic and social revolution that the Arab world has ever known. Celebrated with enthusiasm all around the Mediterranean, it will however last a long time...

Tension

In 2011, after 23 years of unchallenged power, Zine el-Abidine Ben Ali benefited more than ever from the support of Arab and Western chancelleries, who saw in him the bulwark against a very hypothetical Islamist threat. He is also appreciated by

financiers for his liberal management of the country. Both are blind to the feeling of humiliation that runs through all levels of society.

The middle class resulting from the economic development of recent decades is increasingly uncomfortable with corruption and the control of the presidential clan over the country's businesses.

The self-immolation by fire of a young street vendor from Sidi Bouzid, Mohamed Bouazizi (26 years old), throws the population into the streets. Young demonstrators circumvent censorship using the internet and Facebook. This is a world first in terms of revolution. We already knew the “kamikaze” phenomenon by which someone kills themselves by killing. But protest immolation is an unprecedented phenomenon in Arab countries. Devoid of any “religious” or “sacrificial” meaning, the gesture is rather intended to be a statement, an act taken to say “enough” or to say “no”. It cannot therefore be related to a form of “jihad” for any “cause”, nor a fortiori to a simple “suicide”. These young Arabs who set themselves on fire seek above all to portray their despair. Perhaps they are thinking of indirectly awakening their own respective peoples and setting them in motion, like this young Tunisian from Sidi Bouzid who self-immolated on December 17, 2010, triggering the political earthquake in Tunisia which finished to take away the entire diet.

In all Arab countries, Tunisia is now “in the minds”. Demonstrations are increasing, often led by young people. Dicts try to nip them in the bud. Some demonstrations have so far been contained, or even put down, by seasoned police. But the regimes are desperate and trembling because they feel that their people are impatient and at the end of their nerves. For Arab regimes, the Tunisian dream is a nightmare. They therefore hastened to release a little ballast: subsidies for basic necessities (Algeria), reduction in the price of fuel (Syria), increase in pensions and dissolution of the al-Rifa'i government (Jordan), distribution of “cash” (\$4 billion in Kuwait), Libyan promise to spend billions of dollars to build social housing, promise by Iraqi Prime Minister al-Maliki not to run for a third term, declaration by Yemeni President Ali Abdallah Saleh , as if he will not show up again, etc.

Police repression left several dozen dead without being able to restore order, in the face of demonstrators who shouted “Get out!” » addressed to the old dictator... Tunisian democracy finally stabilized with the vote on January 4, 2014 of a resolutely secular Constitution, faithful to the legacy of Habib Bourguiba, the founder of modern Tunisia.

The Tunisian revolution, from 2011, exacerbated political tensions in the rest of the Arab world although no country meets conditions as conducive to the emergence of democracy: rather high level of education, strong attachment to secularism and almost -absence of the Islamist movement.



Is the Arab democratic revolution possible? Yes, it is possible because many Arab countries suffer from the same ills: lack (of freedom and employment) and fear (of control, repression, torture, exile). A similar revolution, unthinkable a few months ago, has already swept away the regimes of Ben Ali in Tunisia and Mubarak in Egypt. The social and political malaise is perceptible in Bahrain, Yemen, Jordan and Algeria. In Libya, there was civil war. No Arab country is therefore immune. There is no doubt that other revolutions will eventually bring down other regimes. But these revolutions will not necessarily be identical to the Tunisian revolution: the reaction of the regime, the role of the army, the behavior of the opposition parties will give these revolutions and the periods of transition which will follow each time a "color local

Ten years later, where are the countries that experienced an “Arab Spring”?

Today, the hopes raised by these revolts – called “Arab Spring” by Western media in reference to the “people’s spring” in Europe in 1848 – are largely dashed. In Tunisia, Libya and Egypt, protests led to the historic fall of their dictators, but only Tunisia has experienced a democratic transition to date.

In Libya, the state has collapsed, giving way to a situation of chaos between rival groups. In Egypt, a counter-revolution and a coup d'état allowed Marshal Al-Sissi to take charge of the country. In other countries such as Syria and Yemen, wars have reconfigured the region and caused hundreds of thousands of deaths and the exile of millions of refugees.

Maghreb
• Tunisia

The starting demands. On December 17, 2010, Mohamed Bouazizi, a traveling fruit seller, committed suicide by setting himself on fire in Sidi Bouzid to protest against the seizure of his merchandise by the police. Demonstrations are being organized in several cities to demand “dignity”, denouncing unemployment, the cost of living,

social, economic and territorial inequalities. "Unemployment at this time oscillates between 15 and 20%, and rises to 30% among graduates," specifies Kmar Bendana, Tunisian historian.

President Zine El-Abidine Ben Ali, in power since 1987, is accused of corruption, nepotism and human rights violations. On January 14, 2011, he fled with his family to Saudi Arabia. In October, the country freely elected its Constituent Assembly for the first time, the Islamist party Ennahda obtaining the majority. A new Constitution is written. In 2019, Zine El-Abidine Ben Ali died in exile in Saudi Arabia.

The current situation. Despite institutional progress, the economic crisis "is stronger than in 2010, assures Kmar Bendana. Prices, inflation, the devaluation of the dinar, the unemployment rate, waste management, the health system, have worsened ." In ten years, Tunisia has had nine executives, some of which lasted only a few months, preventing any fundamental reform to revive a struggling economy.

The Islamist terrorist wave of 2015 also weakened the tourism sector, essential for the Tunisian economy. The protest continues episodically in several cities. At the beginning of 2016, a wave of protests began after the death of a young unemployed man, electrocuted while protesting against his removal from a hiring list. At the start of 2018, the country was hit by a protest movement exacerbated by the entry into force of an austerity budget. According to a survey published to mark ten years of the revolt, 67% of Tunisians believe that the situation is worse than in 2010, notes Tunisian radio Mosaïque FM.

- Libya

The starting demands. In February 2011, a violently repressed protest began in Benghazi against the regime of Colonel Muammar Gaddafi, in power since 1969. The repression caused several thousand deaths. Muammar Gaddafi threatens to hunt down the rebels "street by street, alley by alley, house by house".

A coalition led by Washington, Paris and London launches an offensive against the regime. On October 20, Muammar Gaddafi was killed in the last assault on his region of origin, Sirte. Three days later, the National Transitional Council (CNT), the political body of the rebellion, proclaimed the "total liberation" of the country.

The current situation. The fall of Muammar Gaddafi plunged Libya into civil war between rival groups and jihadists. Four years since Libyans rose against Colonel Mu'ammarr al-Gaddafi, the country is on the brink of collapse. Benghazi is experiencing the worst of the violence. A fierce conflict between forces loyal to Operation Dignity and the Shura Council of Benghazi Revolutionaries has displaced thousands of civilians. This briefing documents serious human rights abuses and violations of international humanitarian law perpetrated by all sides, including abductions, summary killings of civilians and captured fighters, indiscriminate shelling and direct attacks against civilians and their property.

Since 2015, two authorities have been vying for power: the Government of National Unity (GNA) of Fag  Al-Sarraj, based in Tripoli (west of the country) and recognized by the UN, and the Libyan National Army (LNA) incarnated by Marshal Khalifa

Haftar, to the east. Several foreign powers are involved in the conflict. Russia, the United Arab Emirates and Saudi Arabia support the LNA while Turkey has sent military reinforcements to the GNA.

Nearly 800,000 Libyans have fled abroad, mainly to Tunisia and Egypt, according to CIA figures. Libya remains the preferred transit destination for migrants from East and West Africa, due to its proximity to Southern Europe. In 2020, new protests broke out against corruption, the cost of living and the failure of public services, notes Le Monde. Oil production, the country's main wealth, fell by 90% (100,000 barrels per day compared to 1 million at the end of 2019), leading to massive imports of gasoline.

- Morocco

Several thousand people demonstrated on February 20, 2011 at the call of the February 20 Movement (M20F) for constitutional reforms, a fairer and more democratic system, summarizes Les Clés du Middle-Orient. The protesters are not demanding the departure of King Mohammed VI, but the limitation of his powers. On March 9, the monarch announced constitutional reforms and a strengthening of the powers of Parliament, but the reforms fell short of the demonstrators' expectations. In 2016 and 2017, new protests took place in the Rif region against corruption and unemployment. The M20F continues to carry out actions, despite repression by the police.

Middle East

- Syria

The starting demands. On March 6, around fifteen teenagers scribbled on the walls of their school in Deraa, in the south of Syria, “Your turn has come, doctor”, for the benefit of President Bashar Al-Assad, an ophthalmologist by training. The arrest and torture of the adolescents sparked the revolt and the first demonstrations for democratic changes. Faced with the regime's ruthless repression, the uprising turned into civil war. Terrorist organizations (Islamic State and Al-Qaeda) are establishing themselves in the conflict. ISIS sows terror, carrying out beheadings, mass executions, rapes, kidnappings and ethnic cleansing.

Until 2013, the regime retreated in the face of the various rebel factions, but in 2015, thanks to the military intervention of Russia, an ally of Damascus, the balance of power was reversed. The fall of Aleppo in 2016 opens a period of reconquest for Bashar Al-Assad, including historic bastions of the opposition such as Eastern Ghouta or the Deraa region, recalls the website of the French Ministry of Foreign Affairs. The regime is notably accused of having used chemical weapons against the population.

The current situation. To date, the conflict has caused more than 380,000 deaths and led to the internal and external exodus of millions of civilians. Detainees continue to die in prisons where torture is frequent, according to several NGOs. The Syrian Observatory for Human Rights (OSDH) estimates that “100,000 people have been killed in prisons” in the country since 2011.

The regime's bombings and attacks have devastated the country's economy. The international sanctions taken against Damascus risk making foreign investments and

imports even more difficult, specify France 24 and Le Monde. Corruption and criminal activities have become widespread, the Syrian pound has lost most of its value, inflation has jumped as have the prices of basic foodstuffs. The health system, on the verge of collapse, is unable to cope with the Covid-19 pandemic. In June 2020, new rallies were held in Soueïda, in the South, with the same slogans from 2011: “Bachar, get out”, “we want the fall of the regime”. The government organized a counter-demonstration, threatening sanctions against civil servants who did not come to the streets to express their support for the regime. Twenty years after his accession to power, Bashar Al-Assad is at the head of a country on the verge of ruin.

- Egypt

The starting demands. “Mubarak, get out!” “Bread, freedom, dignity!” On January 25, 2011, thousands of Egyptians marched in Cairo, Alexandria and many other cities to demand the departure of Hosni Mubarak, in power since 1981. On February 11, the president resigned after thirty years of reign. without sharing and hands over its powers to the Supreme Council of the Armed Forces. The repression of the uprising left at least 850 dead.

In 2012, the Muslim Brotherhood candidate, Mohamed Morsi, became the first president resulting from a free vote. He is also the first Islamist and the first civilian to preside over the country. A year later, after mass protests, he was deposed by the army led by Abdel Fattah Al-Sisi. The recovery took place through bloody repression and the imprisonment of thousands of Islamists, before also affecting liberal circles. Mohamed Morsi is sentenced to life in prison.

The current situation. Since Abdel Fattah Al-Sissi's coup, at least 60,000 opponents, human rights activists and journalists have been arrested and imprisoned. “There has been no victory, there is no longer freedom of expression and the political repression is unprecedented,” notes Farah Ramzy, political science researcher at Sciences Po Bordeaux. The authorities are monitoring social networks, control the media. The idea that a revolution brought down the regime is rejected. The leaders prefer to talk about 'events'.

In 2020, the NGO Human Rights Watch reported arbitrary arrests and torture of LGBT+ people in Egyptian prisons. The same year, Mubarak died in Cairo's military hospital after being acquitted of most of the charges against him. The government launches a series of major construction projects, such as the doubling of the Suez Canal. The value of the Egyptian pound has fallen, debt has almost tripled since 2014 and the price of basic goods has increased sharply, adds the Middle East Eye website. According to a 2019 World Bank report, around 60% of Egyptians are “poor or vulnerable.”

- Jordan

In January 2011, several demonstrations, bringing together several thousand people, took place against the high cost of living and the government's economic policy. Among the slogans: “No to hunger which aims to bring us to our knees!” The government first responds with social measures, notably lowering certain prices. In February, King Abdullah II appointed a new Prime Minister to carry out "real

political reforms", but did not satisfy the opposition. In 2018, a new protest movement took over the streets of the capital, Amman, to protest against a tax increase, reports France 24. Faced with the protests, the Prime Minister, Hani Mulqi, resigned, but the demonstrators still denounce the measures economic austerity. In order to muzzle any dissent, the regime targets political activists, denounces Human Rights Watch, and toughens laws regarding press freedom.

Middle East

• Yemen

The revendications. Tens of thousands of people demonstrated in the streets of Sanaa in early 2011 against President Ali Abdallah Saleh, in power since 1978. The demonstrators were violently repressed by the police and supporters of President Saleh. In 2012, increasingly isolated, Ali Abdallah Saleh ceded power to his vice-president, Abd Rabbo Mansour Hadi, in exchange for his immunity. He is the fourth leader to be overthrown by the "Arab Spring".

But the process of peaceful political transition failed and led to a civil war with the capture of the capital, Sanaa, by the Houthis (fighters belonging to the Zaidi minority, a branch of Shiite Islam) in September 2014, with the support of former President Saleh. Today, the country is still in the grip of a war which pits the central government, supported by an Arab coalition led by Saudi Arabia and supported by Washington, against the Houthi rebels in this predominantly Sunni country.

The current situation. The humanitarian situation in Yemen is very serious and continues to deteriorate. According to the Quai d'Orsay, Yemen is one of four countries classified in a pre-famine situation by the United Nations, with 80% of the population dependent on humanitarian aid to survive. A situation made worse by the health, economic and social consequences of Covid-19.

The weapons fueling the crisis

Since the start of the conflict, a consortium of states has provided members of the Saudi-UAE-led coalition with military equipment worth more than \$15 billion. The main recipient was Saudi Arabia, but Western countries also supplied the United Arab Emirates with warships, combat aircraft, tanks, armored vehicles, small arms, spare parts and ammunition, for a total amount of more than 3 .5 billion US dollars.

Despite the overwhelming evidence that these weapons have been used to commit war crimes and other serious abuses in Yemen, several countries, including the United States, the United Kingdom, France and other European countries, continue to supply arms to coalition members, ignoring their obligations under the Arms Trade Treaty, European law and their national legislation.

Civilian population struggles to survive

Not only did this conflict leave many dead and injured among them, but it also aggravated the humanitarian crisis which was already deep after years of poverty and poor state management, causing great suffering among the population.

As this is a protracted conflict, the mechanisms that the civilian population uses to cope are being put to the test. Around 24.1 million Yemenis need humanitarian

assistance to survive. According to the United Nations Children's Fund (UNICEF), at least 500,000 civil servants have not received their salaries for three years because of the conflict, and 12.24 million children are in need of assistance.

Difficult economic conditions have only worsened an already catastrophic humanitarian crisis. Faced with inflation of the Yemeni riyal and the government's inability to pay civil servants' salaries, a wave of demonstrations swept the entire south of the country in September 2018; The demonstrators were protesting against corruption and holding the government responsible for the deterioration of the economy, due to which the vast majority of Yemenis are no longer able to buy basic necessities.

Meanwhile, the intermittent fighting since the end of 2017 for control of Hodeidah has caused hundreds of civilian casualties; according to the United Nations, nearly a million people fled the governorate during the year. They spoke of mined roads, Houthi checkpoints and dangers along the way: what should have been a six-hour journey to Aden became for some a three-day ordeal.

The conflict has devastated the health system and displaced 3.3 million people who live in makeshift camps where cholera and other diseases proliferate. Tens of thousands of civilians were killed, including hundreds of children, victims of air raids and bombings. On January 10, 2021, the American government (then still led by Donald Trump) announced that it would include the Houthis on its blacklist of "terrorist" groups. This decision risks, according to international organizations, worsening the humanitarian crisis the country is going through, the worst in the world according to the UN.

- **Bahreïn**

On February 15, 2011 in Bahrain, the Pearl Square in Manama, the capital, was renamed by thousands of demonstrators "Tahrir Square", echoing the uprising in Egypt. The protesters are demanding a true constitutional monarchy and political reforms. The uprising was crushed in mid-March by the police, with military support from the Gulf countries (Emirati and Saudi soldiers). The police use armored vehicles and shoot buckshot. Several opponents are arrested.

Libya

Three regions, one state

Libya is a vast territory (1,750,000 km², three times the size of France) 90% desert and populated by only six million inhabitants (2010), 20% of whom are immigrants. A negligible figure compared to the 80 million inhabitants of neighboring Egypt.

Its unity is only superficial, with three large, very dissimilar regions separated by large deserts.

To the south, Fezzan preserves on the rocky walls of its mountains some beautiful evidence of rock paintings, memories of distant times, between the 6th and 1st millennia BC. BC, where certain parts of the Sahara still presented themselves as a savannah full of game and hospitable.

To the northwest, on the coast, Tripolitania faces Tunisia and the Maghreb. Its capital, Tripoli, is close to the ancient Roman port Leptis Magna, whose most illustrious representative is the Emperor Septimius Severus.

Going east, we cross the great desert of Sirte, at the bottom of the gulf of the same name, before arriving in Cyrenaica. Oriented towards Egypt, this region recalls by its name the ancient Greek city of Cyrene, whose great man is the mathematician Eratosthenes. Its ancient inhabitants, the Troglodytes, gave the pharaohs a lot of trouble, if Herodotus is to be believed.

The current metropolis of Cyrenaica, Benghazi, is the city of the former king of Libya Idriss I. It is the seat of the majority Warfallah tribe.

On the fringes of empires

The Arab conquest follows the Carthaginian, Roman and Byzantine episodes. The Berbers and nomads ended up being Islamized and for the most part Arabized, despite strong resistance.

The three regions became Ottoman provinces at the end of the Middle Ages. Under the distant supervision of the Sublime Porte (the Ottoman government), Tripoli and Benghazi became dens of corsairs, very active in the slave trade, like the other ports of the Maghreb, in particular Algiers.

On July 29, 1711, a janissary named Ahmed Karamanlis assassinated the Ottoman governor of Tripoli and established himself as the new pasha. He extended his authority to Cyrenaica and Fezzan. His descendants will remain in power until 1835 without ceasing their allegiance to the sultan.

On this date, the sultan's troops chased out the last Karamanlis and restored the sultan's authority over the wilayets of Tripoli and Benghazi. For the Sublime Porte, it has become urgent to save what can be saved from the empire after the conquest of Algeria by France.

Italy, wishing to take part in the dismemberment of the Ottoman Empire, addressed an ultimatum to Constantinople and landed troops in Tripoli on October 3, 1911. A year later, by the Treaty of Lausanne of October 18, 1912, the Sultan resolves to cede the two Libyan provinces to him. They were united into a single colony in 1934, called Libya.

Fascist Italy encouraged the immigration of a few thousand Italian settlers despite meager agricultural potential and vigorous resistance from Bedouin tribes, especially in Cyrenaica.

In 1942, the Allies won a decisive victory over Rommel's Afrikakorps at Bir-Hakeim and El-Alamein (Cyrenaica). The names of Tobruk and Kufra recall other glorious episodes of the Second World War.

A desert full of oil

Libya, the poorest country on the Mediterranean coast, became independent in 1951, by decision of the UN. At its head, King Idriss I is the former emir of Cyrenaica. To attract Western credits, he agreed to the installation of British and American bases. Everything changed suddenly in 1959 with the discovery of oil. Overwhelmed by the new situation, the old king was deposed by the ineffable Muammar Gaddafi (27 years old) ten years later.

Gaddafi overthrows King Idriss I in Libya

On September 1, 1969, while King Idriss I was traveling in Turkey, the "Movement of Free Unionist Officers" of the very young Captain Muammar Gaddafi, the 27-year-old son of a shepherd, organized a coup d'état in Tripoli and the removal without bloodshed. A Revolutionary Council is set up.

A very young man

Coming from the Gaddafa tribe, born in a Bedouin tent according to a legend he likes to maintain, Muammar Gaddafi received a strict religious education before joining the ranks of the army in 1965.

Influenced by the prestige of the Egyptian Raïs Nasser, the new strongman of Libya awarded himself the rank of colonel and undertook to make his country the bridgehead of pan-Arabism. He evacuated the Anglo-Saxon bases and expelled the 12,000 Italians who worked in the country.

Thanks to oil money, which flows freely, he undertakes titanic works in the Libyan desert, where he creates immense collective farms and develops agriculture with fossil water from the subsoil.

In the first years of his power, his appearance as a young romantic leader and his eccentricities earned him the amused curiosity of Westerners and the sympathy of Arab nationalists, who had to mourn Nasser.

The imperial dream

In 1976, he published the Green Book, inspired by Mao Zedong's Little Red Book, in which he rejected both capitalism and Marxism and declared that elections were a charade. The following year, his own model of government took shape through the proclamation of the "Jamahiriya" or "State of the Masses", where the people would govern through popular committees. He grants himself the title of "Guide of the revolution", in reality exercising all the powers.

In his eyes, the tribal structure of Libyan society justifies the refusal of intermediate representative structures, the heart of the Jamahiriya being the relationship between the State and the tribes. The Italian colonial period, brief and troubled by the Bedouin revolt, had in fact left only fragile state structures.

Oil revenue makes things easier. It allows Gaddafi to buy the loyalty of the tribes to the regime, while favoring his own tribe, that of Gaddafa, although it is a very minority.

From his first years in power, dreaming of reigning over a great Arab nation, Gaddafi developed various plans for union with his Sudanese and Egyptian neighbors, all of which failed miserably. Failing that, it occupied a strip of territory located in the north of Chad and even attempted to annex this country before being driven out by the French. In 20 years, he fomented eight projects, all destined to remain at the embryonic stage, of merger with other African or Arab countries.

In the 1990s, disappointed by the attitude of other Arab countries, he began to plead for a "United States of Africa". In 2009, when he assumed the presidency of the African Union for a year, he proclaimed himself "king of traditional kings of Africa".

Fueling his image as a theatrical character, he enjoys entertaining in his tent in the desert of Sirte, dressed in traditional Bedouin dress, surrounded by his "amazons", female soldiers (and more if there are affinities).

From infrequency to the red carpet
Beyond this fanciful image, the "Guide" is gradually becoming the *bête noire* of Western countries by supporting numerous revolutionary nationalist movements, both Palestinian and Irish, in the name of anti-imperialism.

Westerners blame Libya for the great wave of terrorism that hit them in the 1980s, notably during attacks in Rome and Vienna against Israeli interests and in Berlin against a nightclub frequented by American soldiers. Washington calls on the world to treat Gaddafi as a pariah.

On April 14, 1986, ten days after the Berlin attack, President Ronald Reagan launched a deadly air raid against his residences in Tripoli and Benghazi. The UN decrees a military and air embargo and imposes economic sanctions on the country. All this only results in aggravating Gaddafi's anger.

The attacks perpetrated by Libyans against a Boeing above Lockerbie in Scotland, on December 21, 1988, and against a French DC-10 in Niger, on September 19, 1989, further reinforced the isolation of the country, which refused to cooperate with Western justice.

However, at the beginning of the 2000s, tired of being described as a terrorist head of state, Gaddafi began to reconcile with the West. In 2003, he surprised the world by announcing the dismantling of his secret weapons programs, then by recognizing Libya's responsibility in the Lockerbie and UTA DC-10 attacks. One of Gaddafi's sons, Saif Al-Islam, convinced that the regime must evolve to survive, is one of the central architects of this reunion with the West.

In 2007, Gaddafi agreed to release Bulgarian nurses and a Palestinian doctor imprisoned, humiliated and tortured for several years under the ludicrous accusation of having inoculated children with AIDS. In recognition of this "gesture of humanity" and with the hope of lucrative arms and nuclear contracts, Nicolas Sarkozy receives the Libyan leader in Paris with great fanfare.

Western heads of state are once again setting foot on Libyan soil, while the world's major oil companies are returning to Libya. Gaddafi also obtained an apology and

compensation from the Italian Silvio Berlusconi for the colonial period. Still blowing hot and cold, Gaddafi nonetheless welcomed the Libyan convicted of the Lockerbie attack as a national hero when he was released for health reasons.

Libya thus acquired one of the most megalomaniacal and uncontrollable leaders in the world, who would not relinquish power for more than four decades.

Black gold today provides $\frac{3}{4}$ of the state budget and places the country in 4th place among African oil exporters. It lives off its oil revenue but is on the other hand obliged to import almost all of its needs in food and equipment products, due to a lack of agriculture and industry.

Benefiting from the lifting of the embargo which had hit it since the beginning of the 1990s, Libya recorded very strong economic growth at the start of the 21st century - more than 10% in 2010... but that was before the fall of the dictator Gaddafi plunges it back into total anarchy.

Rebellion, repression, revolution

Gaddafi's reintegration into the international landscape comes at the wrong time. In February 2011, Libyans, inspired by the Tunisian Revolution, began to openly challenge the regime. Gaddafi reacted in the most brutal way possible, by triggering a real civil war with the support of mercenaries recruited in Sahelian Africa. Western leaders who had pretended to forget it, are rediscovering the true nature of the "Guide".

After four decades of unchallenged power, Libyan dictator Muammar Gaddafi sees his authority challenged by the inhabitants of Benghazi. Civil war sets in.

Hunted by his opponents, who received the support of the West, the dictator resisted in Sirte, with the last square of his faithful, until a NATO air attack struck his hometown, October 20, 2011. On the run and wounded, he was shot down by his enemies. For Libya, this "liberation" is the beginning of a nightmare as terrible as the previous dictatorship, if not more so.

The setbacks of the "Arab Spring"

Inspired by the example of Tunisia, the people of Egypt, Yemen, Bahrain, Syria and Libya rose up in turn. While the Egyptians were able to oust the old autocrat Hosni Mubarak without much difficulty, the same was not true of the others.

In Bahrain, a small Gulf emirate with a Shiite majority but governed by a Sunni sovereign, the protest was savagely repressed on March 15, 2011 with the help of the Saudi army.

In Syria, where religious minorities (Christians and Alawites, Muslims related to Shiites) fear the dictatorship of the Sunni majority, the Alawite government of Bashar El- Assad represses the rebellion without qualms, leading the country into chaos (200 000 dead and several million people displaced or exiled).

In Yemen, at the tip of the Arabian Peninsula, self-immolations, following the Tunisian example, lead to massive street demonstrations. The old president Ali Abdallah Saleh, in power for 32 years, including 21 at the head of reunified Yemen,

left power in February 2012. His successor, faced with a Shiite rebellion supported by Iran, had to flee to Saudi Arabia . It immediately engages its army in Yemen in a merciless war.

Nothing of the sort in Libya where a revolt broke out on February 13, 2011 in Benghazi, capital of Cyrenaica, an eastern province rival to Tripolitania, which remains roughly loyal to Muammar Gaddafi. This triggers a real war against the rebellion by calling on African mercenaries. Following the Mediterranean coast, its troops invaded Cyrenaica, increasing abuses against civilian populations.

An ill-advised Western intervention in Benghazi

In France and at the UN, there is alarm at the risk that the population of Benghazi will be massacred in the event of a Gaddafi victory. French President Nicolas Sarkozy allows himself to be convinced by the intellectual Bernard-Henri Lévy to actively intervene. On March 10, 2011, he recognized the rebel government of Benghazi and, on March 17, 2011, his Minister of Foreign Affairs Alain Juppé convinced the UN Security Council to organize a no-fly zone around the capital of the Cyrenaica. Thus resolution 1973 was passed.

While waiting for the NATO planes to become operational, the French air force immediately gave chase to the Gaddafi armored columns. NATO quickly went beyond the scope of the mission entrusted by the UN and tracked the Gaddafis as far as Tripolitania, allowing the insurgents to launch a laborious but victorious counter-offensive.

Russia, a member of the Security Council, which paid lip service to the intervention in Libya, is showing its irritation at NATO's initiative, which goes beyond the scope of its mission. Its representatives promise - but a little late - that they will not be caught again!

After several months of indecisive fighting and at the cost of several thousand deaths, the opponents seized Tripoli. Westerners reject the plan to exfiltrate the dictator and replace him with a transitional government.

In desperation, Gaddafi left Sirte with a convoy of several civilian vehicles towards Niger. Warned of his flight, the allies placed militiamen from the Misrata rebel organization on their route.

The rebellion triumphed in the majority Warfallah tribe, around Benghazi and where the former king came from, but then stalled, due to a lack of reliable officers and experienced soldiers, in the face of mercenaries and troops loyal to the dictator.

NATO planes chase the convoy and attack it. The dictator takes refuge in a concrete culvert. He was extracted by Misrata militiamen and brutally murdered.



Fiasco

After this success of the democratic coalition, anarchy sets in. Westerners are fleeing the disorder they helped create. Due to general insecurity, oil production collapsed from 1.5 million barrels/day in 2011 to 200,000 in 2014. The country fell prey to local gang leaders who tried to appropriate oil resources. or speculate on the transit of African migrants to Europe.

Furthermore, the former dictator's African mercenaries, Tuaregs and others, retreated towards the desert with weapons and baggage and soon destabilized the countries of the Sahel, from Mali to the Central African Republic, forcing France to intervene once again. in disaster.

The fall of Gaddafi will remain in contemporary history as one of the greatest exploits of Gribouille, this hero of the Countess of Ségur who, to escape the rain, threw himself into the river.

Syria

In ancient times, Syria referred to the entire Levant, between the Mediterranean to the west, the Sinai to the south, the Taurus Mountains to the north and the Euphrates to the east.

It was established as a province by the Romans and Byzantines and then became the heart of the Arab empire of the Umayyads and that of Saladin in the 13th century. From then until its independence in 1946, it was subject to foreign powers.

Syria takes its name from ancient Greek. But in the Arab world, the region is rather called “Bilad as-sham” (“land of Sham”, Sham being the Arabic name for Damascus). It should be noted in this regard that the capital of the current state, Damascus, has been continuously inhabited for more than 3,500 years. It is certainly the oldest of all the cities on the planet.

The major sites of ancient Syria

Located at the confluence of all the great Mediterranean empires, from Assyria to the Ottoman Empire, Syria retains a very rich heritage from its past.

Five ancient sites are classified by UNESCO: the ancient cities of Aleppo and Bosra, the Krak des Chevaliers and the castle of Saladin, Palmyra and the “dead cities” of Northern Syria.

The cradle of oriental civilizations

Due to its belonging to the Fertile Crescent and its proximity to the region of Sumer, Syria was very early affected by the benefits of urbanization and writing.

- Bronze Age (2900 to 1200 BC):

In the 3rd millennium BC the kingdoms of Ebla, in the Orontes valley, and Mari, on the Euphrates, appeared. The latter, discovered and explored in 1933 by archaeologist André Parrot, yielded thousands of clay tablets covered in cuneiform writing.

These archives made it possible to learn about the conflicts of these kingdoms with their neighbors in Mesopotamia and in particular Sargon, king of Akkad, who conquered them around 2350 BC.

Then, in a turnaround, the Amorites, Semitic populations from Syria, infiltrated Mesopotamia and founded the first dynasty of Babylon. In the middle of the 2nd millennium, Syria became the scene of clashes between the great regional empires, Mitanni to the east, the Hittites to the north and Egypt to the south.

Ramesses II at the Battle of Kadesh (from a bas-relief from the temple of Abu Simbel)

Damascus is mentioned for the first time by Thutmose III on a pylon of the temple of Amun at Karnak, after the pharaoh had taken over Syria with his victory over the Syrians at Megiddo (Palestine) around 1482 BC.

But the most memorable battle is Kadesh, which pitted Pharaoh Ramesses II against Hittite king Hattusil III around 1274 BC. It ended in a draw... and the marriage of the pharaoh with his opponent's daughter. Ramses II nevertheless claims victory and to affirm it, launches the construction of the magnificent temple of Abu Simbel, on the shores of Lake Aswan.

Saladin unifies Arab countries

On November 25, 1174, Saladin entered Damascus, capital of Syria. Already master of Egypt, the Kurdish warrior thus united under his authority the two main regions of the old Arab empire.

The new sultan

Saladin had succeeded his uncle as vizier of Egypt five years earlier. He quickly imposed his authority on the country, relying on the army and his own family. Better assured of his strength, Saladin distances himself from his former overlord Nour el-Dîn, the atabeg of Syria: when the latter asks him to hand over the government of Egypt to him, he refuses.

At the very least, the old atâbeg demands that his former lieutenant order to launch the call to prayer in the mosques of Cairo in the name of the Sunni caliph of Baghdad and not the Fatimid caliph of Egypt, of Shiite faith.

Saladin, who feared a popular revolt, hesitated for a long time. Finally, the death of the Cairo caliph will make his task easier. He proclaimed that there was now only one caliph or spiritual leader for all Muslims, that of Baghdad, and once again abolished the Fatimid caliphate. At the same time, in September 1171, he gave himself the prestigious title of sultan.



Nour el-Dîn prepared to march against him but fell ill and died in Damascus on May 15, 1174, leaving only a child as his successor. Thereupon, on July 11 of the same year, in Jerusalem, the energetic King Amaury I died of typhus. For the crusaders established in Palestine for three generations, it is an immense loss.

Freed of his two main rivals, Saladin left Egypt for Damascus where he made a triumphant entry. It remains for him to subdue Syria as well as the Turkish principalities of Mesopotamia (present-day Iraq). More than anything, he also aspired to drive the crusaders from Jerusalem, which he achieved after his victory at Hâtin.

In the 1st millennium BC. BC, Assyrians, Babylonians then Persians compete for Syria which quickly falls into the hands of Alexander the Great thanks to his victory at Issus in 333 BC. Upon his death, the country passed into the hands of his general Seleucos Nicator and his descendants, the Seleucids, until the arrival of Pompey's armies in 64 BC which made it a Roman province.

The Pax Romana then spread over the region, allowing rich Hellenistic cities to develop on the caravan routes. This is the case of Apamée which takes advantage of the sedentary population to develop a grandiose living environment.

A legacy of the Great War

A modest survival of the past, current Syria is the result of the dismemberment of ancient Syria, today divided into several rival states: Syria proper, Lebanon, Israel and Palestine, as well as Jordan. This dismemberment is the result of the Great War of 1914-1918.

Syrians cultivate distant memories of the Umayyad era, when Damascus was the capital of the Arab empire at its peak. They do not forgive France and the League of Nations for having detached Lebanon from their country in 1922 and attaching to Turkey one of their most illustrious cities, which is also the cradle of Christianity: Antioch-sur- the Orontes (Antakya in Turkish).

The country itself is divided between several linguistic and religious communities who live in a precarious relationship.

A French creation

On October 3, 1918, Emir Faisal, son of the Hashemite Sharif of Mecca, made a triumphant entry into Damascus, acclaimed by Arab nationalists, eager to shake off Ottoman oppression and reconnect with their glorious past. On March 11, 1920, a national congress designated Faisal king of "Greater Syria", extending from Sinai to Turkey.

But the illusion does not last. Under the secret Sykes-Picot Accords, the British reneged on their promise of an independent Arab kingdom. They put their hands on Palestine and Transjordan. For their part, the French obtained a "mandate" in Syria and Lebanon on April 28, 1920. It is a de facto protectorate endorsed by the League of Nations (SDN), ancestor of the UN.

Syria - or what remains of it - is administratively divided by the French into four "states": Damascus, Aleppo, the State of Jebel Druse and the State of the Alawites, or State of Latakia.

At the end of the Second World War, General de Gaulle made one last attempt to save the French mandate, but not without apprehension. As he wrote in his War Memoirs (The Call) about a trip to Lebanon: "Toward the complicated Orient, I flew with simple ideas. I knew that in the midst of tangled factors an essential part was at play. It was therefore necessary to be "... He bombed Damascus on May 29, 1945 before having to comply with Churchill's injunctions. Syria finally proclaimed its independence on April 17, 1946 (...).

Religious mosaic and "Arab Spring"

Syrians speak Arabic with the exception of the Kurdish minority in the northeast (5 to 10% of the population). They stand out for their religious diversity, a remnant of a very turbulent past.

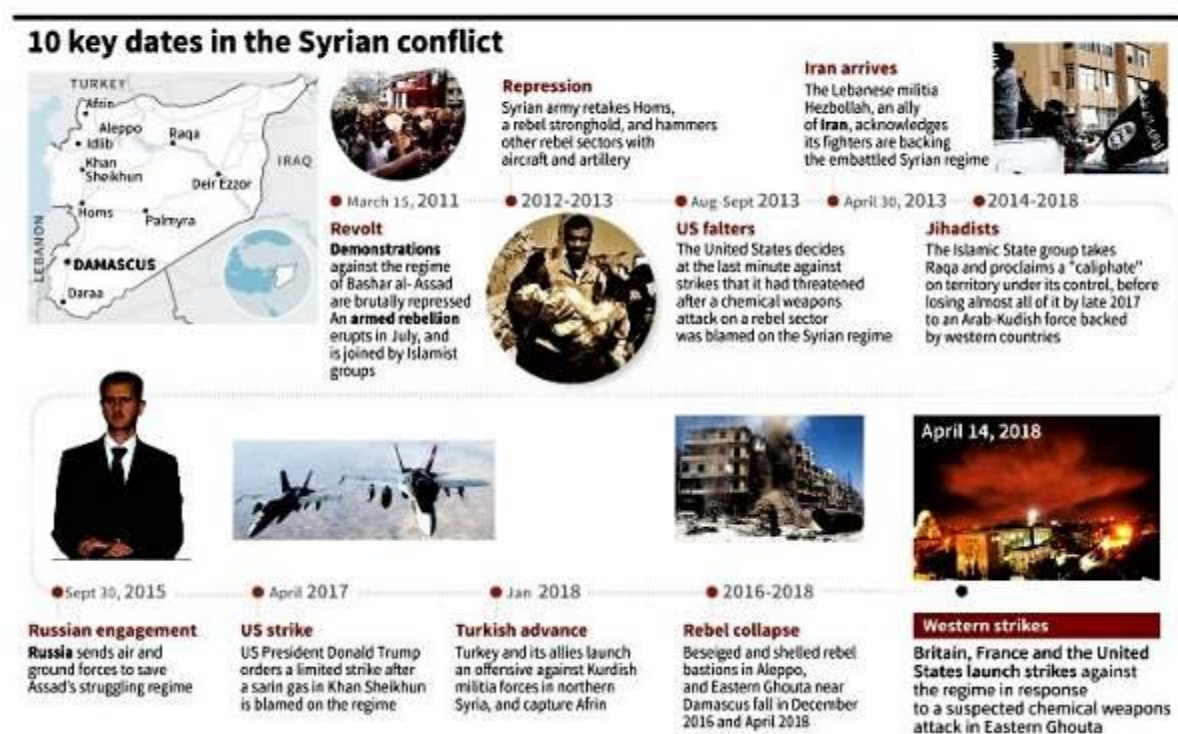
Sunni Muslims are in the majority (75 to 80% of the population, including Kurds). But they must reckon with other Muslim minorities who are very attached to their identity and who are more or less attached to Shiism: the Druze of the south and especially the Alawites of the Latakia region, on the Mediterranean coast and in the mountain of the same name, the Alaouite Jebel.

Former dictator Hafez el-Assad and his son and successor, the current dictator, like many regime officials and army officers, belong to the Alawite minority, related to the Shiites and considered non-Muslim by many Sunnis. This explains the strong support of the Islamic Republic of Iran for the Syrian regime of the Assad clan and the rallying of Syria to what is today agreed to be called "the Shiite arc" (all the countries with a Shiite majority or led by Shiites: Iran, Iraq, Bahrain, Syria and Lebanon).

We must also take into account the numerous Christian denominations (today barely 5 to 8% of the total population). Their complicated relationships with the Syrian state as well as with neighboring states explain the ferocity of the 2012 civil war.

TIMELINE: 10 KEY DATES IN THE SYRIAN CONFLICT

Ten key dates in a conflict that has killed more than 350,000 people in Syria since 2011.



Syria's civil war hits Aleppo souk

On September 30, 2012, civil war struck the old souk of Aleppo, one of the largest in the East with its 1,500 shops. The historic heart of Syria's second city (two million inhabitants) is largely destroyed by the flames.

Aleppo, along with Damascus, claims the title of "oldest continuously inhabited city in the world". It is true that it appears in the Hittite archives 4,000 years ago under the name Halap. It saw many conquerors pass through, from the Assyrians (8th century

BC) to Alexander (4th century BC), without forgetting the Greeks and then the Romans who neglected it.

A large Christian community developed there before the Arabs settled there in 637. In 962, the Byzantine troops of Nicephorus Phocas sacked the city. It was noted two centuries later by Nour el-Din. The Turkish emir who gives the old neighborhoods their current configuration. The Middle Ages saw the apogee of the city which became the capital of Saladin's son, making it one of the main trading places in the region.

In 1516, it was the turn of the Ottomans to establish themselves there. Under their supervision, Venetians, French and English came to this strategic commercial location. Since Syria's independence in 1946, Aleppo has been the northern capital with a population of nearly two million inhabitants, living mainly from cotton production.

The Citadel

At the heart of the city stands the ancient tell of the neo-Hittite city (10th century BC). This artificial mound, almost 40 meters high, today supports the medieval citadel, a masterpiece of military architecture and guardian of the city.

It is said that Abraham stopped here to milk his red cow. More seriously, the Seleucids built a first stronghold there in the 4th century. av. B.C.

The Roman emperor Julian performed a religious sacrifice there shortly before dying in battle. At the end of the 12th century, the son and successor of Sultan Saladin consolidated the citadel and surrounded it with a 30 meter wide moat. To prevent any attack, he covered the inclined slopes with large slippery slabs, held in place by the remains of ancient columns.

The old Town

Listed as a UNESCO World Heritage Site, the old city of Aleppo, with its labyrinth of alleyways, became a battleground in the civil war in 2012. This resulted in immense damage to its heritage monuments.

What a souk!

Since the 12th century, on more than 10 kilometers of alleys below the citadel, the small shops of the old market line up according to their specialty in a disorder very organized. The Aleppo market (souk in Arabic, bazaar in Persian) is a fine example of the organization of old commercial districts in Arab cities. The tiny shops are closed with a wooden shutter which serves as a counter. They line up along very narrow streets which often only allow the passage of donkeys or small carts which weave through this universe of colors and flavors.

The Great Mosque

In the heart of the old city, it was designed by the Umayyad caliph Souleiman in the 8th century. but most of the construction dates from the Mamluks, in the 15th century. Its 45 meter high square minaret is one of the masterpieces of Seljuk art.

Four years later, on December 7, 2016, the city was retaken by the troops of dictator Assad after having been reduced to dust by the Russian air force. In the meantime, an invaluable heritage has disappeared...

240 BC AD to 1962 The difficult gestation of the Algerian nation

The territory of current Algeria enters History with Massinissa, leader of the Numidian tribes torn between Carthage and Rome.

Algeria from the origins to the Roman occupation

Algeria enters History with Massinissa and his grandson Jugurtha, who command the Numidian tribes established east of Constantine, straddling current Algeria and Tunisia.

Algerian antiques

The life of the two heroes, recounted by the Roman historian Sallust in The Numidian Wars, resembles a song of gesture in every way.

- The thwarted loves of Massinissa and Sophonisbe:

Massinissa was raised in Carthage, a prosperous Phoenician colony located north of Tunis. When he became an adult, he placed his cavalry at the service of the Carthaginians and fought with them against his rival Syphax and the Romans. Then he changed sides and joined the Roman Scipio. The Carthaginians, who were to give him the princess Sophonisbe in marriage, betrothed her to Syphax.

Never mind. Massinissa captures Syphax. He recovers his bride and prepares to marry her. But now his ally Scipio demands to exhibit Sophonisbe during his next triumph, in Rome. Rather than handing over the unfortunate woman, Massinissa gives her poison the very night of her wedding. "Me, I only lose my life," she would have said then.

For Massinissa, life goes on. His cavalry, allied with the Roman legions, defeated the Carthaginians under the walls of Zama, its capital, in 202 BC. The honeymoon between Rome and the Numidian kingdom will last until the accession of Jugurtha, grandson of Massinissa and nephew of his successor Micipsa.

- Jugurtha, the last resistance:

Brutal and cynical, Jugurtha massacres the two sons of Micipsa and reunites Numidia under his authority. He also attacked Roman merchants. Summoned to justify himself, he tried for a time to extinguish the anger of Rome by paying senators and consuls. "City for sale," he cried as he left Rome, "all you need is a buyer."

Rome sends a first army in pursuit of Jugurtha but it is beaten and forced to come under the yoke. The consul Metellus and his deputy Marius in turn set off to fight the Numidians. After the ouster of Metellus, Marius took charge of operations with the title of consul.

Jugurtha resists Marius and the Romans by practicing guerrilla warfare. But Marius's quaestor, Sylla, bribes Jugurtha's father-in-law, Bocchus, who reigns over Mauretania, namely western Algeria and present-day Morocco. The king of the Moors lures his son-in-law into an ambush and hands him over to the Romans in 105 BC.

This is the end of the Numidian Wars.

Bocchus becomes the new friend of the Romans while Jugurtha is exhibited at the triumph of Marius then strangled in the prison of Tullianum, like later another national hero... the Gaul Vercingetorix. Today's Tunisians see Jugurtha as the first symbol of national resistance to oppression. Habib Bourguiba, founder of modern Tunisia, readily presented himself as his heir.

Integrated into the Roman Empire, it became a prosperous province. In the first centuries of Christianity, it was honored by some great minds, the most famous of which was Saint Augustine.

The Vandals (barbarians from across the Rhine) and the Byzantines only passed through. The Muslim Arabs finally seized it at the cost of some difficulties.
680 to 1546

Algeria from the Arab conquest to the Turkish conquest

After a few centuries of relative peace under the authority of Rome, the Algerian coast came under the authority of Byzantium, heir to Rome. But then in 680 the armies of Islam burst in under the leadership of the famous Oqba, companion of the Prophet.

Muslim penetration

The Arab conquest, from the base of Kairouan, in central Tunisia, proved difficult due to the stubborn resistance of the Amazigh). These perpetuate the memory of a heroine, Kahina, who successfully fought the troops of General Oqba.

According to the late accounts of the great Muslim historian Ibn Khaldoun, Kahina, whose real name was Dehia, was a Berber from the Aures of Jewish origin (her nickname would have the same root as the Hebrew Cohen). Indeed, many Berbers in North Africa had converted to Judaism since the beginning of our era.

As a reaction against the abuses of Arab governors, the natives joined Kharijism, a Muslim sect which evokes Christian Protestantism through its puritanism and its rejection of hierarchy.

North Africa was briefly unified in the 11th century by the Almohads from Morocco who seized the Berber kingdom of Bougie and crushed the Arabs of the Banu Hilal tribe, who had come from Egypt a century earlier. The rapid decomposition of the Almohad empire once again led to the splitting of current Algeria into rival kingdoms (Tlemcen, Bougie, etc.).

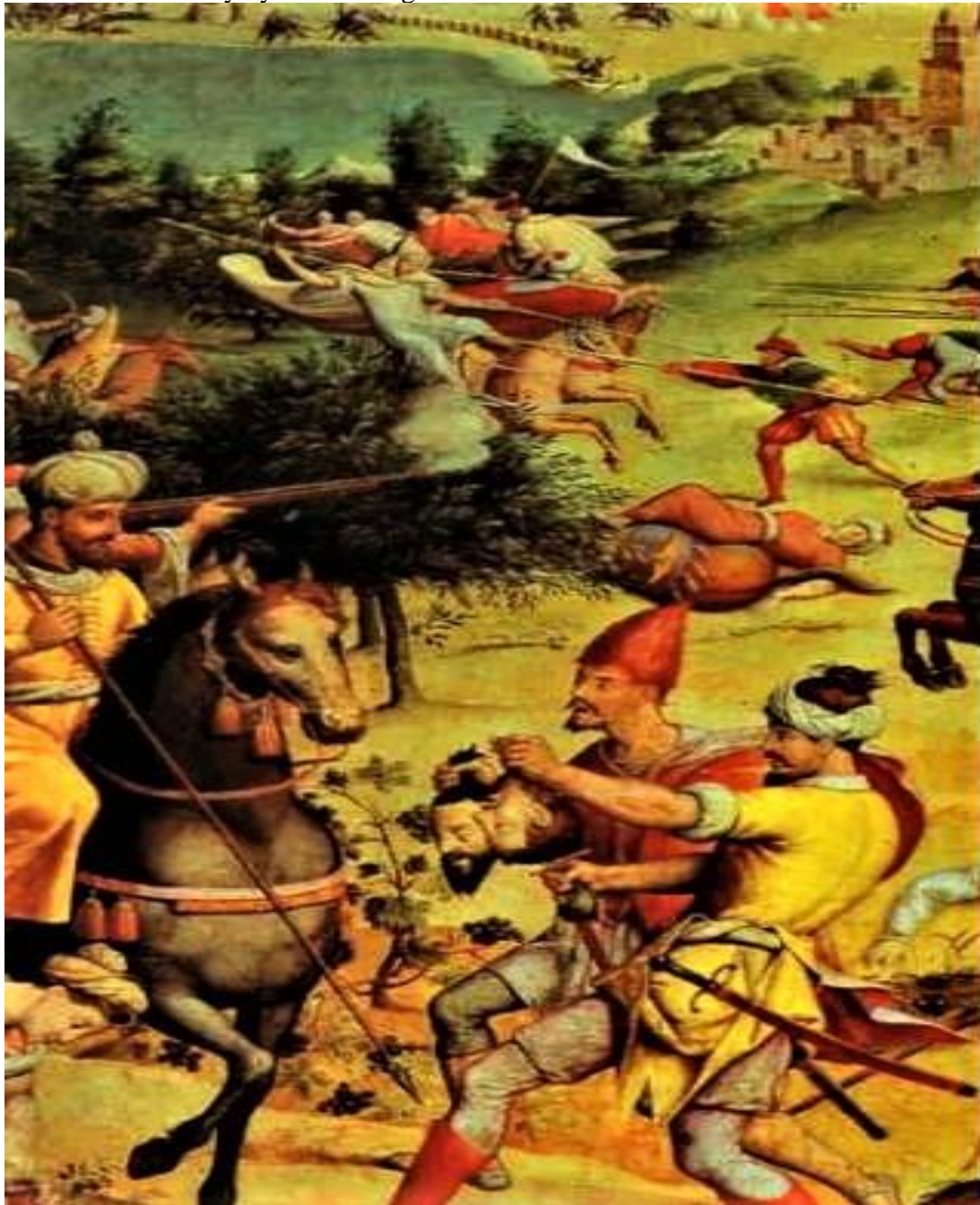
The Spanish took advantage of this at the beginning of the 16th century to establish a foothold in the ports: Mers el-Kébir, Oran, Bougie, Le Penon (opposite Algiers). Threatened, the king of Algiers calls to his aid corsairs, the Barbarossa brothers.

May 21, 1529 Barbarossa and the Turks capture Algiers

On May 21, 1529, Barbarossa's Turkish janissaries captured the powerful Spanish fortress facing Algiers, the Peñon. The pirate has the governor of the fortress executed. He becomes the all-powerful master of the city of Algiers and its immediate surroundings. He himself and his successors will then scour the Mediterranean until the eve of the French landing in Algeria.

A family of pirates

The Barbarossa were initially four brothers, born to an Albanian who converted to Islam. Their name comes from the red beard worn by the eldest, Aroudj (or Arudj). Corsairs from a very young age, they received from Sultan Sélim I, who reigned in Istanbul, the mission to fight and subdue the Moors of North Africa. At the head of 2,000 janissaries (Turkish mercenaries), they carried out their mission with remarkable brutality by first seizing Tunis.



At the same time, the Spaniards, who destroyed the last Muslim kingdom on the Hispanic peninsula, began to express desires of conquest on the North African coast.

In 1512, the Berber king of Bougie called the Barbarossa brothers for help. He wants to recover the city from which the Spanish chased him. Four years later, it was the turn of the King of Algiers to call on the Barbarossa brothers for help. He is rightly concerned about the threat posed by the Spanish fortress of Peñon.

Little aware of the laws of hospitality, Aroudj executes the king of Algiers in his bath and hunts down his faithful. Its janissaries kill and rape as best they can. The bodies of notables are hanged from the ramparts. Aroudj pursues his adversaries as far as Tlemcen. But the Berber king of this city is allied with the Spanish governor of Oran who emerges with his troops, chases Aroudj from Tlemcen and ends up killing him.

Of the four Barbarossa brothers, only Kheir ed-Din survives. He immediately takes over from his elder. He inflicted a severe defeat on the troops of Emperor Charles V under the walls of Algiers and was then able to attack the Peñon of Algiers.

In 1516, these Muslims of Albanian origin settled in Algiers. They ousted the king and, four years later, established the Regency and placed themselves under the virtual protection of the Sultan of Istanbul. They occasionally allied themselves with Francis I to fight the Emperor Charles V and promote the designs of the King of France in Italy.

Algiers, after the disappearance in 1546 of the last of the Barbarossa brothers, remained under the domination of corsairs, whether Muslims or renegades (Christians converted to Islam). Westerners quickly got into the habit of calling them Barbary even though they were not of local stock.

The dey, who represents the sultan in Algiers, is assisted by janissaries of various origins. The children of these janissaries and Berber or Arab women give birth to the Kouloughis community, near Tlemcen...

In the Middle Ages, small Arab-Berber kingdoms multiplied, fiercely attached to their independence. They declined from the 15th century and disappeared under the blows of the Turks, the Barbary, the Spanish and the Moroccans.

Until the French conquest, only the Regency of Algiers, subservient to the Sultan of Istanbul, was recognized by the chancelleries.



Birth of a State

A French expeditionary force invested Algiers in 1830 for internal political reasons, with King Charles X seeking to restore his image. The French initially limited themselves to occupying the coast. But, in 1839, a revolt incited by Abd el-Kader led them, despite themselves, into the conquest of the hinterland. A brutal and long war ensued.

The independance War

Occupied by France in 1830, Algeria became in 1954 the scene of the most painful war of decolonization that France and even all European countries have known. It is the result of government blunders, the obtuse selfishness of European colonists and the unscrupulous brutality of Muslim separatists.

A “war without a name”

Encouraged by the French defeat in Indochina, the Algerian separatists launched around thirty more or less disorderly attacks on November 1, 1954. It was "All Saints' Day": crops burned, gendarmerie bombed... There were seven victims, all Muslims except a teacher from mainland France.

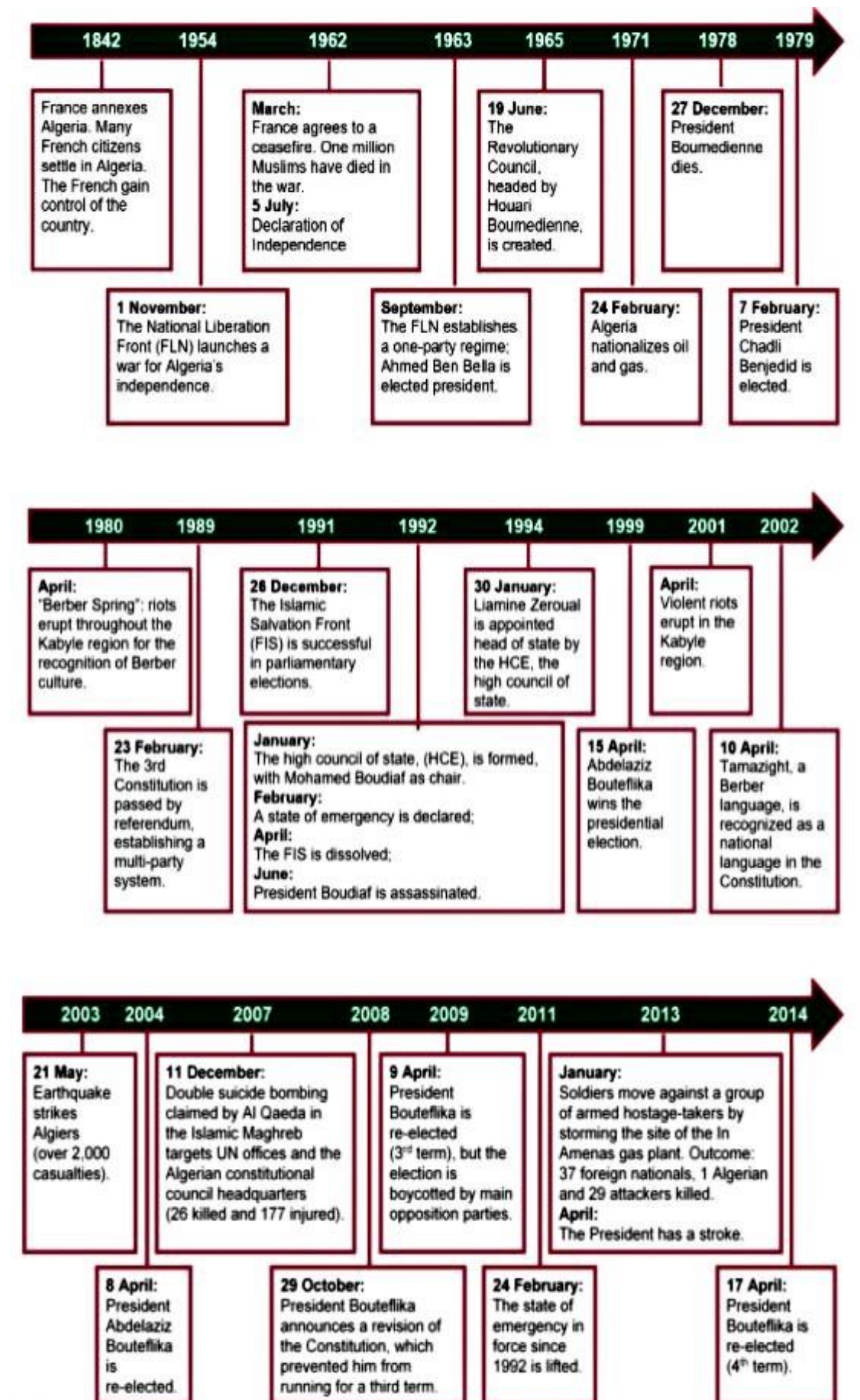
Shortly after, the National Liberation Front (FLN) was created in Cairo, by Ahmed Ben Bella, a separatist breaking with Messali Hadj's MTLN, which he considered too moderate. The FLN and the Messalists, united within the MNA (Algerian National Movement), will then engage in a deadly battle which will end in the triumph of the FLN.

At the time, “Red All Saints’ Day” went unnoticed by French opinion. On January 25, 1955, the President of the Council Pierre Mendès France appointed to the general government of Algeria the ethnologist Jacques Soustelle (44 years old), a man of the left, pacifist, resistance fighter and Gaullist from the start. He supports the radical thesis of integration and advocates the granting of full French nationality to all inhabitants.

But the “felagha” (road cutters) of the FLN increased the murders of notable Muslims favorable to the French presence. Unable to turn the Muslim population in their favor, they changed tactics and attacked the Europeans. These are the massacres of Philippeville (August 20, 1955), a real turning point in the war.

On August 23, 1955, the government decided to recall the half-contingent released in April and to maintain the first contingent of 1954 under the flags.

The following year, the socialist Guy Mollet became President of the Council. He announced structural reforms and recalled Jacques Soustelle. But when he himself went to Algiers on February 6, 1956, he was ridiculed by the population. It’s “tomato day”. Guy Mollet returns to a policy of repression.



Muslims fall into the camp of rebellion

In April and May, the extension of the rebellion led him to partially recall the 1951 to 1954 classes. The number of troops involved increased from 200,000 at the start of the year to 400,000 in July, half of whom were Algerian Muslims (harkis, riflemen. ..). But the brutal repression is pushing more and more Muslims into the rebel camp.

The resistance fighters, who numbered barely half a thousand at "All Saints' Day", now number more than fifteen thousand. The FLN decided to attack the very towns where most of the pieds-noirs lived. A few dozen Europeans died in the ambushes, which began the cycle of blind reprisals.

On August 10, 1956, a group of pieds-noirs, including a police officer, planted a bomb in the Casbah of Algiers. There are 70 deaths of all ages.

The Milk Bar attack (Algiers, September 30, 1956)

The response is not long in coming. On September 30, 1956, two bombs planted by young Muslim women exploded in Algiers, one at the Milk Bar on Place Bugeaud, the other at the Cafeteria, rue Michelet. Despairing of putting an end to indiscriminate attacks, on January 7, 1957 the government entrusted General Jacques Massu with full police powers over Greater Algiers (800,000 inhabitants, half of whom were Muslims).

Start of the Battle of Algiers

The general and his 6,000 paratroopers are on a mission to put an end to terrorism in the city.

Terrorism at work

Two years earlier, on August 20, 1955, Algerian separatists launched a bloody insurrection in Philippeville, leading to brutal repression by the French government.

Arrest of suspects in Algiers in 1957

On September 30, 1956, the spectacular attacks on the Milk Bar and the Cafeteria had the effect of a thunderclap. War is no longer confined to border areas and mountains. It now hits the heart of Algiers! Invigorated by the media impact of these attacks, the FLN, which has around 5,000 militants on site, no longer hesitates to attack the city's population. He calls on European women to transport weapons, transmit messages and even plant bombs.

To reassure an opinion paralyzed by these attacks which kill and mutilate at random, the prefect of Algiers and the government of socialist Guy Mollet rely in desperation on General Massu.

Torture versus terror

From January 7, 1957, paratroopers tracked terrorists throughout the city and practiced torture to make people suspected of having hidden bombs talk.

The press is full of testimonies denouncing the trivialization of shameful procedures: torture (electric torture or "gegene", hanging by the limbs, bathtubs, etc.), summary executions of suspects, summary judgments by military courts, clandestine detention centers etc.

A commission of inquiry produced a damning report on July 21, 1957. The daily newspaper Le Monde published it, which led to it being seized.

Political leaders and the majority of citizens, both on the right and on the left, are therefore very well informed of what is happening in Algeria. But they prefer to remain silent in the face of the excesses of the military. It is true that many bombs are discovered in time thanks to information gathered under torture.

The FLN attempted to organize a general strike starting on January 28, 1957, the opening of the 11th session of the United Nations in New York, but the paratroopers forcibly opened the merchants' iron curtains and broke the strike.

After the Corniche attack, which killed several young people on June 9, 1957, Colonel Yves Godard took over from Colonel Marcel Bigeard. He now favors network infiltration rather than torture. This is how on September 24, 1957, his paratroopers got their hands on Yacef Saadi (28 years old), main organizer of the attacks in Algiers. His confessions make it possible to dismantle the networks.

Bitter victory

Nine months after obtaining full powers, General Massu can boast of having won the “battle of Algiers”, but at the cost of 3,024 disappearances of suspects. The FLN is bloodless and barely able to continue its terrorist operations. What's more, it is torn apart by internal quarrels, liquidations and assassinations. He also attacks his rival, the MNA.

For Guy Mollet's successors at the head of government, the moment seems favorable for negotiation with the moderates of the enemy camp. It was then that the French of Algeria and certain officers appealed to General de Gaulle in the hope of preventing the abandonment of Algeria.

Increasing arrests, carrying out summary executions and torture, the paratroopers can boast after nine months of having won the “battle of Algiers”. But in doing so, they in no way won the Algerian war.

Weariness of metropolitan public opinion

On December 12, 1958, General Maurice Challe succeeded Raoul Salan at the head of the forces stationed in Algeria. It manages to almost completely annihilate the nuisance capacity of the separatists, in Algiers as in the Jebel (the mountain). But the leaders of the FLN who have taken refuge abroad nevertheless continue their actions. In the opposite camp, metropolitan public opinion is tired of the war. The government is firmly convinced of the impossibility of keeping within the Republic a territory as atypical as Algeria. He believes the time has come to negotiate with the “moderate” separatists.

The “pieds-noirs” of Algiers were worried about this and their revolt, on May 13, 1958, brought General de Gaulle to power. This promises in an evanescent way to give them satisfaction.

Despairing of finding moderate interlocutors within the FLN, General de Gaulle proposed the “Peace of the Brave” on October 23, 1958 before agreeing to self-

determination on September 16, 1959 without having obtained any concession in the meantime. This double game provokes final bursts of violence in both camps, among the separatists as well as among the supporters of “French Algeria”.

On January 8, 1961, the referendum on self-determination was held. On this occasion, 75% of French people approved the policies of General de Gaulle. Eager to force its advantage, the FLN organized a nighttime demonstration in Paris which turned into a tragedy on October 17, 1961.

The ceasefire, made official on March 19, 1962, was followed a week later by a desperate and bloody demonstration by the Algerians. On the very day of independence, July 5, 1962, the European population of Oran was brutally massacred. Loyalist Muslims (“harkis”) who were prevented from fleeing by the French authorities were themselves victims of cruel reprisals.

The number of Europeans kidnapped after the ceasefire agreements is estimated at 1,600 and the number of harkis massacred at more than 50,000. The vast majority of the million Europeans established in Algeria chose exile in mainland France (“the suitcase or the coffin”), putting an end to 130 years of history.

The other Algeria

Birth of the “pieds-noirs” people

A strange and dramatic fate was that of the European settlement of Algeria under French domination between 1830 and 1962. A settlement in waves involving hundreds of thousands of people from mainland France, Spain, Italy, Malta and the The vast majority are Balearic but also come from more distant horizons.

A mixed Mediterranean people who would later be called “pieds-noirs ” and of whom not even a residual community remains in today's Algeria. A population disappeared in a setting that has often survived, in a more or less ruined state in the countryside or now more or less dilapidated in the cities. Without forgetting the pathetic presence of abandoned cemeteries, dislocated, gutted, reaching definitive nothingness except in a few sites.

The disappearance of a people from their land of origin, their transportation, their exile or their destruction are among the tragic recurrences of History. The “repatriation” of Europeans from Algeria belongs to this list. It was not the bloodiest but certainly one of the most complete and definitive of those that occurred after the Second World War. We still need to understand the reasons that made it so radical.

“By sword and plow”

In the aftermath of the capture of Algiers under the white flag of Charles Liberal economists see it as a financial pit, but the “colonists”, the Chambers of Commerce of Lyon and Marseille, the military leaders (including Marshal Soult, Minister of War), who had known the glories of the Empire, and Many press outlets have no desire, as the writer Arthur Ponroy writes, to return “an entire side of the French lake to the barbarians and corsairs”.

For years, there was no precise political project on what, before being called “Algeria” in 1837, was then called “French possessions in the north of Africa”. Alexis

de Tocqueville imagines seeing the French settling peacefully alongside the Arabs and establishing “a lasting bond with them and finally forming a single people from the two races”. He believes that this union will be facilitated by a decline in the Muslim faith favored by future economic developments. For the moment, in these early days of the French presence, it was mainly merchants, tavern owners and civilians accustomed to following the armies in the field which reached Algiers and Oran.

In February 1841, General Bugeaud, appointed governor general, proclaimed his support for the “colonizers” to whom he promised his “agronomic advice” and his “military assistance” because “the Arabs must be submissive, the flag of France, be alone standing on this land of Africa” and that “wherever there is good water and fertile land, that is where the settlers must be placed, without inquiring who the land belongs to, we must distribute it to them in full ownership.”

While waiting for the civilian settlers, Bugeaud, keen on Roman history like many of his officers, dreamed of the motto *Ense et aratro* (“By the sword and the plow”). In 1837, he had already created a 55-hectare colony in the Oran region based on concessions granted to the military. In fact, the latter had leased them to essentially Spanish gardeners. For the officer and historian Corneille Trumelet who served in Algeria from 1851 to 1875, these soldiers were more adept at courses in “applied absinthology” than agricultural treatises.

Throughout the July Monarchy, the arrival of new migrants was encouraged by a policy of expropriations for reasons of public utility followed by land concessions. At the end of 1845, the European population was estimated at nearly 100,000 inhabitants, of whom it was deplored that the origin was not exclusively French but came “indistinctly from all the countries bordering the Mediterranean”.

There is also concern about bringing in women necessary for “the constitution of the family and the moralization of individuals” as specified in a report from the Ministry of War. But to conquer the land necessary for the arrival of farmers, the conquest must be completed. And we know how violent it became towards the East with the capture of Constantine in 1838, towards the West against Abd el Khader, until 1847, to the south with the capture of the oases of Bou Saâda, Laghouat and Tougourt in the middle of the century without forgetting the conquest of Kabylia more or less completed in 1858.

Everywhere, it is about conquering by force and inspiring terror. As Lieutenant-Colonel de Montagnac writes, it is a question of “annihilating everything that will not crawl at our feet like dogs”. A work to which he worked with fervor, as he mentioned in a letter to his sister dated May 2, 1843: “We fight the countryside, we kill, we burn, we cut, we hew, for the best in the best of circumstances. worlds. »

In 1871, turning its back on Napoleon III's dream of creating an “Arab kingdom” under French protectorate, the Third Republic transformed Algeria into a settlement colony. After the invasion of France by the Wehrmacht in 1940 and then the occupation of Algeria by the Anglo-Saxon Allies, a few handfuls of Algerian activists began to dream of independence.

The Sétif massacre (May 8, 1945) and “Red All Saints' Day” (November 1, 1954) inaugurated a ruthless war of independence, marked by notable cruelties on all camps.



Algeria finally became independent on July 3, 1962. At the same time, the neighboring protectorates of Morocco and Tunisia will have regained their independence as easily as they had lost it, through a state-to-state agreement.

Painful childhood

The slow descent into hell of “socialist” Algeria in the 1970s and the civil war of the 1990s bear witness to the difficulty of the Algerian nation in finding its identity, between Western modernity and the Islamist withdrawal.

With the return of relative political stability, the calming of relations with France, illustrated by the official legitimization of the French language in 2004, and the Westernization of customs, as evidenced by a fertility index close to that of European women, Algeria seems at the start of the 21st century to be well on the path to peace.

Kabylia

Kabylia, the main Berber-speaking region of Algeria, occupies a very particular place in the entire contemporary Berber world; this situation warrants special attention. The demographic weight of Kabylia, its role in the recent history of Algeria, the importance and dynamism of its elites of all types, its decisive role in the emergence of contemporary Berber consciousness and demands make it, in all respects, a flagship region of the Berber world. Current and future developments in Kabylia will undoubtedly be decisive for the future and the very survival of Berber identity, well beyond the borders of Algeria.



Derived from the Arabic “Qabail” which means “tribe”, the term “Kabyle” was created by French settlers to designate the populations of the mountainous regions of Algeria. In the middle of the 19th century, the French who came to take possession of Algeria felt the need to identify the different populations of the Algerian regions. They then borrowed the term “Kabyle” from the Arabic language to designate these mountain peoples who have different names depending on the tribes to which they belong.

The term “Kabyle” could thus designate at the time the inhabitants of the Aurès (mountains of north-eastern Algeria) as much as the Algerians of the mountainous massifs of the West. Throughout history, this word ended up being limited to the Berber-speaking peoples of Kabylia, a small region in northern Algeria. Today, the Kabyles represent a geographical and ethnic group in their own right, and bring together all populations speaking the Kabyle language. The Kabyles are today spread beyond Kabylia, notably in Algiers, Oran, Constantine, but also in France among the Algerian diaspora.

However, Algerian representatives still find it extremely difficult to approach their history with serenity. Being Algerian does not necessarily mean being Arab, since the Kabyles are Berbers. This last term designates an old indigenous people of North Africa whose presence has been attested at least since Herodotus. It has the uniqueness of having a language, Tamazight, transmitted orally, and which has survived for more than two thousand years. The Berbers are scattered across the territory of several countries: Morocco, Algeria, Tunisia, Libya, Egypt, Mali, Burkina Faso, Niger. In Algeria, a country with 25 to 30% Berber speakers, despite the all-out Arabization policy carried out since independence, there remain significant Berber-speaking islets in groups like the Kabyles, of course, but also the Tuaregs, the Chaouias of Aurès, the Mozabites of Mzab, the Chenouis of Mount Chenoua, etc. So, the Berbers are not all Kabyles. But, in a country where belonging to the Arab world still constitutes a political dogma today, Kabylia has always been at the forefront of

Berber demands, particularly those demanding recognition of the fact that the identity of Algeria cannot be reduced to its Arab component. In Algeria, Berber has been a “national language” since 2002 and an “official language” since 2016, but its status remains a notch below that of Arabic, which maintains its preeminence by being “national and official language of the State ”.

At a time when Algeria's interests are arousing high expectations, there is a serious opportunity to speak Djurdjura, because it is Djurdjura which preserves the pure essence of the autochthonous Kabyle nationality to which the two thirds of the Algerian natives; it is the Djurdjura people who keep intact the character, the customs of the race - character and customs which offer striking analogies with ours.

These are many reasons to remember that the Algerian Tell presents a considerable massif, populated by a compact, valiant, hardworking race, entirely different from the Arabs.

The Turks directly preceded French rule in Algeria; but to consider the prestige of the power, the extent of the occupation, the magnitude of the military means, it is Rome that we truly regard as the eldest of France on African soil.

Described as “refuge” spaces for Berber-speaking populations and spaces of “resistance” to external aggression, the Kabylies are effectively “balconies” dominating the Mediterranean, Mitidja, the Hauts-Plateaux as well as the deep interior or coastal valleys, a real corridor of penetration for invaders.

The Kabyles do not voluntarily turn their backs on the sea; it was the Ottomans, then the French who banned them from the coast, access to the Mediterranean, fishing and foreign trade, which had become exclusively colonial activities . Turkish, Arab, Byzantine, Vandal and Roman eras, that's it what we can call before current times the historical eras of Algeria. The Kabyles of our Djurdjura, we easily recognize them.

The political repression which regularly hits Kabylia, the main Berber-speaking region of Algeria, is linked to the nationalist heritage of the country, carrying, from its origins, an authoritarian and unanimist project.

From the so-called “ Berberist” crisis of 1949 to the present day, the Kabyle question is at the heart of contemporary history. Independent Algeria, born in the heat of a war of liberation to which the contribution of Kabylia was fundamental, cannot be assimilated to an "Arab State" oppressing its "Kabyle minority" (the Kabyles are the Berbers or Amazighs , known as “free men”, the oldest inhabitants of North Africa, a people and an ethnic group in their own right).

Since the 19th century, they have constituted the largest Berber-speaking group in North Africa. The Kabyles live in the mountains of Djurdjura, as well as on the coast of these regions), which would have evolved politically in complete autarky compared to other regions which raise questions of plurality in a country prey to totalitarianism.



One year after Algeria's independence, the Front des Forces Socialistes (FFS), an opposition political party, was born as a cry of revolt against the authoritarian Arab-Islamist regime. It is the first political party with an activist base and sociological depth, essentially veterans of Algerian independence disillusioned by the Arab-Islamists who sent this country's army into Kabylia on the first day of October 1963.

After the attack by Morocco in the Tindouf region (Algeria). Once again, the Kabyles led by the FFS are mobilizing and sending armed militants to the west to support an authoritarian regime in order to better defend the country. Despite this, this regime does not change its authoritarian practices towards the Kabyles, where major figures of the Kabyle movement are assassinated for their democratic positions, to the point that the FFS decides to return to the maquis after a mini-congress. The Arab-Muslim regime reacts. The repression is terrible, more than 400 people are killed and nearly 3,000 arrested on the Kabyle side. Hundreds of activists and sympathizers are tortured in police stations.

For this regime, Kabylia is only a political, economic, social, cultural and precarious summary of the very complex Algerian crisis, which has become a forgotten region of a country which has sunk into chaos and been the victim of forced Arabization and bloody repression since April 1980, found itself isolated in its struggle even though it has always been a land of wisdom, discernment and lucidity, and still has a keen sense of politics and freedom. A citizen policy in a region at the forefront of democratic struggles. Of course, over time there have been traitors, cowards and arsonists in the region.



Unfortunately, the situation in Kabylia is deteriorating from year to year. Always described as regionalist, separatist, even racist by the Algerian regime which claims to be Arab. Kabylia is fighting with all its might to oppose Arab assimilation and Arab-Muslim ideology.

Even today, but in a much more obvious way, with the rise of demands for the existence of a Kabyle nation that should be restored, tensions are much more exacerbated and highlight the true nature of the conflict between Kabylia and the Algerian State subservient to the Middle East, in other words, it is a civilizational opposition of the State which is playing out in Kabylia.

For the current regime, the results of its actions in Kabylia, especially with its slogan of new Algeria, are: forced Arabization, Wahhabi type Islamization, repression, abusive arrests, obstruction of all development economic, the destruction of its environment and the marginalization of the Kabyle elite, without forgetting the physical assassination of some of its symbols and its elite.

A position which has continued to evolve over time where the Algerian dictatorial regime has never wanted a plural democratic Algeria, and all the hopes of an entire people reduced to nothing, its policy is to exterminate the very existence of the Kabyle nation, which only fights for these values, that is to say Kabyle, Amazigh, democratic, secular and egalitarian, that is to say a set of values incompatible with the ideology Arab-Muslim.

Cultural ostracism

These practices are in fact nothing new in Kabylia. From direct military intervention against Hocine Aït Ahmed's Socialist Forces Front (1963-1965) to the bloody repression of peaceful demonstrations (2001-2002: 130 dead and thousands injured), including countless convictions of activists and demonstrators, and the targeted assassinations of personalities, we would never stop recounting the acts of violent repression suffered by the region. Without forgetting the structural cultural ostracism which was the rule for around thirty years, officially registered in the ideological orientations, the Constitutions and the laws which defined the country as exclusively Arab and Muslim, the Berber parameter being eradicated.

789 to 1956 Morocco: twelve centuries of struggles

Of all the current Muslim states, Morocco is one of the very few to have preserved its independence for more than a millennium.

A turbulent history

The Romans, who subjected all the shores of the Mediterranean to their law, did not spare Morocco, which was called Tingitan Mauretania at the time (in other words the country of the Moors in the Tangier region). They built the city of Volubilis at the foot of the Zehroun massif, some beautiful ruins of which remain.

In the mountains which cover most of the country, the Berber tribes resisted the Romans as they will resist all the invaders who succeeded them. Moreover, from the reign of Emperor Diocletian, at the end of the 4th century, the Romans only maintained a meager presence on the coast around Tangier.

The Arabs who flooded in the 7th century, shortly after the death of Mohammed, brought with them their language and especially the Muslim religion.

– The Idrissids (789 - 10th century)

The mausoleum of Idriss I in Moulay Idriss

An Arab prince descended from Ali and Fatima, the daughter of Mohammed, took refuge in the Middle Atlas and the local Berbers took him over in 789 under the name of Idriss 1st.

He was assassinated by an agent of the Abbasid caliph but his posthumous son, Idriss II, managed to found the first royal dynasty of Morocco, with Fez as its capital.

Shortly before the year 1000, the Idrissids disappeared, victims of the Fatimids, Arab invaders from Egypt, and the Ummeyyads of the emirate of Cordoba, in Spain.

A new dynasty, specifically Berber, rises in the dunes of the Sahara, within the Sanhadja tribe, close relatives of the Tuaregs.

– The Almoravids (1069 - 1147)

These Almoravids destroyed the African kingdom of Ghana, on the banks of the Niger, in 1058, before moving north. They founded Marrakech, Morocco's second imperial city, which will give its name to the country.

He finally crossed the Strait of Gibraltar to help the Umayyad emirs, facing the offensive of the Christian king of Castile Alfonso VI (assisted by a famous knight, the Cid).

– The Almohads (1147 - 1248)

In the High Atlas, a scholar named Ibn Toumert preaches a return to faith in the oneness of God. After his death, his disciples, the Almohads (from an Arabic word which designates those who proclaim the oneness of God) went to war against the Almoravids.

They reigned brilliantly over the Moroccan empire for half a century, until they themselves were defeated by the Christians in 1212 at Las Navas de Tolosa.

– The Merinids (1248 - 1548)

In Morocco proper, the Berber chief Abou Yahia chased out the last Almohads and founded the Merinid dynasty. After some great achievements in the artistic and cultural fields, the Merinids showed their weakness in the face of the expansion of the Portuguese who occupied the port of Ceuta, near the Strait of Gibraltar, in 1415, and began to nibble away at the coastline.

– The Saadians (1548 - 1660)

At the beginning of the 16th century, the Saadians, Berbers from the Draâ valley, exasperated by the Christian offensives, revolted against the Merinids and chased them from power.

Founding their own dynasty, they began a holy war against the Portuguese. This is how Agadir was recaptured in 1541... At the same time, the Saadians allied themselves with the Spaniards to face the Turkish threat!

The finale took place on August 4, 1578, near Ksar el-Kébir (or Alcazar Quivir), where Moroccans and Portuguese clashed. This battle, called the “Battle of the Three Kings”, would lead to the annexation of Portugal by Spain two years later!

Ahmed IV el-Mansour brought the Saadian dynasty to its peak. A victorious expedition against the African empire of Songhai in 1591 allowed him to enrich his capital with gold from Sudan.

– The Alawites (1660 -)

The Saadians soon became victims of newcomers, the Alawites of Tafilalet, who took their name from a distant relationship with Ali, the Prophet's son-in-law! It is the heir of this dynasty who rules Morocco today.

The son of the founder, Moulay Ismaïl, a contemporary of Louis XIV, moved his capital to Meknes, 60 kilometers from Fez and not far from ancient Volubilis. He repels various European offensives and fights against the rebellious Berber tribes of the mountains. We owe him the beautification of his capital and in particular the construction of the famous monumental Bab el Mansour gate.

It was only in the 20th century that the country had to submit to a foreign power, France. Even so, this protectorate only lasted barely half a century, from 1912 to 1956 (shorter, for example, than the occupation of Poland by the Soviets and Germans from 1939 to 1989!).

Parenthesis of the French protectorate (1912 - 1956)

On the eve of the First World War, in 1912, at the end of a standoff between Berlin and Paris, the country became a French protectorate while the region of Tetouan, to the north, and that of Ifni, to the south, are held by Spain.

General Resident to the Sultan, General Hubert Lyautey boldly modernized the infrastructure while respecting the institutions of the Sultanate. But Lyautey was disowned by his government when Abd el-Krim's uprising occurred. After his recall to France, Paris attempted through the Berber dahir of May 16, 1930 to remove the Berber tribes from the authority of the sultan.

The Rif War

Eternal rebels

The Rif is a mountain range that borders the Mediterranean coast of Morocco. The Berber tribes who inhabit it have regularly resisted invasion attempts from the northern Christian kingdoms, Spain and Portugal.

In 1906, the Algeciras Conference granted special rights to France over Morocco. This is the beginning of the French protectorate over the Cherifian kingdom. As for the Rif, its administration is granted to Spain.

General Manuel Fernandez Silvestre tried to subdue him and achieved some initial successes which earned him the honor of being celebrated as a “national hero”. But he must face a rebellion led by Mohamed Ben Abdelkrim El-Khattabi (30 years old). This charismatic young chef studied in Fez and did his law in Salamanca (Spain) before becoming a journalist and civil servant in the Spanish administration. He raises a small force and inflicts some failures on the Spaniards. General Silvestre was crushed in Anoual on July 20, 1921 and committed suicide.

Abdelkrim extends his authority to the entire Rif. On February 1, 1922, he even proclaimed the Confederated Republic of the Rif Tribes and appointed himself president. In Madrid, Anoual's defeat led to a coup d'état by General Miguel Primo de Rivera (53 years old).

Hubert Lyautey, resident general of France to the Alawite sovereign, senses the danger posed by the rebellion for the French protectorate. He fights Abdelkrim by traditional means, seeking to turn the local tribes against him. But the French government is growing impatient. He withdraws command of operations and entrusts it to Marshal Philippe Pétain, crowned with his victory at Verdun.

Lyautey resigned from his position as resident general and returned to France while Pétain obtained from Paris all the reinforcements that had been refused to him. Bitter victory of the colonial troops

The marshal organizes a massive counter-offensive relying on aviation, without fear of bombing civilian populations. Abdelkrim's troops disbanded and their leader saw

no other way than to surrender to the French to protect his own. He was exiled to Réunion but managed to escape thanks to a transfer to France and took refuge in Cairo where he died in 1963.

The Rif War remains one of Morocco's greatest national epics. In the eyes of Arab nationalists, it remains a great symbol of the anti-colonial struggle.

Triumphant return of Sultan Mohamed V to Rabat in 1955

It was the beginning of nationalist agitation which would not cease until a quarter of a century later with the country's return to independence. The sultan exchanged his title for that of king, under the name of Mohamed V. On February 26, 1961, he was succeeded by his son Hassan II.

Meknes, a forgotten massacre

On October 23, 1956, a few weeks after the independence of Morocco, the Algerian War broke out in the Cherifian kingdom. The hijacking of a plane carrying FLN leaders is the pretext for a bloody riot in Meknes, in the center of the country. Several dozen French people were massacred in sordid conditions.

On March 2, 1956, a joint Franco-Moroccan declaration put an end to France's protectorate over Morocco.

As soon as it became independent, Morocco, like Tunisia, became a rear base for Algerian separatists. On October 22, 1956, a plane which took off from Rabat towards Tunis and which transported five senior FLN officials was hijacked to Algiers by the French services and the five men were imprisoned in France.

In Morocco, this hijacking of a Moroccan plane is considered an affront. The next day, demonstrations broke out everywhere, but it was in Meknes, halfway between Rabat and Fez, that they took the most dramatic turn.

The region is home to the largest French garrison in the country, namely 8,000 men, but Paris is reluctant to ask them to intervene so as not to offend the sensibilities of the Moroccan government.

The slaughter

At the start of the morning, violent demonstrations from the Algerian district of the medina approached the European city. Around noon, the Jews fled their mellah neighborhood and took refuge in French military camps.

Around 2 p.m., demonstrators managed to infiltrate the European city. Then, around 3 p.m., the riot swept through the city and its outskirts while certain Moroccan police officers opened fire on their French colleagues.

Groups of rioters then chased European civilians through the streets, overturning cars and killing their occupants. Several French police officers from the police station located at the exit of the medina were lynched and their remains burned and thrown into the city's water reservoir.

At 5 p.m., when the French forces finally received the order to intervene, the demonstrators were pushed back towards the medina. But on the outskirts of the city,

while it was being pillaged, the settlers' farms were attacked. The death toll will be 45 Europeans dead and 32 seriously injured.

Morocco unilaterally annexes the Spanish Sahara

On November 6, 1975, a “Green March” led 200,000 Moroccans to the Spanish colony of Rio de Oro (Western Sahara). For King Hassan II as for his subjects, this part of the Sahara naturally and historically belongs to Morocco.

This 280,000 km² piece of desert, the size of half of France, was populated in 1974 by only 82,000 people, including 15,000 Europeans. The other inhabitants, numbering half a million in 2020, are Berber nomads from the Sanhadja tribe.

The territory was occupied by Spain at the end of the 19th century. It became the colony and then the province of Rio de Oro but only interested the metropolis in 1963 with the discovery of significant phosphate deposits.

A key element in the rivalry between Morocco and Algeria

Taking advantage of the fact that in Madrid, the old caudillo Francisco Franco is dying, Morocco and Mauritania are urgently demanding from Spain the cession of the Sahara. Algeria, for its part, supports the formation of an independent liberation front, the Polisario.

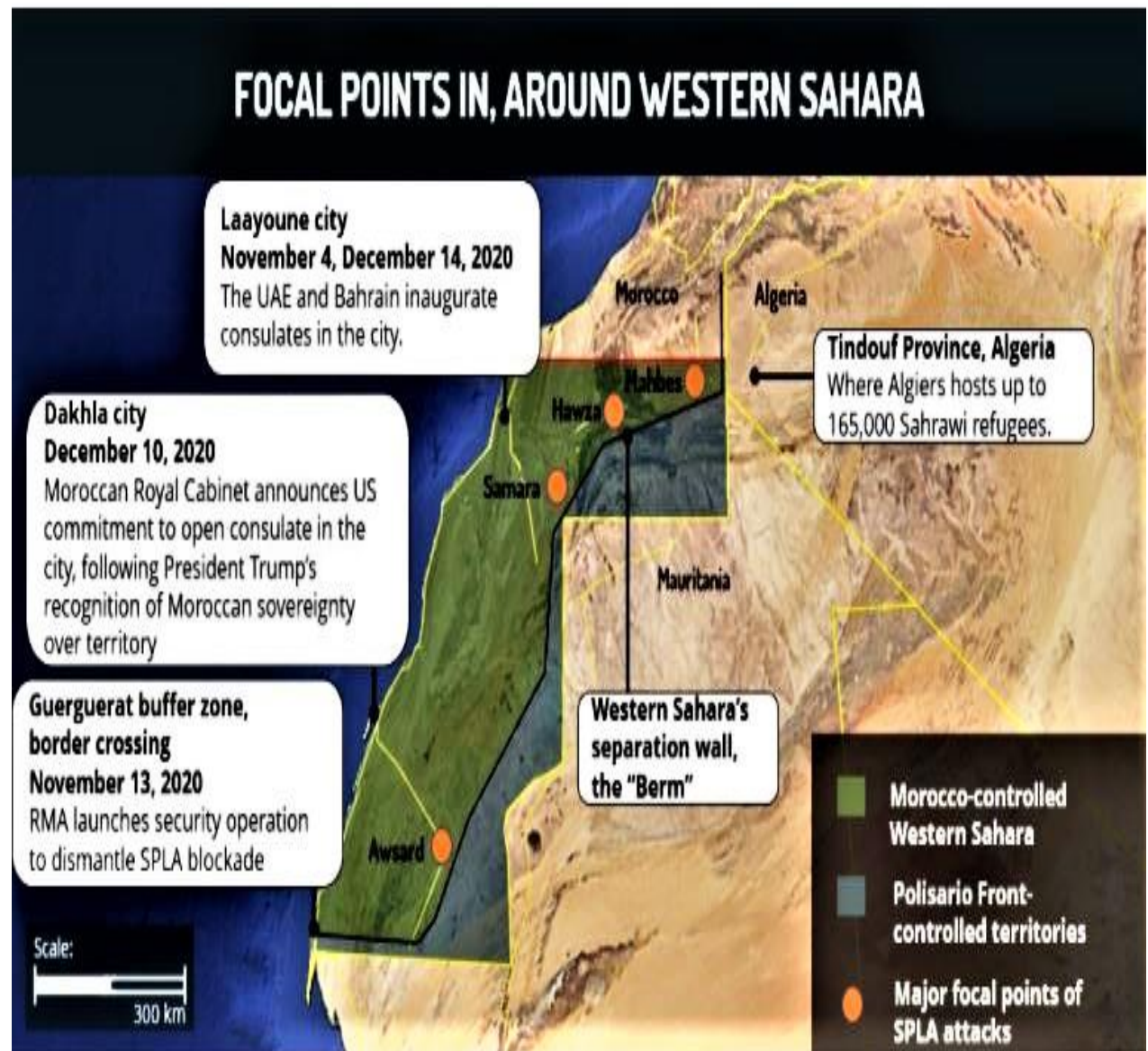
By the Madrid Accords, signed on November 14, 1975, a week before Franco's death, Spain agreed to withdraw from its province and share it between Morocco and Mauritania. But on February 27, 1976, the Polisario front supported by Algeria proclaimed the advent of a Sahrawi Arab Republic and launched into guerrilla operations.

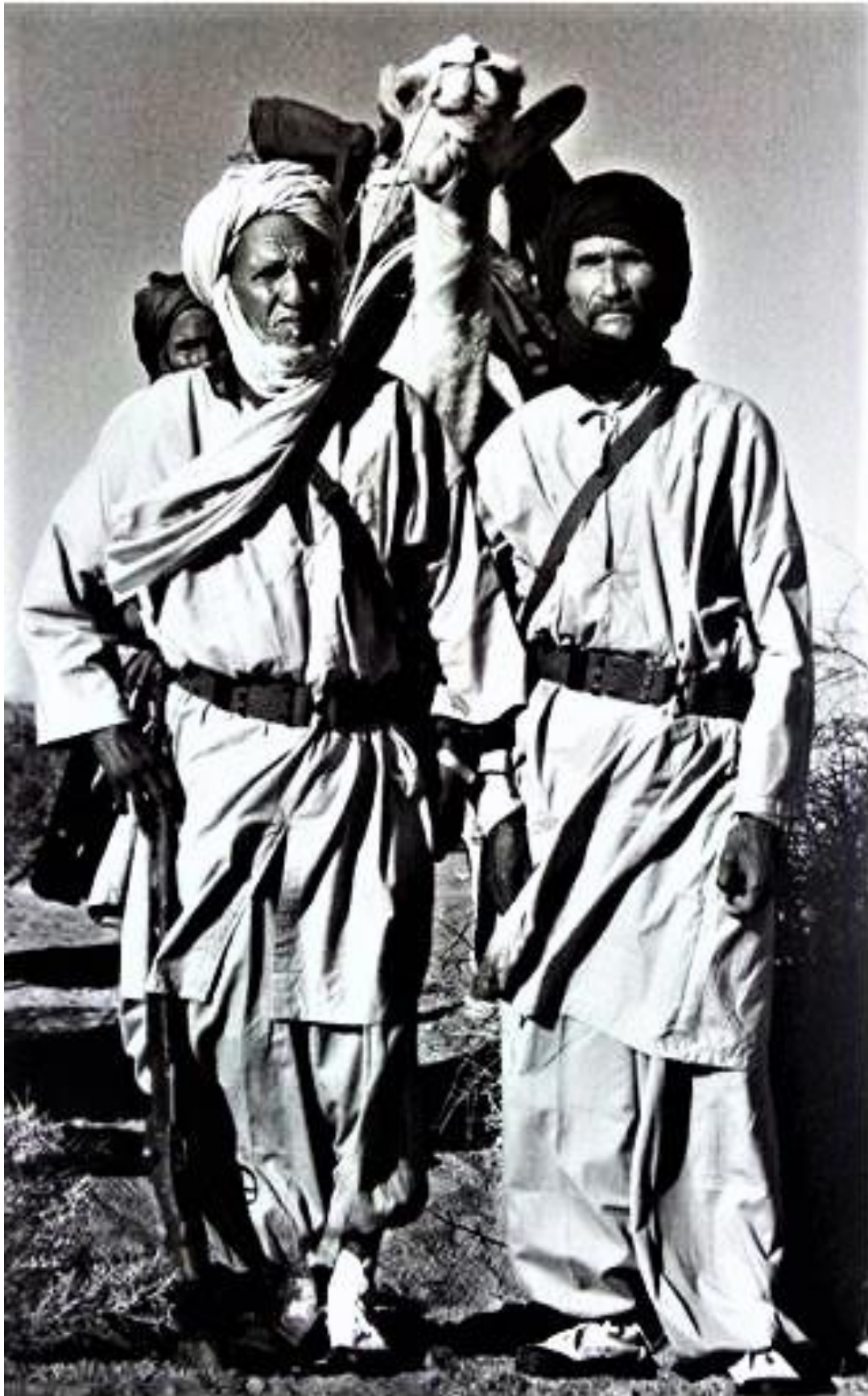
As Morocco and Algeria threatened to go to war, Mauritania withdrew from the game by ceding its share of the former Spanish colony to Morocco on August 14, 1979. Finally, in November 1979, thanks to the skill of the Algerian diplomacy, the Polisario front obtains from the UN the condemnation of Morocco's annexation of Western Sahara. While waiting for a self-determination referendum that Rabat refuses, the UN considers that Western Sahara is still under the administrative authority of Spain!

The situation has since remained frozen. From 1980 to 1987, the Moroccans erected a 2,700 kilometer “Sand Wall” guarded by a corridor of mines and 100,000 soldiers! Thus the useful Sahara, its phosphates and its coastline are protected from Sahrawi incursions.

To everyone's surprise, Donald Trump's United States endorsed in December 2020 the autonomy project promised in the Sahara by the Moroccan government and recognized Rabat's sovereignty over the territory. In March 2022, the Spanish socialist Prime Minister Pedro Sánchez recognized it in turn with the hope of an opening on the presidencies of Ceuta and Melilla, claimed by Rabat. For the moment, Madrid has not obtained satisfaction but Algiers did not wait to take retaliatory measures against Spanish companies... In July 2023, Benjamin Netanyahu, Prime Minister of Israel, was the third leader to recognize Morocco's sovereignty over Western Sahara.

Of course, the great powers – the United States behind Morocco and Russia behind Algeria, not to mention China which is rearing its ugly head – are blowing on the embers because you have to know how to divide in order to rule.





Sahrawi fighters of the Polisario Front, 1980, Paris, Quai Branly museum -

Wars of conquest of the Americas

Exploitation of the New World by the Spanish

For the first inhabitants of the New World (the "Indians"), the irruption of Europeans had dramatic consequences on the demographic level. These so-called “pre-Columbian” civilizations, because they were born before the arrival of Christopher Columbus, developed, let us emphasize, in the absence of any contact with other civilizations!



The other regions of the continent, whether the Amazon rainforest or the Argentine steppe (the “Pampa”), remained the domain of hunting and gathering as well as slash-and-burn agriculture.

Christopher Columbus reaches the New World

On Friday October 12, 1492, after two long months at sea, Christopher Columbus set foot on an island in the Bahamas.

The Genoese navigator believed in good faith to have reached the Asia of spices and for this reason called “Indians” (inhabitants of India) the first natives he encountered.

The journey of the unexpected

Six months earlier, Christopher Columbus (in Spanish, Cristobal Colón) convinced the Spanish rulers to support him in his crazy plan to reach spice Asia by sailing west across the Atlantic Ocean.

With their support and thanks to the material help of two shipowners, the Pinzón brothers, he was able to arm a carrack, the Santa Maria, and two caravels, the Niña and the Pinta. The departure took place on August 3, 1492.

After a stopover in the Canary Islands, a Spanish possession, the flotilla heads southwest following the trade winds. The crews soon became concerned about the lack of land. On October 10, they were exhausted and on the verge of mutiny. Finally, after 36 days of navigation (instead of the expected 15), the Pinta lookout shouts for good: “Tierra”!...

The ships dock on a small island. It is aptly named San Salvador (“Holy Savior”) by the Spanish. The sailors, when they go ashore, are shocked by... the nudity of the peaceful Tainos, Indians of the Arawak group.

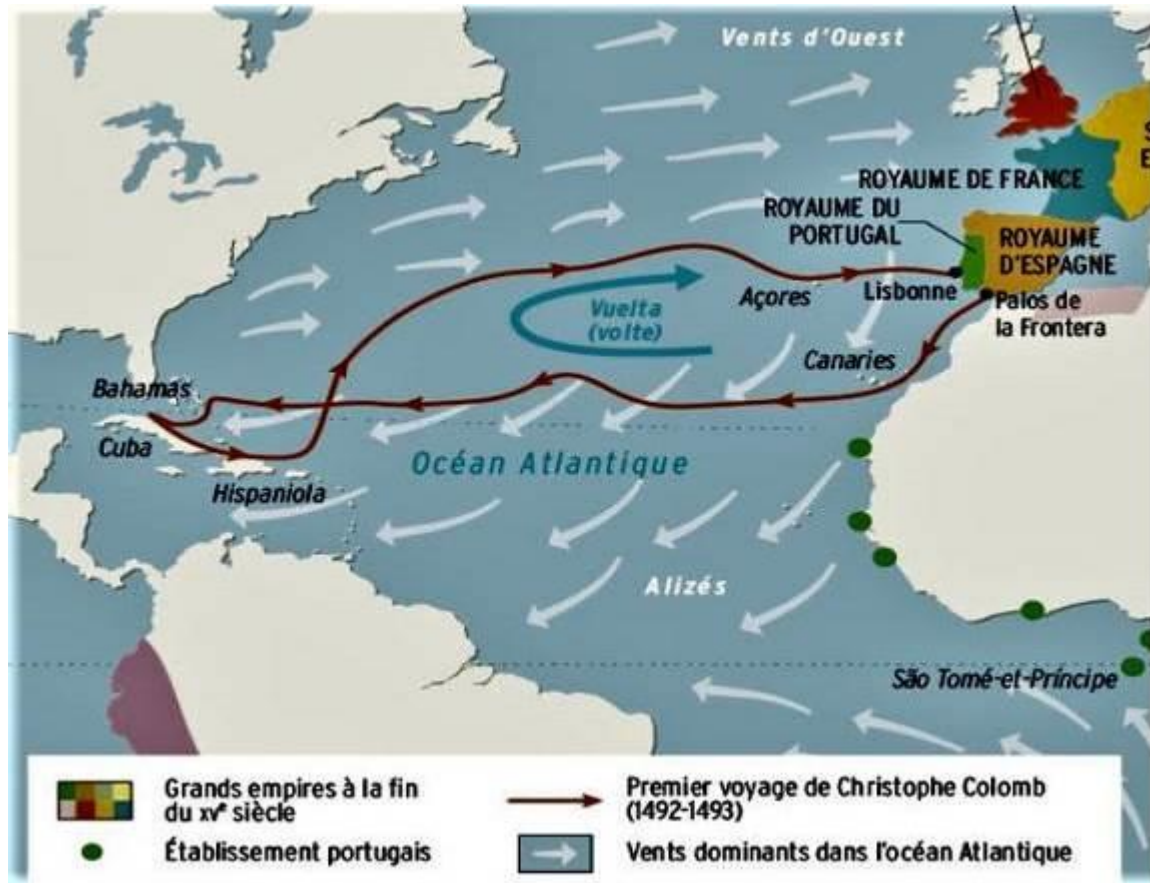
Despite or because of their nudity, indigenous women attract them. This led them to bring back to Europe, without knowing it, a terrible venereal disease, syphilis. In return, Europeans brought diseases like measles to the inhabitants of this New World which would decimate them in a few years, more surely than arquebuses and swords.

Wars and forced labor, but even more so diseases such as measles and smallpox, wipe out nine-tenths of the population in just a few years. This was estimated at 80 million souls in 1492 and less than 10 million in the middle of the 16th century.



Christopher Columbus founded Hispaniola

The first permanent settlement in Hispaniola, named Nueva Isabela in homage to Queen Isabella of Castile, was destroyed in 1502 by a cyclone and rebuilt under the name of Santo Domingo de Guzman, this time in homage to Saint Dominic. Hence the names of Santo Domingo and Dominican Republic, the latter today sharing the island with the Republic of Haiti.



The name of Haiti comes from Ayiti, or Land of the High Mountains, the name given to the island by its first inhabitants, peaceful Taino Indians, from the Arawak group. All of them tragically disappeared within a few years, victims of European colonization (forced labor, persecution, diseases) and even more so of the invasion of the terrible cannibal Indians of the Caribbean group who came from neighboring islands.

The orders

The exploitation of America by the Spanish began in earnest ten years after the landing of Christopher Columbus on the island of Hispaniola (today Santo Domingo, in the Greater Antilles). It was implemented by Nicolas de Ovando, commander of the military order of Alcántara, appointed governor of the island in 1502 by the Catholic Monarchs of Spain.

Ovando arrives in Hispaniola at the head of 2500 men. These conquerors or conquistadores are penniless Spanish adventurers and nobles, generally hungry for glory and wealth. To establish his power on the island and reward his men, he grants them vast lands, with authority over the Indians who populate them.

According to a term of medieval origin, these lands are put "in commende" and for this reason called "encomiendas". Their extent and wealth are proportional to the services rendered by their beneficiary to the governor.

Eager to get rich as quickly as possible before returning home, the first Spaniards received land with the right to put the Indians living there to work. This is the

principle of repartimiento. The extraction of gold in the subsoil and the rivers initially proved very productive, providing 500,000 gold crowns per year to Spain.

The beneficiaries, the encomenderos, can collect from the populations of their encomiendas a tribute in precious metal, in kind or in corvées (work). In exchange, they owe protection... and religious instruction to these populations, despite everything considered free.

They are required not to mistreat them or reduce them to slavery. If they make them work, they owe them a salary, as prescribed in a royal cedula of 1503.

The Indian villagers, who were not asked their opinion, do not hear it that way. And above all, they refuse to work in the island's gold placers (rivers rich in gold dust), even for a miserable salary.

The encomienderos and their foremen were quick to circumvent the laws and regulations. They oppress their Indians, and hunt them down mercilessly when they flee from their villages. The encomienda system will extend to the entire South American continent as the conquistadors progress.



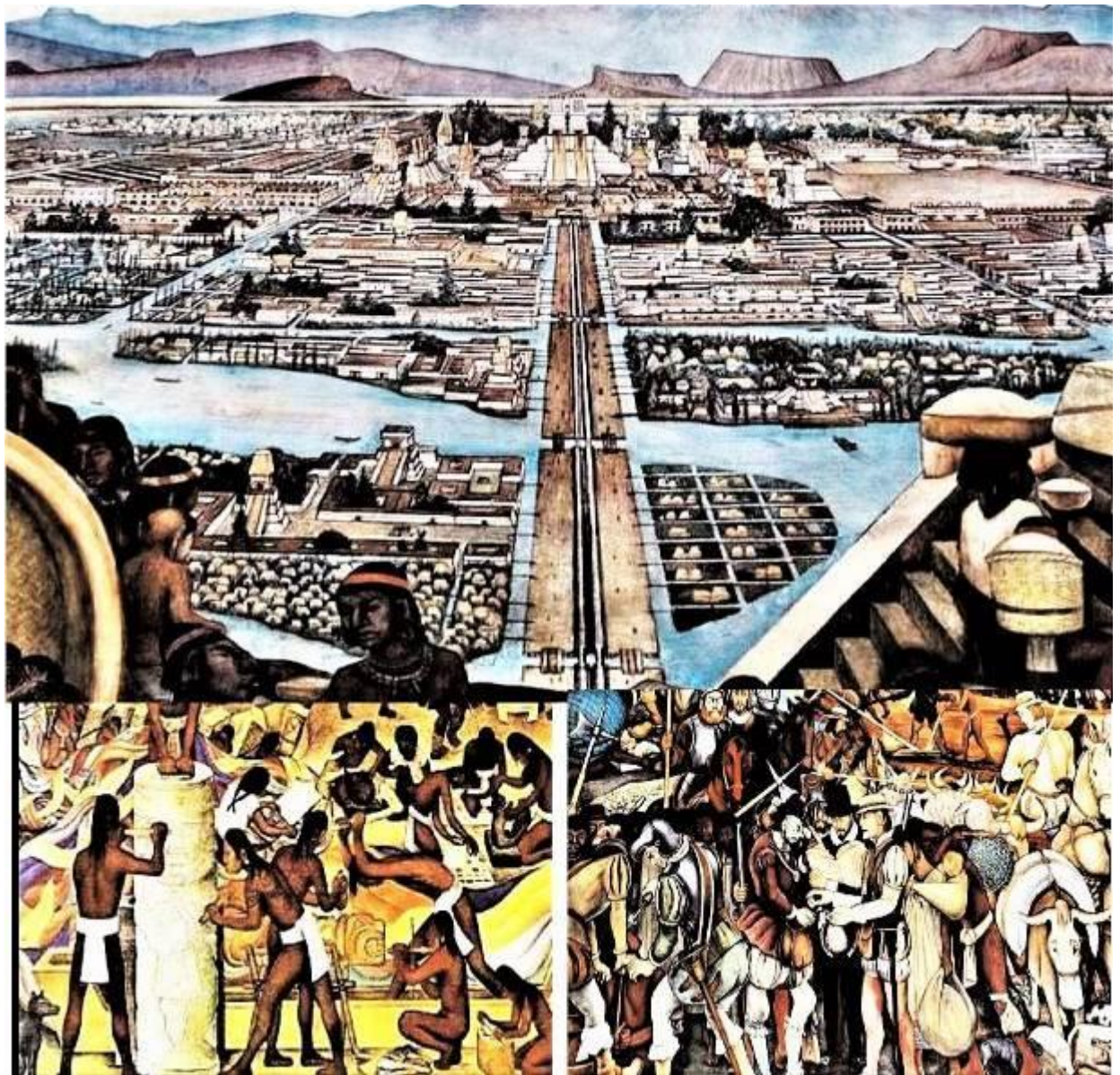
African slaves replace Indians on plantations and gold deposits. Surviving Indians and blacks do not fail to revolt. This is how a cacique (Indian chief) named Henri took refuge in the mountains and managed to maintain his independence for 13 years. This is the beginning of maroonage, the name given to the escapes of slaves into the forest (from the Spanish cimarrón, which means fugitive black slave).

Genocide, ethnocide and ecocide in Abya Yala (Indigenous name of America)

Abya Yala is the name that the natives of the South give to America because this name for them is a name imported from Europe. Abya Yala means “our land, our blood”, therefore an important identity consonance.

The invasion and conquest of Abya Yala constituted genocide, epistemicide and ecocide. The unsanitary conditions of the cities spread throughout the Americas.

The introduction of animals such as horses, cows, sheep, goats, dogs and even rabbits, often presented as a European contribution, dismantled the Native American ecosystem. The importation of large European animals destroyed more than it enriched indigenous territories. The livestock fed on fruits used for local consumption, while the excrement polluted the seeds which were then found scattered everywhere. The same goes for the cultivation of sugar cane, the introduction of which into the Antilles and Brazil destroyed the tropical forest as well as the forest fauna.



Andean America from the origins to Pizarro

Spaniards and Portuguese conquer America

At this time, pre-Columbian America was dominated by two empires: the Aztec empire in present-day Mexico, and the Inca empire centered in present-day Peru. Hernan Cortes discovered and conquered the Aztec empire around 1520. Pizarro discovered and conquered the Inca empire shortly after.

In a few decades, the Spaniards created a vast colonial empire. The two economic poles of the Spanish empire correspond precisely to the two ancient pre-Columbian centers: this forms two new Viceroyalties, New Spain and Peru. The colonization of Brazil by the Portuguese only really began after 1540, mainly to counter the pretensions of the French.

The group including Mexico, Central America, the Caribbean and South America includes 26 countries, most of which are Latin-speaking: only certain very limited regions of this group are not part of Latin America.

Although today politically fragmented, Latin America has had a common history in the past, since its colonization by Europe. It was the Iberian empires that created this unity, and all the independence acquired at the beginning of the 19th century had the same origins.



Sharing the world

America already has a long history behind it before the arrival of Europeans, but it was its rediscovery by Christopher Columbus which founded Latin America as a future cultural whole. At this time, the objective remained trade with the Indies: Spain and Portugal were then the two maritime powers capable of taking up the challenge.

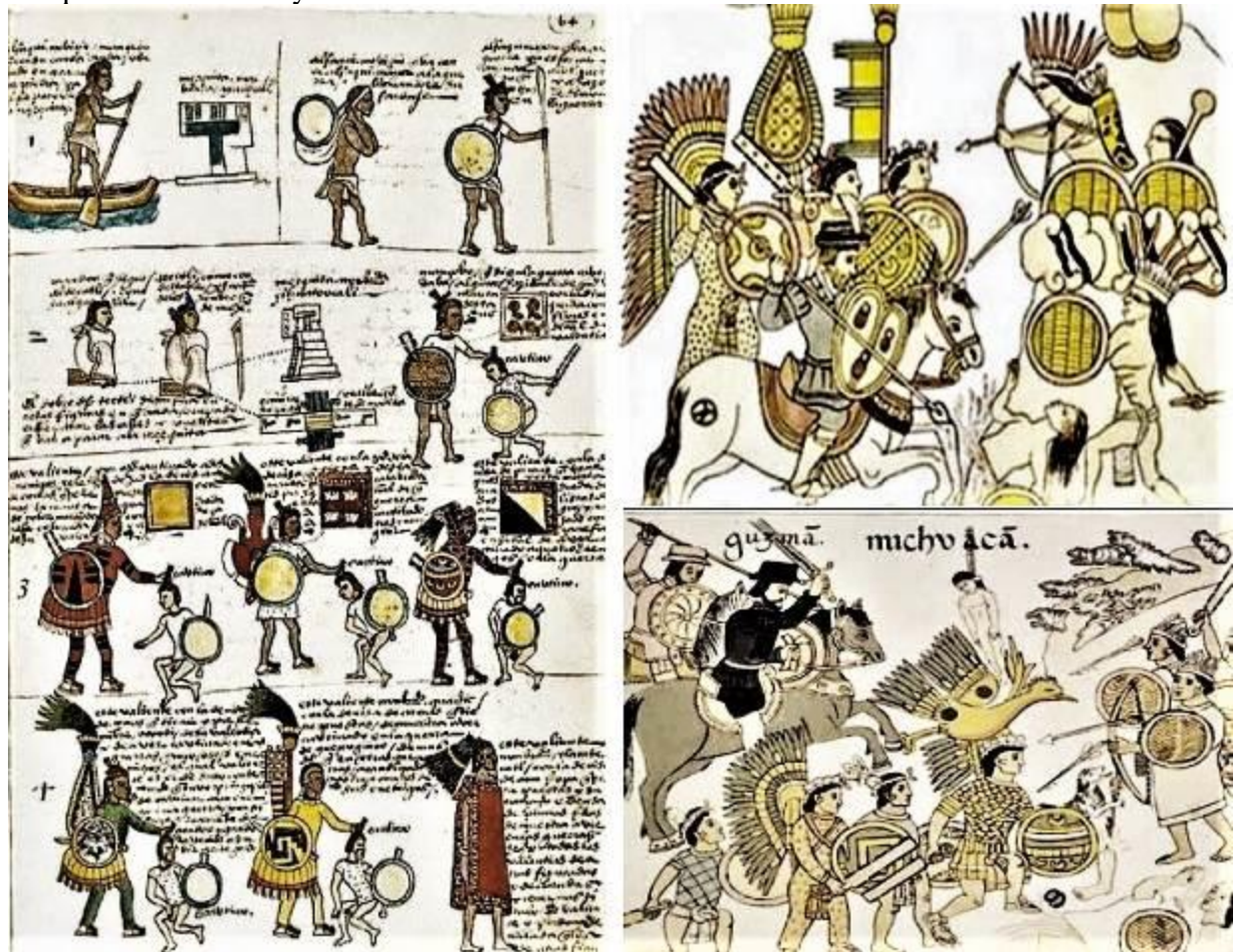
In order to prevent the two Christian kingdoms from tearing each other apart in this quest, the Pope took advantage of the existence of two routes to the Indies to divide them between the two countries: the eastern route for the Portuguese, the from the

west for the Spanish. It was the Treaty of Tordesillas, which divided the world in two in 1494: to the west was the preserve of the Spanish, to the east that of the Portuguese.

In 1500, the Portuguese Cabral, on his way to India from the east, deliberately sailed far off the African coast, and discovered that part of America belonged to the Portuguese domain: this was Brazil. This is the origin of the singularity of Brazil, a Portuguese country within a predominantly Spanish America. In the coastal valleys and high plateaus of Peru, the greatest civilizations of South America flourished, until the arrival of the Spaniards, of Cortés in 1519 and of Pizarro in particular, in 1532.

The conquest

On February 19, 1519, Cortés landed in Mexico from the Antilles and began the conquest of the country.



He took advantage of the astonishment aroused on the Indians by the bearded physique of the Spaniards, their metal armor, their firearms and their caparisoned horses.

The Indians make the connection between these arrivals and their mythology, which evokes a god, Quetzalcoatl, who left one day to conquer new lands and who must return with his descendants clad in golden armor.

Cortés, thanks to the services of a young Indian woman, skillfully rallies the people oppressed by the Aztecs. The latter established their domination a century earlier over a vast territory which extended as far as present-day Guatemala.

Their capital is a prestigious city called Tenochtitlan, surrounded by a lake which protects it from possible aggressors. The wars that the Aztecs relentlessly pursue have no other goal than to supply their temples with human sacrifices.



Merciless war

When Cortés announced his arrival to the Aztec emperor Moctezuma II, the latter did not dare refuse him access to his capital. Troubled, he received it with the honors due to a descendant of the god Quetzalcoatl.

Once in the place, Cortés sequesters the emperor and governs in his name. But now he has to return to the coast to face the landing of a rival.

He entrusts the guard of the city to a lieutenant. But he is quickly overwhelmed by the situation. The population took the Spanish to task and Moctezuma died trying to intervene.

Informed, Cortés turned around to help his compatriots. He ordered the retreat during the night of June 30 to July 1, 1520. But the population cut the bridges which allowed them to cross the surrounding marshes and half of the Spaniards died while trying to leave the city.



Spanish triumph

Cortés, tenacious, resumed the offensive, defeated an army of several tens of thousands of men and captured Tenochtitlan on August 13, 1521, despite the resistance of the new emperor Cuauhtémoc.

On the site of Tenochtitlan, the new master of the country founded the city of Mexico, after the name given to the inhabitants of the region, the Mexican.

Emperor Charles V transformed the old empire into a colony called New Spain. Cortés becomes its governor and captain general. He ended his life in Spain, near Seville, devoting himself to writing his memories.

Pizarro

Already in his fifties, he dreams of repeating the feat of Hernan Cortés, an aristocrat from his region who subjugated the Aztec kingdom, in what is now Mexico. He joined forces with another “conquistador” of his kind, Diego de Almagro. Together, they explored the west coast of South America.

Building on their discoveries, they obtained the support of Emperor Charles V for the conquest of the Inca empire, in the heart of the Andes mountain range. This is how they landed in Tumbes, in the north of Peru, at the head of 183 adventurers... and with 37 horses.

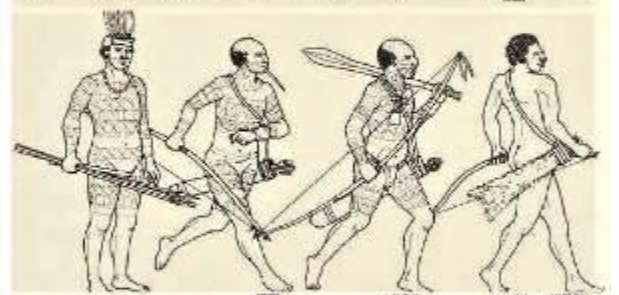
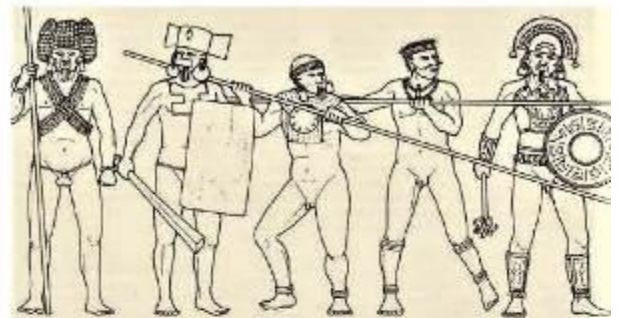
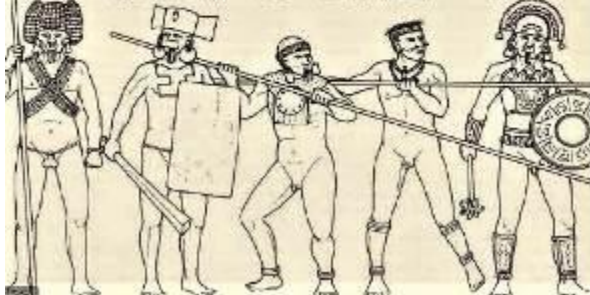
MAYAS



ZAPOTHÉQUES

MIXTÈQUES

BRÉSIL AMAZONIE COLOMBIE





The small troop sets out to climb the Andes mountain range, to meet the Inca, the sovereign of these mountains. Along the way, Pizarro obtains confirmation of the existence of fabulous mines of precious metals, gold and silver. The conqueror also learns that the Inca Atahualpa is facing a rebellion led by his own brother Huascar. He plays on the rivalry between the two men to impose his mediation. This is how he invites Atahualpa to visit him in the town of Cajamarca. On November 16, 1532, the Inca Atahualpa, or "son of the Sun", went with great pomp to Pizarro in the hope of saving his country, the Inca empire.

A heinous crime

When the Inca arrives with his retinue, the Spanish chaplain urges him to convert and hands him the Bible. The Inca rejects it. The chaplain then turns to his leader and says: "I absolve you" (implied: for all the crimes you are going to commit). At this signal, the horsemen hidden behind the houses massacred the Indians with cannon and arquebus. Several thousand succumbed.

The Inca used to say: "In this kingdom, no bird flies, no leaf moves, unless it is my will." The Spaniard doesn't care and grabs Atahualpa.

Pizarro seizes the Inca Atahualpa

His arrest through treachery will hand over to the Spaniards the immense empire of the Andes, its cities and its mines...

The prisoner promises him a fabulous ransom in exchange for the promise of his life. This is how, for months, the Inca's subjects brought caravans loaded with precious metals to Pizarro. In total the equivalent of 4,600,000 Spanish ducats.

To please his executioner, the Inca, from his cell, also orders the execution of his rival Huascar and is baptized...But Pizarro does not care about these demonstrations of good will. Having obtained the ransom he wanted, he had the Inca brought to trial. At the end of an obviously unfair trial, the prisoner is condemned to be burned alive.

By a singular measure of clemency, Pizarro was content to have him garroted in his cell on August 29, 1533. Emperor Charles V strongly condemned this crime but could not change anything.

It was the end of the Inca empire which dominated the Andes for a few decades and developed an original civilization, based on the worship of the sun and the cultivation of potatoes.

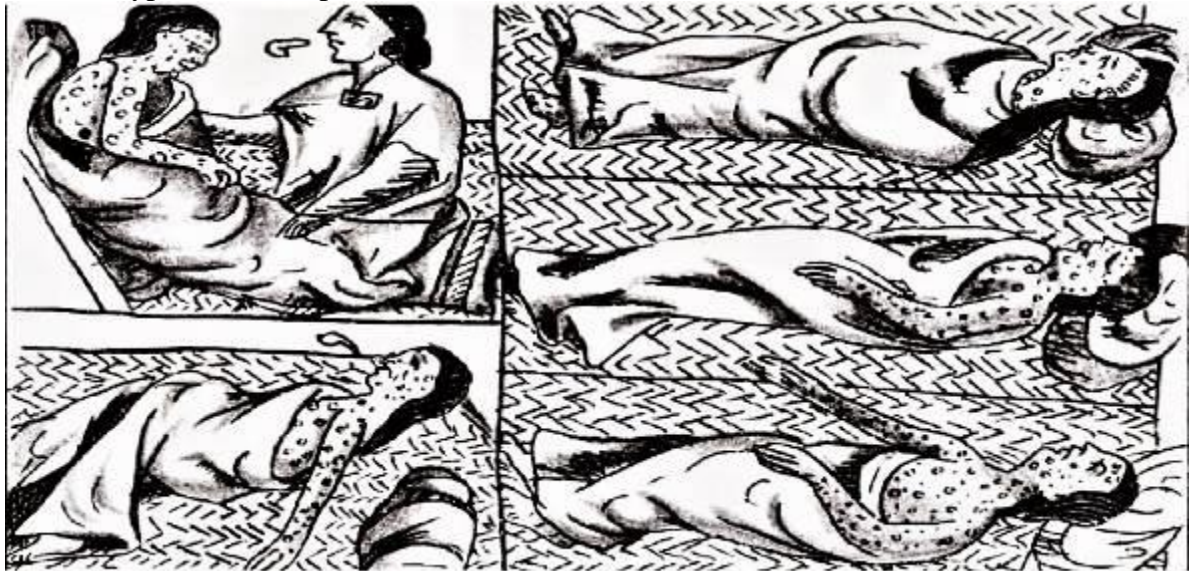
Pizarro completes the conquest of the country and founds the city of Lima. Soon, he wastes no time in arguing with his fellow travelers. He had Almagro executed but was himself murdered by the latter's friends on June 26, 1541...

Diseases brought by Europeans quickly decimated the Indian population. To obtain labor on plantations or in mines, colonists began to bring black slaves from Africa. As it was the Portuguese who inherited Africa in the Treaty of Tordesillas, the slave trade was much more massive in Brazil than in Spanish America. It will only take on its full extent in the 18th century...



Thus, in the space of five decades, European colonization wiped out an entire continent. The after-effects of this colonial wound are still not over, even if the peoples of the Americas have resisted, and continue to do so, different forms of colonization.

This disaster is due to a combination of factors. It is very likely that the viruses carried by the conquistadors decimated many regions at the time of the invasion. The infectious agents imported into the Americas were very virulent as in the case of measles, typhus or smallpox.



But the epidemics are not the main cause of the massacre, they are part of a dynamic set of abuses, violence and destructuring of pre-Columbian societies: the demographic destruction results from greed and the wars launched by the Spaniards between 1530 and 1550. All the sources of observers can be brought together under a single label: a permanent state of war, which includes not only the losses caused by the great battles but also those produced by an infinity of punitive attacks, the struggles between the own ethnic groups, the destruction of hydraulic systems, the scourge of hunger, the increase in mortality from endemic diseases.

A colonial enterprise that annihilates entire societies and millions of people in the space of a few decades cannot be described as a “discovery” or an “encounter”. The conquistadors and Christopher Columbus in the first place, knowingly established a system of exploitation whose consequences they immediately saw on the populations. The 50 years following the conquest were a period of death and suffering of all kinds for the peoples originating from Abya Yala. According to figures provided by chroniclers as well as estimates developed by researchers, the population of the Americas experienced a dizzying fall at the time of the invasion and conquest. Different hypotheses place the initial population between 20 and 150 million inhabitants. A certain consensus has been established around 100 million inhabitants.

- 300,000 people lived in Ayiti (renamed Hispaniola during the conquest) in 1492 then Haiti. In 1514, there were only 26,000 left, a drop of more than 90% of the pre-Columbian population.

- As for Mexico, the Mesoamerican population would have fallen from 25 million in 1518 to one million in 1605, a decrease of 96% of the population.

- the population of Tawantinsuyu (Peru) was estimated at 15 million inhabitants in the period preceding its collapse. There were only 600,000 people left in 1620. This means that in the space of 88 years, the Peruvian territory would have lost between 93% and 96% of its pre-conquest population.
- in the Andes, between 1532 and 1620, more than 450 people died daily and more than 165,000 annually .

No other continent has ever experienced such a demographic massacre. Added to this is the fact that this decline was only stopped, due to the violence of colonization, four centuries later, in the 20th century. Mexico, for example, only returned to the number of inhabitants of the 15th century in the 1960s.

The Hispanic colonial regime

It was the colonial system which was the real producer of the demographic bleeding of which diseases constituted only one element among others. Viruses were even used as a weapon of conquest because there was never any introduction of containment measures during this period. The conquistadors moved freely from one territory to another, knowing full well that they carried viruses against which the Indigenous people were not immune.

The Hispanic colonial regime did the rest. To be able to exploit mineral resources, Christopher Columbus established a colonial tax per capita (called *encomienda*) according to which every three months, each Indigenous person had to give him a certain quantity of gold or cotton¹⁰. The *encomienda* was a system of compulsory taxation of indigenous people which involved forced movements of the population towards the mines.

Officially established by the Crown in 1503, it is legally similar to medieval serfdom. The conquistadors received the right to distribute the “Indians” into *encomiendas* where *encomenderos* were responsible for collecting the tribute. The indigenous tax - consisting of precious metals, textiles, food, animals - was collected by the *cacique* (chief) of the community who had to give it to the *encomendero*. In fact, the system established the serfdom of Aboriginal people. The Church was a major support and evangelization served to better control the uprooted and acculturated indigenous workforce. The *encomienda* and evangelization profoundly deconstructed the societies of Abya Yala. The indigenous people were forcibly displaced and forced to settle where the Spanish wanted, notably near the mines where new towns arose *ex nihilo* like Potosí, founded in 1545.

Community, family and collective life was totally disrupted and ultimately destroyed in all conquered and colonized American regions. A third of indigenous men spent months, sometimes ten, in the mines, exploited and weakened by overwork and lack of food¹¹. Added to this are mistreatment, separation from family and community, fear, and loss of bearings. Women also suffered sexual assault and the provision of their bodies for the conquistadors. Indigenous women were therefore considered another territory of conquest.

Under these conditions, the mortality rate of Aboriginal people could only increase during the decades following the invasion and conquest, while the birth rate also fell. The establishment of colonization in Hispanic America was therefore not the result of

an “encounter” but of a brutal and generalized destruction of entire societies on a scale never before known. This is why we can speak of genocide.

Vain protests

In reaction against the excesses of colonization, the voices of the Dominicans are raised. The first to protest was Antonio Montesinos, in 1511. He did not hesitate to refuse the sacraments to unworthy encomienderos and to threaten them with excommunication. He was recalled to Spain but obtained from the Crown the promulgation of the Burgos laws in 1512, which imposed better working conditions for the Indians.

These laws are no better respected than the previous ones. Then the voice of Brother Bartolomeo de Las Casas rises, who participated in the colonization before devoting himself to the protection of the Indians. He is the inventor of human rights. He obtained the promulgation in 1542 of new laws, the Leyes nuevas, which required the viceroys of Peru and the courts of Lima and Guatemala to crack down on the abuses of encomienderos and no longer grant new encomiendas. There followed a revolt of the encomienderos and even the death of the first viceroy of Peru.

The system will gradually decline and disappear in the 18th century, not without having ruined the traditional social structures of the Indians, a disaster from which Hispanic America has not yet recovered. -

The Valladolid controversy

On August 15, 1550, a controversy opened in the sumptuous chapel of the Saint-Grégoire college in Valladolid, in the northwest of Spain. It was desired by Emperor Charles V, also King of Spain.

Half a century after the discovery of the New World by Christopher Columbus, the old sovereign decided, by an act of unprecedented piety, to suspend the enterprises of conquest in America on the results of this meeting between eminent religious people.

In Valladolid, which is still one of the two capitals of Spain with Toledo, they will debate whether it is legitimate to convert the American Indians by force and subject them to forced labor. The debate is chaired by the papal envoy Salvatore Roncieri.

Contrary to persistent legend, it is in no way a question of deciding whether Indians (or Native Americans) have souls. The question was decided in the affirmative from the first voyages of Christopher Columbus, Queen Isabella of Castile herself having judged this and demanded that the Indians be treated as free men. Pope Paul III himself would renew these injunctions in the bull *Sublimus Deus* of June 2, 1537: "We consider the Indians as true human beings, capable of receiving the Christian faith (...) and we demand that they not be deprived of their liberty. Doing as they pleased, the Spanish conquistadors happily circumvented these injunctions and enslaved the Indians in a thousand ways...

The Indians certainly have a soul, but can they ensure their salvation without baptism?

The controversy continued for a month and a half and resumed the following year for a month in mid-April 1551. It pitted the emperor's chaplain, Brother Juan Ginès de Sepulveda (60 years old), against the old Dominican Bartolomeo de Las Casas (76 years old), ex-bishop of Chiapas (Mexico) and author of a very brief account on the destruction of the Indies.

The first, a fine scholar and supporter of conquest, is an emeritus theologian. He brilliantly fought the Lutheran theses in a work entitled *Democrates*. In a second work, *Democrates alter*, he also claimed to debate the colonization of the Americas and the conversion of the Indians, subjects that he only knew about through hearsay.

He defends the idea that Indians are cruel beings and highlights their human sacrifices. He emphasizes the need to subdue them out of humanity, in order to save at least the victims of these macabre rituals and also to assure them salvation through baptism.

His opponent recalls the suffering inflicted by the settlers on the Indians. Above all, he maintains that the practice of sacrifices, however shocking it may be, comes from a religious feeling. We offer to our God what is most precious, but “nothing in nature is greater or more precious than the life of man or man himself.”

The decapitations and reduction of young girls into slavery rival in horror the eviscerations, impalements, stakes, gang rapes and scenes of cannibalism of the past. Religious wars and, more generally, civil wars pit people who are usually very close, citizens of the same country and sometimes the same village, against each other.

Hence the need for each side to justify its crimes by dehumanizing the adversary and denying his status as an alter ego. Unfortunately, this is what makes all the difference with conventional wars which see regular armies confront each other on a battlefield.

1806-1830 - Latin American independence

Central and South America were colonized by Spain and Portugal in a somewhat haphazard fashion from the 16th to the 18th centuries.

The independence of the United States in 1783, then the French Revolution and the Napoleonic conquests will awaken the autonomist aspirations of the Creole bourgeoisie.

On the eve of the French Revolution, Santo Domingo accounted for nearly 3/4 of the world's sugar trade! In 1788, its foreign trade, valued at 214 million francs, was greater than that of the United States.

The colony had nearly 600,000 inhabitants, including 40,000 freedmen, mainly mulattoes, and 500,000 black slaves. The freedmen did not have the same rights as the colonists but enjoyed a certain level of comfort and were sometimes even slave owners. The majority of slaves were born in Africa. They were introduced to the island as part of the slave trade, the name given to the slave trade practiced by Europeans, at the staggering rate of 30,000 per year in the years preceding the

Revolution. At the same time, the Spanish part of the island, Santo Domingo, is declining and has barely tens of thousands of inhabitants.



From insurrection to independence

The fate of the island was turned upside down by the French Revolution. On May 15, 1791, in Paris, the National Assembly timidly granted the right to vote to certain free men of color. This half-measure worried the white settlers of Saint-Domingue who were thinking of proclaiming their independence. It did not satisfy the freedmen either. Both sides clash violently.

On the night of August 14, 1791, a meeting of fugitive slaves gave rise to the Bois Caïman ceremony where the Houngan (Voodoo priests) and Mambo (Voodoo priestesses) gathered who were going to spiritually prepare the rebellious slaves.

After the ceremony, a series of revolts, crowned by the victory of these slaves against the powerful armies of the slave empire of Napoleon Bonaparte, would later lead to the proclamation of the independence of Haiti, on January 1, 1804.

The commissioners of the French Republic Sonthonax and Polverel resign themselves to proclaiming the general freedom of slaves. Seeing this, certain planters called on the English for help.

Fortunately for France, the black leader Toussaint Louverture left the Spanish camp for that of revolutionary France. With the rank of general, he fought the English and drove them from the island. Prosperity will soon return. It is true that the new master

of the island forces his colored brothers to work as employees on the plantations of which they were previously slaves!



On July 8, 1801, Toussaint Louverture proclaimed the autonomy of the island and named himself Governor General for life of the new Republic. The First Consul hardly liked this initiative. He arms a powerful expedition to put an end to it. Its failure allowed Toussaint Louverture's successors to proclaim their independence for good on January 1, 1804.

The Creoles against the metropolis

In a remarkable overall movement that began in 1810, all of Latin America, with rare exceptions, gained its independence in less than two decades inspired by the independence of Haiti – Saint Dominique.

At the origin of independence, the Creoles are the descendants of Spanish colonists, sometimes mixed with Indians. They rose up for the first time in 1806 on the initiative of Francisco de Miranda, a Creole officer originally from Venezuela, who fought alongside North American insurgents and then French revolutionaries. Miranda tries to land on the Venezuelan coast but is pushed back by legalist troops and, beaten, must take the boat back to Europe.

Two years later, the Spanish Bourbon dynasty was overthrown by Napoleon I, who imposed his brother Joseph on the throne of Spain. The Spanish administration and army were therefore no longer able to resist the insurrections and the Creoles took advantage of this.

1810: Caracas rebels

On April 19, 1810, in Caracas, Venezuela, an insurrectionary municipality took power from the captain general, the official representative of Madrid.

1810: Buenos Aires in turmoil

In Buenos Aires, capital of the viceroyalty of the Río de la Plata, the Creole elites chased out the viceroy of Spain. It was the “Revolución de Mayo”, from May 18 to 25, 1810. There was no question of independence yet.

1810: Bogotá takes over

Subsequently, on July 20, 1810, a republican junta took power in Santa Fé de Bogotá, capital of the viceroyalty of New Granada (present-day Colombia).

1810: the Mexicans try their luck

In Central America, in the rich viceroyalty of New Spain (present-day Mexico), on September 16, 1810, the priest of the village of Dolores gathered his flock and invited them to rebel against the representatives of Madrid. He concludes his harangue with this famous cry: “Viva la Virgen de Guadalupe! Long live Fernando VII! ¡Abajo el mal gobierno! » (Long live the Virgin of Guadeloupe, long live Fernand VII, down with bad government!). But his rebellion was cut short and he was arrested and hanged by the authorities the following year.

1810: Santiago de Chile follows the example

On September 18, 1810, in Santiago de Chile, a group of Creoles also took power and placed Governor Bernardo O'Higgins, the natural son of an Irishman, at the head of their colony.

Takeover

As the Cadiz junta did not intend to cede a particle of its power, Venezuela unilaterally proclaimed its independence on July 5, 1811. Miranda became generalissimo and dictator but was defeated at San Mateo on July 25, 1812. On August 6, 1813, his rival, Simón Bolívar, retakes Caracas from the Spanish and receives the title of “Libertador” (the Liberator) from the municipality.

South American independence

The Spanish viceroyalties of South America, freed from the supervision of Madrid, will emancipate themselves in disorder. Simón Bolívar attempts, not without brutality, to achieve their unity on the North American model...

The bitter “Libertador ”

Coming from a rich Creole family from Caracas, Simón Bolívar studied in Europe and traveled all over the Old Continent. He made an oath in Rome to free Hispanic America from the tutelage of Madrid.

He will become the greatest hero of Hispanic America, to the point of being known only by the nickname “Libertador ” (“Liberator”) and having given his name to an Andean country, Bolivia. .

Internal wars

Bolívar was 24 years old when he returned to Venezuela in 1807. Three years later, in 1810, the year of Spanish-American emancipation, he joined the insurreccional municipality which took power away from the representative of Madrid.

Sent to London, he convinced the popular Francisco de Miranda, unfortunate hero of a first insurrection in 1806, to return from exile and take charge of the new state. But

Simón Bolívar, who had become his rival, had him arrested on charges of treason and handed him over to the Spaniards!

A supporter of strong power, he was proclaimed dictator in January of the following year and attempted to impose his authority through brutal repression... This is because a large part of the population remained opposed to independence. .

The civil war favors the return of the Spaniards. Defeated at the end of a war fertile in cruelties of all kinds, Bolívar fled to Haiti, where he received the support of President Alexandre Pétion. He resumed the fight with the interested help of the English.

Building on his victory over the Spaniards at the Boyaca Bridge on August 7, 1819, Bolívar was able to make his entry, not in Caracas, but in Bogota, capital of New Granada. The horizon of “Libertador ” now goes beyond Venezuela alone and embraces the whole of Spanish-speaking America. He proclaimed the advent of a “Greater Colombia” which united New Granada and Venezuela.

Bolívar himself seizes Caracas and receives from the municipality the title of “Libertador ” (the Liberator).



Portrait in majesty of Simon Bolívar August 6, 1813.

Brief triumph of the “Libertador ”

Thereupon, the military successes of his lieutenant Antonio Sucre allowed him to enter as a liberator in Quito, capital of the colony of Ecuador, on the Pacific Ocean... He convinced General San Martín, liberator of the current Argentina and Chile, to abandon Peru, which was conquered by Sucre.

Following this victory, Upper Peru, rich in its silver mines, proclaimed its independence on August 6, 1825. Five days later, it took the name... Bolivia in honor of the "Libertador"! And named its administrative capital after the name of its lieutenant: Sucre.



Bolívar thinks his time has come. He convened a Pan-American congress in Panama, from July 22 to 25, 1826, to federate Hispanic America from Mexico to the Rio de la Plata, but it ended in failure. But shortly after, Colombia went to war against Peru and, at the same time, Venezuela emancipated itself and put an end to Gran Colombia. It is the collapse of the Pan-American dream. Sick and abandoned by everyone, the “Libertador” leaves power. He died on December 17, 1830 in Santa Marta, Colombia. From the ruins of the Inca Empire, the independent states of Peru, Ecuador and Bolivia were born in the 19th century. Their dramatic origins still earn them a pitiful fate today.

1822: Mexico and Brazil become empires!

Meanwhile, on February 24, 1821, in North America, New Spain gained its independence. On May 18, 1822, General Iturbide was crowned emperor of Mexico under the name Augustine I.

But in the process, the captaincy of Guatemala, with the exception of the province of Chiapas, seceded from Mexico, and in turn proclaimed its independence under the name of the United Provinces of Central America.

At the same time, Brazil, a huge contiguous Portuguese colony, which occupies half of the South American continent, emancipated itself smoothly, without a single shot being fired. Peter, who was appointed regent of Brazil by his father John VI, king of Portugal, himself proclaimed the independence of Brazil on September 7, 1822 and became constitutional emperor the following October 12.

In 1839, due to lack of a strong and unifying center, the United Provinces of Central America broke up into several countries: Guatemala, Salvador, Honduras, Nicaragua and Costa Rica.

November 15, 1889 - Brazil becomes a Republic

On November 15, 1889, in Brazil, the military deposed the very good-natured Emperor Peter II and established the First Republic.

A gentle reversal

Pedro II (Rio de Janeiro, December 2, 1825; Paris, December 5, 1891) The emperor , aged 68 and already very ill, was crowned at the age of ten following the surprise abdication of his father. He has long since renounced the wealth of power and lives like a good bourgeois.

His liberal ideas and the abolition of slavery the previous year earned him the hostility of part of the Fluminense bourgeoisie (as the inhabitants of the province of Rio de Janeiro are called).

The clergy are also angry with him for having imprisoned ecclesiastics. So the putschists had no trouble proclaiming the Republic in Rio de Janeiro while the sovereign relaxed in his summer residence in Petropolis. The first decree of the provisional government confirms Rio in its function as federal capital but envisages the eventual transfer of the powers of the Republic to the central plateau of Brazil, to a neutral place... This will be Brasilia, inaugurated in 1960.

Order and Progress

Without delay, under the influence of positivist thinkers, a school of thought influenced by the Frenchman Auguste Comte, the Brazilian republicans chose "Order and Progress" as their national motto; it is written in Portuguese (Ordem e progresso) on the new flag. Note that this same positivist influence leads to making July 14 a public holiday in Brazil, in the name of "universal freedom".

The big landowners and the Brazilian elites also demand, through positivism, a form of "enlightened" government which pays little attention to the opinions of the working classes. This is how illiterate people, 40% of the population, including the vast majority of former slaves and black and mixed-race people, are excluded from the right to vote.

The new Constitution was adopted on February 24, 1891. Federal (we speak of the United States of Brazil), it was strongly inspired by the North American example. After the withdrawal of the putschist soldiers, presidents and vice-presidents will succeed one another without major clashes, chosen by the representatives of the large states of the federation.



Proclamation of the Republic of Brazil, Benedito Calixto, 1893, Pinacoteca Municipal de São Paulo.

Incidentally, the separation of Church and State was decided on January 7, 1890.

Corruption and violence became commonplace, but during the 1920s, opposition movements vigorously denounced them and demanded a more authoritarian government. Getúlio Vargas will play him after taking power by force on November 3, 1930.

Under his mandate, the solemn rehabilitation of Dom Pedro II took place. The remains of the former emperor and his wife Dona Tereza Cristina were brought back to their country and buried in Petropolis in 1939.

The Mexican Revolution

On November 20, 1910, a group of Mexicans took up arms against the dictator Porfirio Díaz, in response to the appeal launched from the United States by Francisco Indalecio Madero (37 years old). It is the beginning of a long and painful revolution.

Too long a dictatorship

A liberal bourgeois and humanist, Madero stood as a candidate in early 1910 in the presidential elections against outgoing President Porfirio Díaz, an 80-year-old mixed race who has ruled Mexico dictatorially since 1876.

With his authority, Porfirio Díaz called on foreign capital, particularly American, to modernize the country's infrastructure and economy. This modernization benefited the bourgeoisie but pushed the Indian and mixed-race peasantry into poverty. In particular, it reduced communal lands (ejidos) in favor of large properties (latifundias).



Madero's candidacy arouses keen expectations among the peones (Indian or mixed-race peasants) as well as among the liberal bourgeoisie. But, even before the election, Madero was incarcerated in San Luis Potosí, capital of the state of the same name. However, he managed to escape to the United States where he wrote the plan of San Luis Potosí. It is a call for rebellion against the dictator.

The signal of rebellion

Worried about the rise in discontent, the dictator had numerous “Madéristas” arrested in Mexico on November 13, 1910. The response was not long in coming. A week later, on November 20, 1910, Pascual Orozco, a supporter of the exiled leader, took up arms with a group of miners.

The Madeira rebellion is joined by Emiliano Zapata, an Indian rebel, as well as Pancho Villa, a bandit from the north. The “Madéristes” defeated the government troops and forced the president to flee on May 25, 1911.



Returned from exile in February, Madero was in turn elected to the presidency on November 6, 1911. But, as a virtuous bourgeois, he did not dare to shoot anyone, kept the former dictator's men and was reluctant to distribute the lands to the peones. Zapata asks him.

April 10, 1919

Zapata falls into an ambush

On April 10, 1919, in Cuernavaca, south of Mexico, Emiliano Zapata was killed in an ambush set up by a colonel in the Mexican army who had posed as a friend.

A legendary bandit

In 1909, Emiliano Zapata, an illiterate peasant in his thirties, raised the peasants (or peones) of the state of Morelos. The following year, he joined Francisco Madero's insurrection, as did another insurgent, Pancho Villa, a mixed race at the head of the fierce horsemen of the northern steppes.

But once in power, Madero, a virtuous but clumsy bourgeois, keeps the former dictator's men, does not dare to shoot anyone and is reluctant to distribute land to the peones, as Zapata asks him to do. Zapata then took up arms again against him and his successors, the dictators Huerta and Carranza. On December 6, 1914, he triumphantly entered Mexico City with Pancho Villa. But Carranza's return forces Villa into exile and leads to Zapata's death through treachery...



The peasant revolutionaries then took up arms again against Madero. Firmly established in the state of Morelos, of which Cuernavaca is the capital, Zapata published the “Ayala Plan” on November 25, 1911.

This prophetic text demands the restitution to the Indians of at least a third of the communal territories which were stolen from them by the large landowners. This is the first time since the Gracchi that the need for agrarian reform has been exposed!

Madero was betrayed by General Victoriano Huerta who had him imprisoned and assassinated in a mock escape on February 22, 1913. But the new dictator did not enjoy his success for long.

He appears powerless in the face of the northern insurrection led by Venustiano Carranza. He is a landowner who supported the Madero revolution. He became governor of the state of Coahuila, in the north of the country, and, after Madero's assassination, he mobilized a "constitutionalist" army against Huerta, with the help of northern gang leaders Pancho Villa and Alvaro Obregon .



Álvaro Obregón, former Mexican president (white uniform) with his staff of Yaquis



Huerta was forced into exile on July 15, 1914, but his enemies were immediately torn apart. At the end of a new war of leaders, Carranza was recognized as provisional president on May 1, 1915.

He passed a new Constitution on February 5, 1917, the Constitution of Querétaro. It introduced a major agrarian reform which provided for the reconstitution of ejidos, communal lands allocated to groups of farmers and taken if necessary from large farms, the haciendas. It declares the subsoil national property. It also promises an eight-hour day and a minimum wage. It finally adopted universal male suffrage. The Constitution reduces the president's mandate to four years and does not allow him to seek renewal.



This Constitution will put an end to the “Mexican Revolution”. Carranza, despite the opposition of his former allies, managed to get elected on May 1, 1917 under the terms of the new Constitution. But he did not complete his mandate and was assassinated on May 20, 1920. Alvaro Obregon succeeded him as president, for a finally normal mandate.



A religious war against the Catholic peones will take over from the civil war. The term is derived from peon, with its meanings of "day laborer", "pedestrian", "infantryman", "unskilled laborer". Peonage arose from the crisis of *encomienda*, a form of servitude imposed on the natives of Spanish colonies. Sixteenth-century colonists believed that the optimal form of labor to achieve their goal of mass production was "slavery of conquest," that is, ruthlessly expending the labor potential of conquered peoples. It is an oscillating process, tending towards proletarianization in times of prosperity and "peasantry" (rental) in times of economic recession.

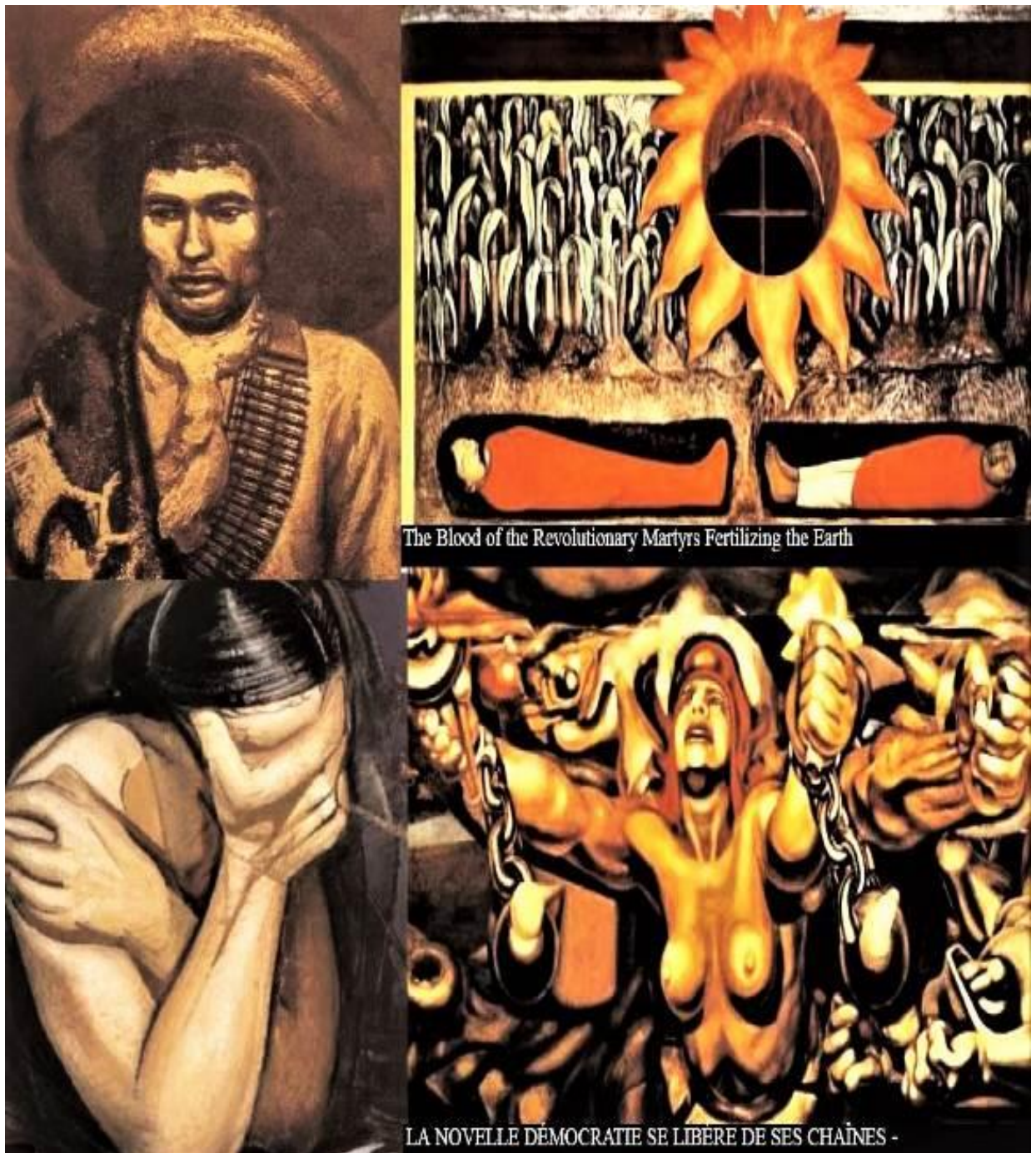
In the context of United States history, patron-peonage existed in parallel with our institution of slavery. How were the two different? Why have so many former slave-holding states retained their reputations of racism?



Mexico would not regain civil peace until 1934, with the advent of Lazaro Cardenas. The Indians will then benefit from partial agrarian reform while remaining kept away from power.

During the previous century, it should be noted, this was not the case. Two leaders of popular origin ruled the country in a firm and generally positive manner: the Indian Benito Juarez, from 1858 until his death in 1872, and the mestizo Porfirio Diaz, from 1876 until his ouster in 1910.

Since the advent of Lazaro Cardenas, the descendants of the Spanish conquerors have ousted the Indians from the government... as well as from the head of the Zapatista movement itself.



THE WAR OF THE TRIPLE ALLIANCES

From the perspective of military history, the Alianza Triple War, also known as the "Paraguayan War", was the first sustained "modern" conflict in the post-Columbian south between modern nations with new weapons, such as the machine gun Gatling and the new rifles using the Minié system.

This, in its time, led to a gradual change in battlefield tactics, such as the abandonment of the frontal cavalry charge. Chivalry had traditionally been a dominant element in South American warfare, but (as during the American Civil War) began to evolve into a primarily infantry role.

Paraguay changed all that, leading to a general acceptance of the need for professionalism among militaries. Between 1875 and 1910, all South American countries were invited to participate in European military missions to train and organize their forces, with significant results. Field medical services have grown in importance under the scourge of disease, but particularly injuries caused by modern weapons, each ever more deadly.

It is the largest military conflict in the history of South America.

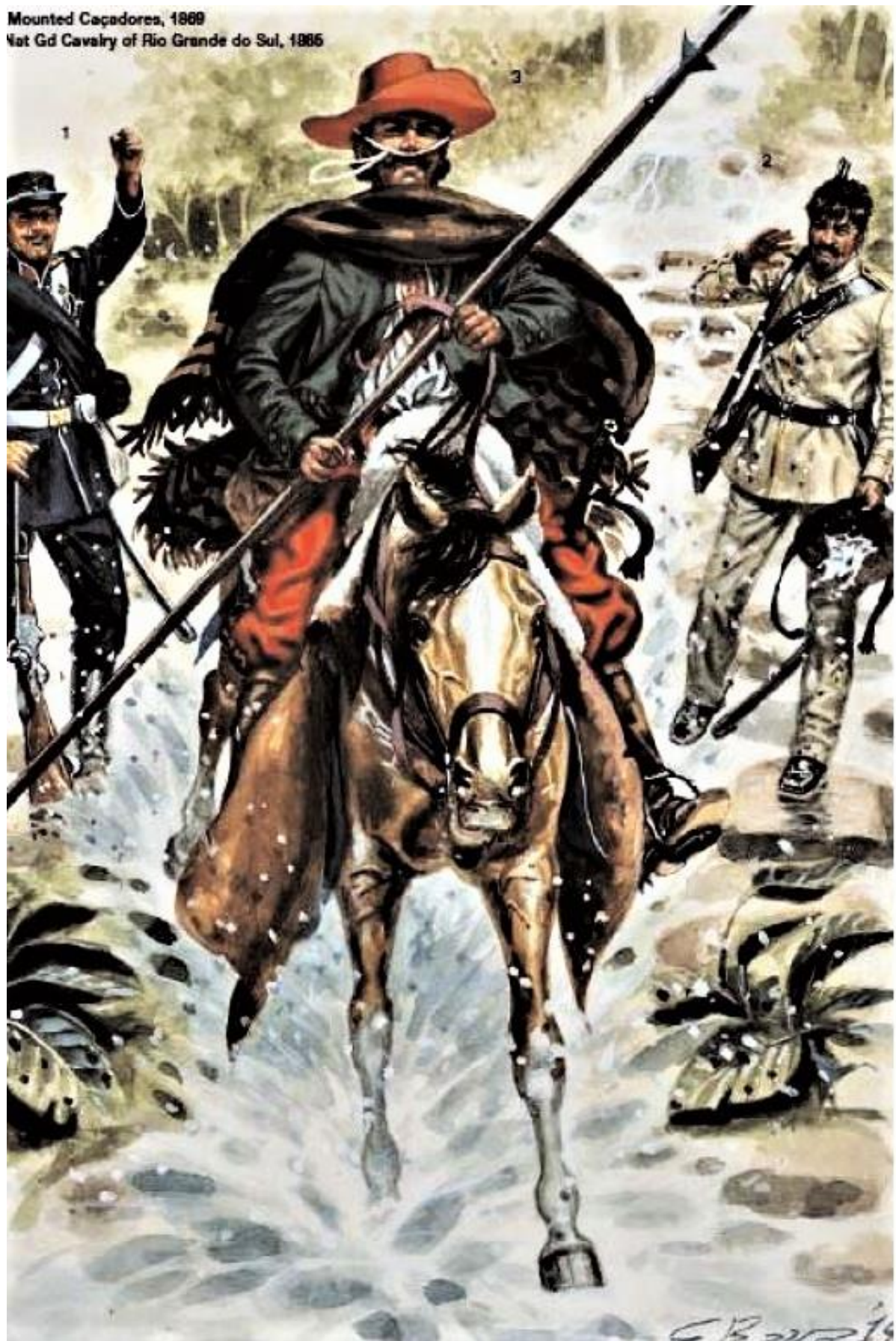
The war took place between four countries: for Paraguay, against an alliance formed by Brazil, Uruguay and Argentina. It was unique in history South America because of the number of troops involved and, above all, for its terrible cost in human lives. These deaths were largely due to deprivation, disease and hunger, and the belligerents were neither equipped nor organized to appease. Of around 50,000 deaths in Brazil, two-thirds were due to difficulties and diseases, especially smallpox and cholera. This war has cost the lives of some 30,000 soldiers in Argentina and nearly 5,000 in Uruguay; But these losses pale in comparison to the catastrophic human price paid by Paraguay.

Although the figures are still widely disputed, some academics concluded that six years of war reduced Paraguay's population from about 450,000 to 500,000 to a maximum of 160,000, a loss of about 65 to 70 percent of the total destruction of the country. - and the life of the country has been largely destroyed for decades.

The most important battle of the war was that of Tuyutí, fought on May 24, 1866, the largest battle ever fought on South American soil, in which some 24,000 Paraguayans took part against 35,000 Allied soldiers. Tuyutí's death toll is probably some 13,000 (nearly 55%). At least half were killed in Paraguay and among the Allies 2,400 dead and 3,000 wounded (about 15%), a cumulative casualty rate of 31 percent of those committed on both sides.

Most campaigns took place in swampy plains and a subtropical climate, and most soldiers found the physical environment to be very difficult to endure. Their suffering was exacerbated by low rations and lack of drinking water. Hygiene was often non-existent, so cholera and typhoid completely destroyed entire units of soldiers.

Mounted Caçadores, 1869
Nat Gd Cavalry of Rio Grande do Sul, 1885



The West Indian Sea Route – The Kingdom of Pirates

The Spanish maps of the 16th century no longer had to perfect the route of the maritime route to the West Indies, the famous “Carrera de Indias”. Dependent on winds and currents, it was nevertheless immutable and followed a corridor approximately 500 kilometers wide. Columbus had discovered it intuitively in 1493 and those who had sought to deviate from it since then had paid with their lives. As Pierre Chaunu demonstrated, two convoys, the fleet of New Spain and that of Terre Firma, left Seville, later Cadiz, at the beginning of May towards the Canary Islands. After a stopover to stock up on food and water, we let ourselves be carried, on the way out, by the trade winds which led straight to the Lesser Antilles. From there, the Spanish ships proceeded, some to Vera Cruz in New Spain - some stopping on the way in Hispaniola or Cuba -, others to Cartagena or even Panama. For the return, all the ships met in Havana, more convenient than Santo Domingo. The return route always went through the north, benefiting from the counterflow. We took advantage of the westerly winds from the Bahamas, running the risk of encountering the September cyclones along the way. In the second half of the 16th century, we learned to avoid them by leaving no later than August 20. Despite this, the bottom of the Caribbean Sea and the Gulf of Mexico are littered with wrecks of the Gold Fleet.

The time for small expeditions was over. The ships traveled in convoys which could reach a hundred units. They thus gained greater security in the event of shipwreck or pirate attack and compensated for the lack of experienced pilots. Cargoes of precious metals had to be protected from the greed of English, French or Dutch buccaneers and privateers by warships. The convoy rotation rate was around fourteen to fifteen months in the best conditions, with a lot of downtime. Traffic between Spain and America, between 1504 and 1650, was estimated at 17,967 return journeys, not counting voyages of discovery. America was also the cemetery of Europe's old ships: their old carcasses, even ruined, still brought happiness to the colony and served as currency.

The buccaneers or buccaneers are European adventurers established in the West Indies during the 17th century. Their exploits in their fight against the Spanish have remained legendary.

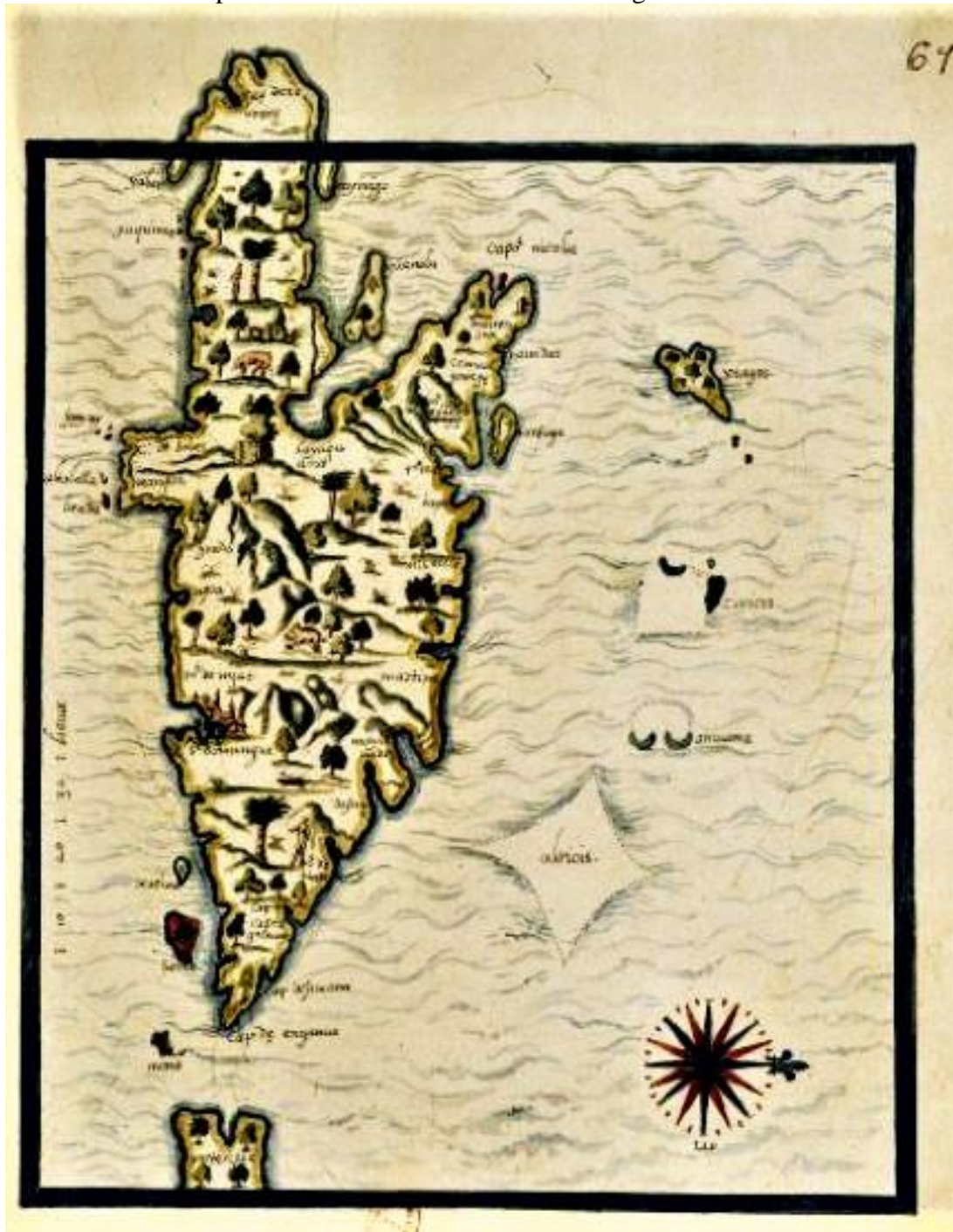
Most pirates were young men. At the start of the 18th century, their average age was 27, the same age as sailors on merchant ships and in the British navy. The crews were ethnically diverse, being of European, Native American and African descent. Black men often viewed piracy as an alternative to a life of slavery, but their reasons for embracing this life varied. Some were free men, others had escaped their lives as slaves. Some were sailors who rebelled while others were undoubtedly captured by pirates.

This difficult lifestyle, requiring good health, physical strength and endurance, made youth an essential criterion. Almost none of the known pirates were married. Most captains preferred to command a crew without ties, to avoid desertions for family or romantic reasons. It is estimated that between 1716 and 1726, only 4% of pirates were married

The isolated buccaneers, without women, had adopted a remarkable discipline which was their strength. They joined forces two by two, putting everything in common;

their house or lodge remained open, no theft being to be feared. Quarrels were settled by duels. Their supplies of hides or smoked meat were carried to the coast by indentured laborers, reduced to real serfdom. The buccaneers prospered especially in the north of the island of Haiti. There they found themselves in conflict with the Spaniards and in contact with sea adventurers, with whom they were confused, the buccaneers.

In 1665, the western part of Hispaniola became the French colony of Saint-Domingue. To the northwest, not far from the coast, was Turtle Island, a haunt of buccaneers and buccaneers who captured the wild bulls of Santo Domingo to sell their skins.



The great wealth of the Antilles was sugar cane, the plantations of which, carried out from 1640-1650, replaced those of tobacco; but indigo also played an important role,

causing the collapse of pastel culture in Europe. On the eve of the Revolution, the French part of Saint-Domingue was the incomparable jewel of the sugar islands, with 800 sugar factories, 3,000 indigoteries, 450,000 black slaves for 40,000 whites. The maps show us a well-irrigated territory whose habitable surface area is already fully populated.

Freebooters were pirates of all origins who robbed Spanish merchant ships. The first nucleus was made up of French people established on the island of Saint-Christophe around 1625. A few years later, they moved to the northwest coast of Haiti and occupied the island of Tortue, a formidable rock, approximately inaccessible, which offered them a secure refuge. They got along more or less well with the buccaneers, settlers of the mainland, mainly from Normandy. These ended up becoming embarrassing for the Spaniards who had initially neglected them. Attacked even in their towns, the Spaniards began a full-scale war against the buccaneers, massacring peaceful people and plunderers alike. Resistance was organized and two consequences resulted.

On the one hand, the French government protected its nationals and transformed their main establishments into colonies. On the other hand, the threatened buccaneers organized themselves to the point of forming a real maritime power. There was therefore a separation between the colonists and the pirates. In 1637, Louis XIII appointed Captain Duparquet, one of the leaders of the buccaneers, as governor of Martinique. In 1655, the buccaneers of Haiti placed themselves under the protection of France. The Spaniards, despairing of defeating them directly, had exterminated the wild oxen, which forced the hunters to transform into planters. In 1665, France sent them a governor and a boatload of women. Thus was founded the French colony of Haiti, which in the 17th century was the most prosperous in the Antilles.

A large number of adventurers, instead of becoming settlers, preferred to continue their combative life. The buccaneers formed bands of 50 to 150 men, mounted on boats where sometimes they barely had room to lie down. Braving storms and bad weather, they watched for Spanish ships. One of the first, the Dieppois Legrand, threw himself with a boat manned by 29 men, armed with four small cannons, onto the vice-admiral's galleon; his boat sinks, but he seizes the other. The exploits of the buccaneers and the enormous booty they conquer attract thousands of recruits. Their small bands of 25 to 30 men, which were called sailors, were autonomous; they grew with success, united with each other for great expeditions, swarmed like hives when they became too numerous. The keys, reefs and half-drowned waves of South Florida provided them with impenetrable lairs where they defied pursuit. In these waves or on the neighboring coasts, they buried their treasures, and more than one is still there whose owners disappeared in some storm or in some murderous assault. In their orgies or in the sharing of spoils, terrible quarrels arose. No overall organization could be created by these formidable pirates. However, they were soon strong enough to attack not only ships, but cities and fortresses of the Spaniards. Some of these enterprises, which sometimes affected regions well beyond the Antilles, had a great impact.



The pirates who terrorized other sailors in the Caribbean in the 18th century were partly from many European countries, including England, Holland, France, Spain and Portugal. But the majority of the crews were from English-speaking countries, many of them born in the New World colonies, including Jamaica, Barbados and the Bahamas.

The buccaneers whose name history has preserved are the French Montbars the Exterminator, Nau l'Olonnais, Montauband, François Gramont or Grandmont, Michel the Basque; the English Morgan, Mansfield, the Dutch Roe Graff, Van Horn (from Ostend), the Portuguese Barthélemy, etc. Their most famous deeds are reported in the name of these strange heroes. They began around 1660 when the Brothers of the Coast organized themselves with some method under their black standard decorated with the skull and the hourglass. Let us recall the expedition of Montbars, Nau l'Olonais and Michel le Basque who, with 440 men, sacked Puerto Cabello, San Pedro, Gibraltar, Maracaibo; of Morgan, who devastated Portobello, Santa Catarina Island, Chagres and Panama (1670); that of Van Horn and the 1200 French buccaneers against Veracruz, in Mexico (1683); the great expedition where 4000 men gathered to attempt the conquest of Peru; indiscipline caused her to abort. Let us also mention the extraordinary equipment of these 50 buccaneers who took their boat from the Strait of Magellan to California, pillaging the Spanish ports, capturing a first-rate warship loaded with several million cash. The last great victory of the buccaneers was the capture of Cartagena (Venezuela) by French corsairs.

Buccaneer Refuge

Buccaneers operated from ports such as Port Royal (Jamaica), Tortuga and Petit Goâve in Santo Domingo (Hispaniola). These are places offering safe harbors and an abundant supply of water, sugar and food. The great refuge of buccaneers in the 1630s was Tortuga (Turtle Island), located northwest of La Spanish (now Haiti and

Dominican Republic). The island received its Name for its resemblance to a turtle seen from afar.



The origin of its establishments dates back to the early years of the 17th century. The forests and savannahs of the Antilles, Haiti, Guadeloupe, Martinique, Grenada, etc., fed vast herds of cattle that had become wild again. The settlers French landed on these islands and looked for a resource in the hunting . They quickly developed smoking, roasting or smoking meat, drying the skins.

The war between France and England dividing the buccaneers into two camps contributed greatly to their disappearance; the methodical colonization of Haiti and Jamaica, the organization by the English of immense unofficial smuggling explain that in the 18th century only the memory of the Brothers of the Coast remained.

HAVENS AND PARADISE

Piracy thrived in places where crews could rest and repair their ships, so the Caribbean, dotted with hidden coves and uninhabited islands, became a favored location. Larger pirate hideouts soon took root in established ports, where kingpins could recruit men and profit from their loot, such as the island of Tortuga, off the coast of Hispaniola. Later, Tortuga gave way to Port Royal, Jamaica's main port. Described as “the most sinful town in the world,” Port Royal was devastated by an earthquake in 1692.

The main center of the golden age of piracy was Nassau, now the capital of the Bahamas. After the English governor lost control of the port, a powerful pirate republic developed there, financed by the loot amassed by the great pirates of the time - Benjamin Hornigold, Charles Vane, John Rackham (Calico Jack), Samuel Bellamy (Black Sam), Edward Teach (Blackbeard) and Bartholomew Roberts (Black Bart).

A team from the Whydah Pirate Museum discovered in February 2021 the bones of six people who stole a ship that ended up at the bottom of the Atlantic Ocean around 200 years ago. A group of archaeologists will now be able to study the remains. “When the boat was destroyed, it ended up on a sandbar in a fierce storm in 1717. That’s when the boat overturned and sank in the sand ,” says explorer Barry Clifford. The team hopes to be able to identify the remains of the pirates who were on the ship in question which had the same name as the museum. Museum specialists have

already obtained the DNA of Samuel “Black Sam” Bellamy who was the captain of the Whydah.



This 1718 oil painting depicts Blackbeard during his last battle against Robert Maynard's troops.

The skeletons are embedded in concretions, hard masses that form around human remains and artifacts, such as around these from the same wreck. “ This bone was identified as belonging to a human male with general ties to the Eastern Mediterranean region,” author Casey Sherman said in the release. “These newly discovered bones could finally lead us to Bellamy, because we now have his DNA.

Bellamy considered himself the "Robin Hood of the sea" and called his crew "Robin Hood's men." He became one of the richest pirates of all time with more than fifty ships boarded. His other nickname, "Black Sam", comes from his characteristic look: instead of the powdered wigs fashionable at the time, he let his own black hair grow.

“Black Sam Bellamy democratically led his crew,” the company notes. “His men were slaves, Indians and sailors placed in his service. Bellamy treated them as equals and let them vote on important decisions .” The Whydah itself was a captured slave ship. “We know that a third of the crew was of African descent and the fact that they stole the Whydah, which was a slave ship, puts them in a whole new light.”

Captained by the pirate Sam Bellamy, the Whydah was wrecked off Wellfleet in 1717, taking with her the treasure of fifty plundered ships. According to Cape Cod folklore , Bellamy was returning to reunite with his love, Maria Hallett, the "Witch of Wellfleet", when his ship suffered disaster in one of the worst storms to hit the East Coast. Only two men out of 146 reached the beach alive , making the Whydah the worst maritime tragedy ever seen on the shores of the Cape. Bellamy's loss was history's gain, however, as his flagship content represents a unique look at pirate life and an unprecedented cross-cultural sampling of treasures from the 18th century world.

Impossible cordiality between European and native Indian in North America

Towards a genocide

Indian society was in no way prepared for contact with Europeans. These first encounters were a brutal shock for the Indian, suddenly discovering a mode out of all proportion to his own. Accustomed to interpreting natural phenomena in spiritual terms, the Amerindians were greatly shaken in what was at the very basis of the entire structure of their cultural life: their religion; surely, the spirits among the Whites had a power infinitely superior to their own to the point of undermining the authority of chiefs and sorcerers. As relations with whites became more intimate, the Indian soul disintegrated a little more. Upon contact with European products (brandy, guns, etc.) all Indian life was turned upside down.

Each time they adopted a European product, Native Americans abandoned something of their culture. Little by little, certain fundamental traditions are forgotten, leading to the physical and moral decline of communities. Of course, the brandy did its destructive work but it is only one element among many others, the most important of which is the loss of spiritual understanding of one's situation vis-à-vis this "New World" thus shaking the very roots of the entire tribal system.

Before the arrival of Europeans, lifestyles varied between peoples, but general characteristics can be distinguished. Scattered over a very vast territory, the Amerindians have never known a central power. On the other hand, ancient ties united diverse peoples based on common languages and customs, which did not prevent conflicts. Generally, communities were part of a clan which itself belonged to a tribe. Ultimately, the tribes united into confederations. This system of organization allowed certain peoples to forcefully resist the United States invasion. Within the same people, we can find sedentary people and nomads, or even semi-sedentary people: everything depends on circumstances. The land belongs to everyone. The notion of private property does not exist, but everyone has a portion of the property they have acquired. The tribal system imposes solidarity between community members: redistribution is a necessity. In what is now Canada and the United States, there were several confederations. To the north, there were the Algonquian peoples: Mohican, Pequot, Narragansett, Wampanoag, Massachusetts, Penacock, Abenaki, Maliseet, Micmacs, Betsiamites, Atikamekw, Algonquins, Huron-Wendat, Innu, Beothuk... The Iroquois confederacy extended in the same geographical area. Six nations made it up: Cayugas, Mohawks, Onneiouts, Onondagas, Tsonnontouans (Sénécas) and Tuscarora. Moving inland, toward and beyond the great lakes, lived the Chippewa, Cree, Miami, Delaware, Mohegan, Powhatan, Pamlico, Nanticoke, Montauk, Menominee, Shawnee, Fox, Potawatomi, Sauk, Ottawa, Kickapoo, Arapaho, Blackfoot, Cheyennes... Going south, we find the Siouan-speaking peoples: Sioux, then the Arikaras, Wichitas, Omaha, Comanches and Kiowas. In Canada, the Assiniboines are located in the center and the Chinook in the west.



1570 (USA) Birth of the Iroquois league. Around 1570, a man named Deganawidah formed a confederation of five Indian nations in North America. This “Five Nations League” brings together the Mohawks, Onondagas, Oneidas, Senecas and Cayugas. Particularly powerful, the Iroquois led several wars against other peoples and became enemies of the French when they landed on Canadian territory at the beginning of the 1600s. Around the 1720s, the confederation included a new member, the people of the Tuscaros, coming from the future North Carolina. During the 18th century, the Iroquois supported the English against the French and did the same during the War of Independence.

1585: (USA) Richard Grenville and his seven ships chartered by Walter Raleigh dock at Roanoke to organize the colonization of Virginia for England. The Indians they met there were hospitable, but following the theft of a silver cup by one of them, Grenville plundered and burned their village.

1600 (Canada) In the 17th century, France adopted a policy of crossbreeding in order to accelerate the population of the colony, the integration of indigenous peoples and the Frenchization.

1603 (Canada) The Algonquins ally themselves with the French. A people living in northeastern Canada, the Algonquins allied themselves with the French upon their arrival in the territory, but this agreement cost them dearly. Sworn enemies of the French, the Iroquois quickly attacked the Algonquins, who could not compete. Already weakened by epidemics, the Algonquin population will be scattered to the west. Later, the term "Algonquin" would refer to tribes with a similar language, including the Delawares, the Shawnees and the Mohicans.



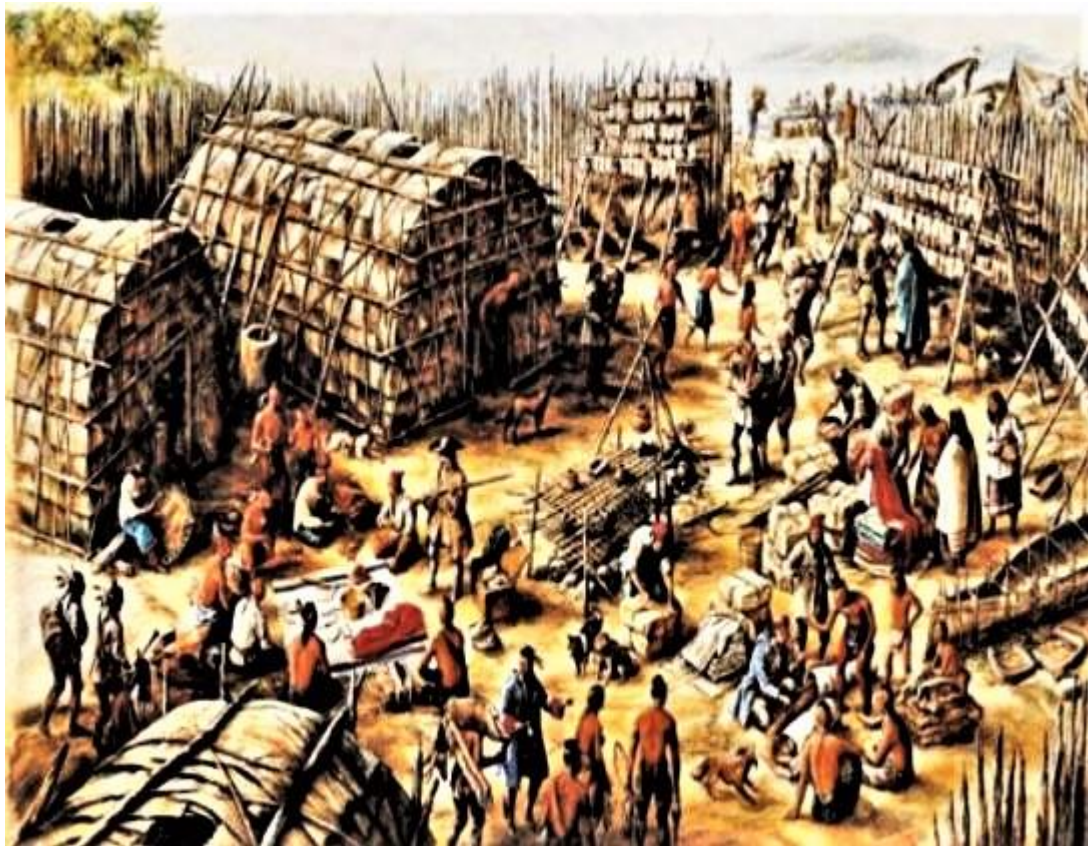
1608 (Canada) Samuel de Champlain, landed at the foot of Cape Diamant upstream of the river and founded the city of Quebec. He established a permanent French colony there. At its peak, New France was a gigantic territory that covered the majority of North America. This territory was divided into three large regions: Canada (the current territory of Quebec and Ontario), Louisiana (which then covered the entire American Midwest) and Acadia (today New Brunswick, the Nova Scotia and Prince Edward Island).

1609 (Canada) The first Hurons come to meet the French in the St. Lawrence Valley (Trigger, 1985, p. 245) The Algonquian chief Iroquet, the Wendat chief Outchataguin and 300 Algonquians and Hurons ask Champlain and his companions to unite with the Algonquians, the Hurons of Wendats and the Montagnais (Innu) with the aim of waging war against the Iroquois. By accepting this historic alliance, Champlain did not suspect that Quebec would become a lucrative fur trading post. These three first nations control the access route to the St. Lawrence River. He goes up the Iroquois River (Richelieu) to a lake to which he leaves his name. It was there that Champlain faced 200 Iroquois for the first time. Champlain aims his arquebus and fires at one of the Iroquois. They are terrified. Champlain and his 60 allies are victorious but the Iroquois will henceforth be the mortal enemies of New France.

The Mohawk Iroquois often waged war against their neighbors the Algonquians. When the Dutch introduced firearms as a means of payment for beaver pelts at the New Amsterdam trading post, Mohawk victories became more numerous. However, contact with Europeans caused a rapid population decline. When New Amsterdam became New York (English) , most of the Mohawk sided with the English in the war against the French and other Indians. But some of them who were converted to the Catholic religion (the devout Indians of Quebec), and who were installed in missions

along the Saint Lawrence and especially at Caughnawaga, espoused the cause of the French. They even served as guides in expeditions against their former allies in the Iroquois League. Later, during the War of Independence, the Mohawk, under the influence of their leader Joseph Brant, whom they were to follow to Canada, took the side of the English.

Despite their shared culture and language, relations between the five tribes had deteriorated to a near-constant state of war in ancient times. Infighting made them vulnerable to attacks from surrounding Algonquian tribes. This period, known in Iroquois oral tradition as the "Dark Times", reached a low point during the reign of a psychotic Onondaga chief named Tadadaho (or Tododaho). Legend has it that he was a warrior leader who considered peace a betrayal and was a cannibal who ate from bowls made from the skulls of his victims. It should be noted that in the past, cannibalism was not a rare phenomenon in this part of the world.



Reserves, assimilation tool.

Reduction is a project of Jesuit missionaries to convert and subjugate Native American communities. The reductions were created in Paraguay by the Jesuits and offered a method of colonization allowing the exploitation of Paraguay's resources while ensuring the evangelization of its inhabitants: the Guaranis, the most populous nation in Paraguay. This implied that it was necessary to reduce the freedom of the "Savage" in order to tame him and lead him to Christian civilization. The reduction of physical space is only the prelude to their reduction to Christian values through pious religious practice and the renunciation of any indigenous custom contrary to the rules of the Church.

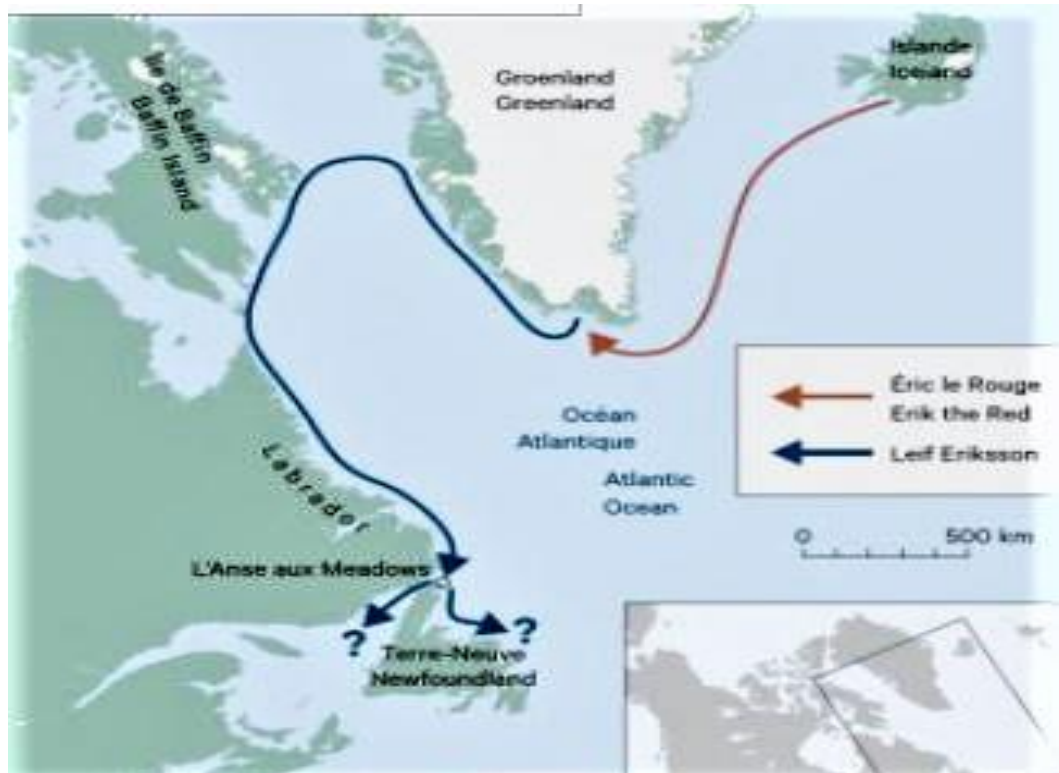
This model of evangelization of the Indigenous people of South America will be taken up by the Jesuits in New France, the goal: to transform the nomads into perfect neo-French people who would be granted protection. Through this alliance with merchants, the Jesuits were able to infiltrate remote Native American communities and use the fur trade as a tool to finance their mission. Reductions are therefore part of the political process of any expansionist colonial state. The Jesuits will thus create 5 reductions for 5 Native American nations: the Algonquins, the Montagnais, the Hurons, the Iroquois and the Abenakis. The reductions are therefore the direct ancestors of the Native American reservations that we know today.

Baptism conferred French nationality on any Indian since the founding act of the Company of Hundred Associates, which allowed the 'naturalized' Indian to benefit from the commercial advantages resulting from this nationality. The Christian Indian notably received the privilege of carrying a firearm.

Inuit, the northern nation

The book entitled *The Inuit way*, a guide to Inuit culture (Pauktuutit Inuit Women of Canada, 2006) gives an interesting overview of what the Inuit way of life must have been like before and at the time of the first contacts with Europeans. According to this book, the Inuit lived in small, autonomous and nomadic family groups, whose survival and satisfaction of material needs depended on hunting, fishing and gathering. To survive in their environment, they had to invent unique technologies such as the igloo, the kayak, the ulu (knife used by women), the qulliq (soapstone lamp), fur clothing and headed harpoons. Entirely self-sufficient, the Inuit migrated from place to place based on environmental variations and annual cycles of availability of land and marine mammals. They moved all over the Arctic territory. Mobility characterized their way of life. Before the arrival of Europeans, the Inuit were masters of the place.

The ancestors of the Inuit, whose culture is similar to that of the Inuppiats (northern Alaska), the Katladlits (Greenland) and the Yuits (Siberia and western Alaska), arrived 1050 years before our era. The Inuit applied customary law, which was distinguished by its informal nature, its flexibility and the use of social pressures to encourage responsible behavior. They had developed a rich material culture from technologies used for hunting and fishing. Traditionally, the Inuit "worldview," as expressed in their cosmology and spiritual beliefs, was fundamentally based on the recognition that their survival was totally dependent on animals. Many taboos surrounded various aspects of Inuit life, for whom the natural and supernatural world was explained by a rich mythology. Life for the Inuit in the Ungava region was, most of the time, extremely difficult. Finding enough food, whether by searching inland for caribou or catching seals at the edge of the ice floes, was a daily struggle. In times of scarcity, the Inuit hunted ptarmigan or caught fish, when these resources were available. Their long-term survival, however, depended on the abundance of caribou and seals, two species which allowed them not only to feed themselves, but also to build shelters, clothing and a source of fuel.



However, according to historically accepted data, the Vikings (Norse) set out from Scandinavia in the 9th century towards Iceland and Greenland and subsequently continued their explorations westward to reach the coast of Labrador and the Island of Newfoundland. For the moment and until proven otherwise, Helluland would be Baffin Land and Markland, Labrador. Baffin Island provided the most prized bird for falconry, the white falcon, while Labrador provided the wood they needed. Vinland would be located at Anse-aux-Meadows (Newfoundland) where Leif Eriksson, son of the famous Eric the Red, would have founded a small trading colony called Leifsbudir. His son, the first Viking born in America, was named Snorri.

The Vikings of Anse-aux-Meadows would thus be the first Europeans to set foot on American soil and to establish contacts with Native Americans and Inuit . Scandinavian legends, called "saga ", make mention of individuals called "Skraelings" who are generally associated with the indigenous people of the New World, while Eskimo legends tell of the presence of the Tunnits, a tribe of men giants who hunted and fished in Baffin Island and Labrador. Everything suggests that these supernatural beings were Vikings from Iceland

Eriksson stayed in Vinland for almost a year. There, they built settlements and came into contact with the indigenous peoples of the region—most likely either Inuit or Beothuk—whom the Normans called Skraelings (literally "wretches"). The Skraelings give travelers animal hides and ivory in exchange for metal tools and wool. The other encounters are less successful: on several occasions, the Nords kill Skraelings. The Skraelings avenge the murders by shooting arrows at the invader's ship. Eriksson is killed in the attack and his crew returns to Greenland due to native resistance to their acts of violence.

The hostility of the Inuit and the Beothuk towards the Vikings pushed the latter to abandon their attempt at colonization in Vinland. Despite this, it is very possible that following the fighting, Inuit women were kidnapped to serve as spoils of war as was the custom of the time, hence the genomic mixing of populations which would thus have established the genetic specificity of the Nunavik Inuit.

The Beothuk of Newfoundland are a good example. Dressed in animal skins and wearing braids decorated with bird feathers, their bodies painted in a tanned color, these descriptions seem to correspond to the Beothuk who used red ocher extensively. As for the ethnic origins of the Beothuk, most anthropologists classify them in the Montagnais (Innu) family. On the other hand, their culture differed in many respects from that of other Native American nations. In fact, the Beothuk are the only ones, in addition to tepees in summer, to build and live in wood-on-wood houses with pyramidal roofs and caulked with moss. They are the only ones who know about offshore navigation, that is to say sailing on the high seas crisscrossing the ocean far from sight of the coast in their large canoes of thirty paddlers. They are the only ones to make sausages made from bird flesh, eggs and fat, a sort of confit stuffed into seal guts. Finally, the Beothuk were tall, almost six feet, had light eyes and complexion, and brown hair which they coated with a mixture of red ocher and seal oil. For all these reasons, some researchers begin to believe that around the year 1000, there would have been interbreeding, therefore sharing of genes and knowledge (house, navigation etc.) between the Vikings and these.

Inuit ethnocide

Since the creation of the powerful triumvirate of the Royal Canadian Mounted Police, the Church, and the Hudson's Bay Company, the Inuit have lost control of their lives. As was the case with all fur traders of the time, including missionaries, all had very limited understanding of the complexity and integrity of the indigenous hunter culture or the fragility of the economy which contributed to their livelihood. However, we now know that the adaptations and compromises made by indigenous peoples across North America in response to the demands and temptations introduced by European traders and missionaries had profound consequences on their means of subsistence. subsistence, their economy, their social organization, their health, their spiritual life and their independence. Most experience none of this. Like their contemporaries, they were on the contrary convinced that the fur trade had a civilizing effect on indigenous peoples: trading with the HBC put the Inuit and Naskapis in contact with the outside world and, thanks to trade, their lives were better, enriched and facilitated by regular access to European goods.

The rapid depletion of hunting and fishing territory following the exponential trade in resources encouraged by trading posts, and the rapid transition from a solidarity subsistence economy to a market economy have forced them to commercialize their crafts and to depend direct assistance from the Canadian government. This rapid breakdown visible in the breakup of families is reflected in a general loss of control: loss of control of hunting and fishing territories, loss of place of residence following family relocations, loss of children's education, loss of governance of communities managed in the 1940s by federal agents and loss of control over their lives with the assistance of social benefits and pensions. The transition from nomadism to sedentarization given the obligation of school attendance from September to June for

children is a determining and decisive factor in the acculturation of Inuit communities.

One of these determining factors is undoubtedly the replacement of sled dogs by snowmobiles. The dogs were mainly fed with seal meat known for its energetic qualities, clearly superior to those of caribou and even more fish.

The 1950s and 1960s left very bitter memories for many Nunavik seniors. At that time, many of them watched helplessly as a large number of dogs were killed by representatives of the Canadian government. The killings, which took place throughout the Inuit communities of Nunavik, were intended to control diseases transmitted by these animals, including rabies. We also sought to reduce the number of abandoned stray dogs since the introduction of snowmobiles. The problem is that attacking the dogs was seen by the Inuit as an attack on the broader community. We then understand why massively killing dogs in any manner constitutes an act close to genocide for their owners. Carried out in the name of village security, these killings were carried out in a brutal manner, without taking into account the central role that these animals played in the Inuit way of life and prevented dog owners from carrying out traditional hunting activities. who ensured their livelihood.

With the dogs gone, hunters gradually abandoned their number of seal hunting trips at the same rate, paralleling the diminishing need as fried chicken, hot dogs, pizzas and pre-seasoned chips are increasingly available. up to date. The non-transmission of ancestral know-how, the loss of traditional customs, and the exclusive use of English-speaking media have led to serious problems of personal and collective identity, including an immense generation gap.

Acculturation

Let's follow a young 16-year-old teenager, who is no longer required to go to school. He gets up in the afternoon between 2 and 5 p.m. He breakfasts on cornflakes or peanut butter toast while watching the Qallunaats (American series) soaps at the end of the afternoon, then he goes out for a walk in the village. He meets up with a few friends and, together, strolls around unless the weather is too bad, if necessary they head towards the hotel cafeteria or the snack bar if the village has one. Around 6 p.m., the stores close and everyone returns home. It's dinner time for adults but dinner time for teenagers, it's also time for game shows that we watch as a family while eating. The menu consists of a caribou or seal dish for the older ones and hot dogs and frozen pizzas or canned "cans" for the younger ones. Already 7 p.m., time to go to the gym or the ice rink to play or simply watch others. The group forms and breaks up through random encounters, appointments are made. At 10 p.m., those under 16 are sent home because several municipal regulations prohibit them, during the school year, from frequenting public buildings and places after this fateful hour. In small groups, teenagers aged 16 and over then head towards the house of an unemployed single person, a young couple or quite simply towards a squatted place; the "day" has barely started. We turn on the TV or put on the video recorder, others settle down for a game of poker or settle down to play the latest pirated video games . Groups come in and out, going from house to house to see who is doing what. While adults are busy drinking although alcohol possession is restricted in many communities; it then becomes easier for young people to obtain marijuana, hashish or coke which they

consume with friends. Between 4 and 8 a.m., he enters his house, lies down on his bed, turns on the TV and falls asleep...What could he possibly be dreaming of?

A new generation of parents is suddenly disconnected from the parenting skills required to raise children in a community setting. Previously, community solidarity established the rules of a sharing society. Nowadays, new practices are emerging: poker and bingo. Thanks to a game card or a roll of the dice, television sets, video, washing machines, refrigerators and snowmobiles change owners. This loss of the positive parental role of elders as a family model to follow perpetuates a cycle of identity impoverishment which is reflected in the increase in violence against women, vandalism, alcohol abuse, drugs or other means of self-destruction. This resulted in the establishment of the white police and judicial apparatus in addition to the incarceration system. This is how, in a brutal way, the Inuit and Native Americans entered modernity.

During the 1970s, with the oil crisis, the exploitation of oil and natural gas resources in the Arctic began. The behavior of men from the South then changed radically. The hunters, adventurers and missionaries of the 19th century were replaced by miners, geologists and workers; gross expansion of the Arctic began. Waste spills from oil drilling, mining and radioactive emissions from nuclear-powered ships now threaten Arctic lands and waters. A Canadian study shows that 144 bears in the far Arctic North were contaminated by several toxic substances, including DDT and other pesticides used thousands of kilometers further south. The circumpolar seas are threatened by waste dumped at sea and transported by the Atlantic and Pacific currents. Chemical substances have been found in each link of the Arctic food chain especially in fats and meats and of course in the blood and breast milk of the Inuit. The scale of this ecological crime is such that the Inuit may, in the near future, have to switch to a diet of chicken and beef in order to avoid contamination. This new diet would imply a real cultural revolution since the Inuit have barely changed their eating habits since their arrival in Canada, more than 8,000 years ago.

The colonial era

French and English in the 17th and 18th centuries

The history of North America was not unified until the middle of the 18th century. The various attempts at colonization in Canada, New England and the West Indies belong, strictly speaking, to the history of the regions where they were attempted. Each people brings its own genius and protects itself as much as possible from contact with its neighbors.

From the end of the 16th century, we found Spanish, English and French establishments in North America. The Spanish occupy the perimeter and the islands of the Gulf of Mexico, the English a few points on the Atlantic coast, the French the estuary of the Saint Lawrence. In the 17th century these last two peoples extended their possessions; they gain a foothold in the Antilles, where half of Haiti and Jamaica are taken from the Spaniards; at the same time the English extended along the Atlantic coast and to the foot of the Alleghenies, and the French entered the Mississippi basin and founded New Orleans.



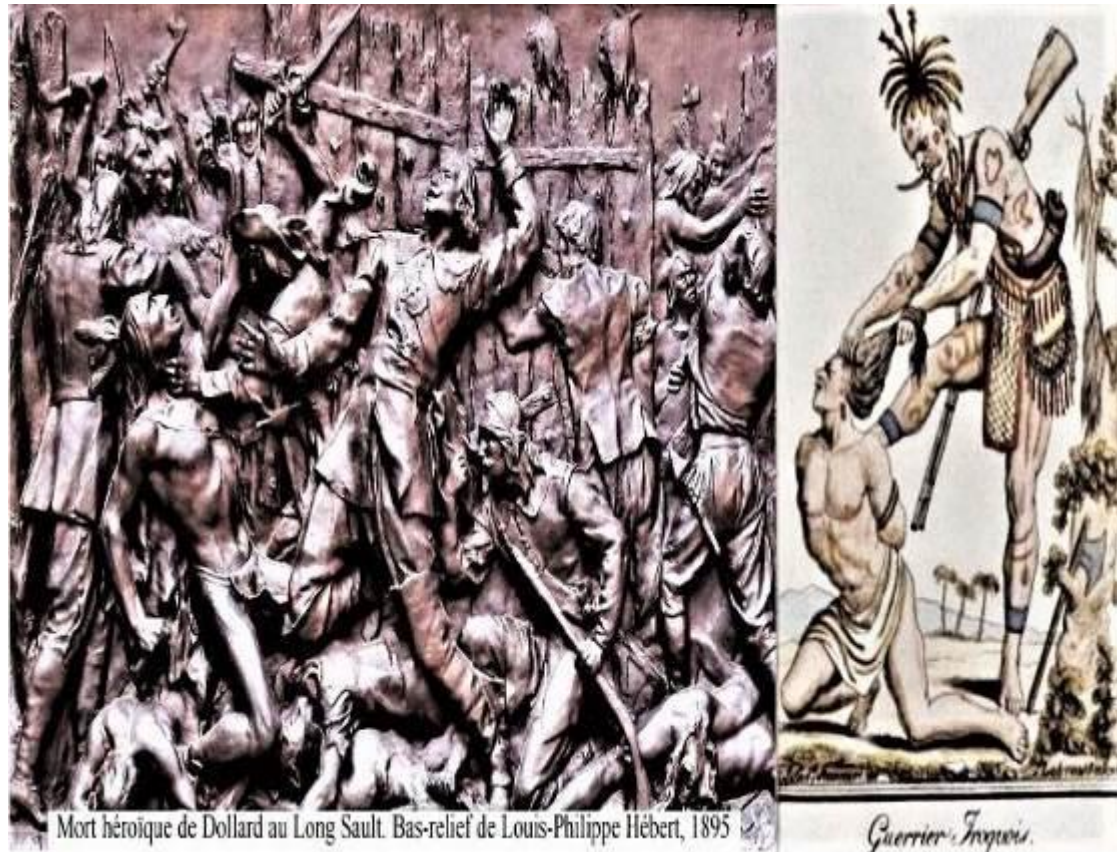


The English settlements which existed since the 17th century on the northeast coast of the future United States had as neighbors the Spanish to the south and the French to the north. The first, established in Florida since the founding of Saint-Augustine (1564) on the Atlantic and Pensacola (1696) on the Gulf of Mexico, were often in combat against the Carolinians and, since 1732, against the Georgians. But their installation on these points made no progress and could not cause serious concern. It was not the same for the French who, at the time when the English colonists hardly went beyond the first ranges of the Alleghanies (Appalachia) on the western side, occupied, more nominally it is true than by a capture of effective possession, the entire valley of the Saint Lawrence (The history of Canada) and the region of the great lakes, the immense territories watered by the Ohio and the Mississippi of which they held the mouth.

“Almost all the romance of American colonial history,” says John Ludlow, “belongs to the French establishments. No other nation sends such dedicated missionaries, such enterprising adventurers. France gives their name to the Mississippi and the Saint Lawrence, to Carolina and Louisiana, to the Iroquois, on Lake Ontario and to the Gros Ventres, on the western flank of the Rocky Mountains, to the "Portage" and the "Meadow.” Always ready to jump on their guns as soon as a war broke out between the two metropolises, and always supported by large bands of allied Indians, the French colonists kept their English neighbors constantly on the alert, without ever being powerful enough to stop their development dead in its tracks. »

As the Iroquois, whose enemies they first made, prevented them from gaining ground south of New York, the French in Canada turned towards the West. Their missionaries, Franciscans or Jesuits, intrepid, attracted by martyrdom, undertook to

convert the Hurons of the St. Lawrence, the Abonakis of Maine, the Iroquois themselves, and the Chippewas of the Lakes region. Bold trappers followed the Jesuits and traded with the Indians. Despite so much heroism displayed in these deserts, New France still had barely, in 1680, 10,000 inhabitants, easily kept in check by the warriors of the Five Nations, who would bring terror to the island of Montreal.



The Battle of Long-Sault took place in May 1660; it took place off the island in order to protect it. It was in an old abandoned fort that Ormeaux, his men and around forty Amerindian allies settled. The goal: attack the Iroquois troops en route to Ville-Marie to destroy this “friendly ” town of their Huron and Algonquin enemies.

During the battle, some 700 Iroquois warriors armed with rifles besieged the handful of French who blocked their path. Des Ormeaux and his men attempt to ambush a large group of Iroquois, themselves on their way to Ville-Marie. A lit powder barrel exploded inside the fort, not outside, a mistake which cost Des Ormeaux his life, often depicted holding the famous barrel at arm's length. The surviving French were burned alive, in accordance with an Iroquois tradition. But the heavy losses they had suffered dissuaded the Iroquois from carrying out their plan to attack Ville-Marie. (Montreal)

In fact, they simply postponed their attack. The inhabitants of the very young Montreal thus had time to harvest the crops to avoid dying of hunger during the winter. Soon, the Iroquois resumed their expedition against Ville-Marie, but their leader died accidentally, a bad omen which discouraged them. We must not forget that at the time every event necessarily had an explanation, whether it came from God among the French or divine forces at work in nature among the Amerindians. Bad luck then became a “sign ”.

Ville-Marie would have disappeared after only 19 years of existence if, with 16 companions, a certain Dollard des Ormeaux, who was only 25 years old, had not interrupted a gigantic Iroquois offensive against the brand new city.

Marquette and Joliet, going up the chain of lakes, arrived, by a portage, at the Mississippi (1673), which they descended to the confluence of the Arkansas, not far from the point reached, in the previous century, by de Soto. Cavelier de la Salle descended the river to its mouth (1682) and, three years later (1685), took possession of the coast of Texas in the name of France, having been unable to find the mouth of the Mississippi with the company of settlers that he brought directly from his country. Cavelier de la Salle was murdered in 1687 in the deserts he had just named Louisiana. The Canadian d'Iberville, happier, reached the mouth of the river (1699) and founded the small establishment of Biloxi, soon abandoned for that of Mobile (1702).



From then on, missionaries and merchants went up or down the Mississippi, exploring the banks, founding a few establishments here and there, from Detroit on the lakes and Kaskaskia on the Illinois (1701), to Fort Rosalie among the Natchez. However, Louisiana, after twelve years, had only 300 inhabitants, when it was granted a commercial monopoly to Crozat (1712), which did not succeed. It had 700 when the concession passed to the Mississippi (or West or India) Company, which was headed by financier Law and which sent a few thousand settlers. Bienville, governor, founded New Orleans (1718). The Natchez, hostile, were exterminated (1732) and peace concluded with the Chickasaws (1740). Still few in number, the French had increasingly ambitious aims. Abandoning the immense unknown and inhospitable deserts west of the Mississippi, over which Spain claimed a vague right of ownership, they dreamed of occupying the fertile and rich valley of the Ohio and the entire country included. between this river and the Lakes. But there, they would come up against the English colonists who, around 1750, began to cross the Alleghenies.

Intercolonial wars.

The English and French had already fought in America, the colonists of the two nations allowing themselves to be drawn into the conflicts which bloodied Europe. There were thus, from 1689 to 1697, then from 1701 to 1713, two “intercolonial” wars, corresponding to the first to the War of the League of Augsburg, the second to the War of the Spanish Succession.

Canada, in 1689, could have had 12,000 colonists, the English establishments, 20,000. But only the northern provinces took part in the struggle, which inflicted terrible suffering on them, the Indians, in large numbers, having allied themselves with the Canadians. There were no regular battles, but sudden incursions, devastation, fires, massacres. At the Peace of Utrecht, France had to cede Hudson Bay, Acadia which became Nova Scotia, and Newfoundland, and promise to no longer “molest the Five Nations, subjects of Great Britain” . When the struggle began again (1745), while in Europe the War of the Austrian Succession was once again pitting France and England against each other, the disproportion of forces between the colonists of the two nations was still almost as strong . Troops from New England, with the help of a squadron from the mother country, besieged Louisbourg, capital of Cape Breton Island. The place surrendered in June 1745. A French fleet, sent to the aid of the Canadians, was dispersed by the storm. At the Peace of Aix-la-Chapelle (1748), the island of Cape Breton and its fortress Louisbourg were, to the great disappointment of Massachusetts and the other colonies of the Northeast, returned to France, which also obtained the small islands of Saint-Pierre and Miquelon, south of Newfoundland.

Hostilities were only briefly interrupted and, in 1754, the decisive struggle for possession of the continent of North America began. The Anglo-American population rose from 450,000 inhabitants at the Peace of Utrecht, to 1 million in 1740 and 1.5 million in 1755, at the time when the last hostilities began. At that date, Canada proper had barely 60,000 inhabitants, Cape Breton Island 10,000, the settlements southeast of the St. Lawrence perhaps another 10,000, Louisiana a few thousand. The French colony was twenty times less populated than English America. This single cause of inferiority was enough to ensure the defeat of the Canadians. We also know that the government of Louis XV abandoned the colonists to their own devices, or only sent them insignificant reinforcements. It was on the western slope of the Alleghenies, in the valley of one of the upper branches of the Ohio, that the first clash took place between a party of French commanded by Jumonville and a detachment of Virginians, at the head of which was found George Washington, then twenty-two years old. Jumonville was killed. Attacked in turn by superior forces, the young American officer had to capitulate and return to the mountains (1754). The French found themselves momentarily masters of the Ohio valley.

But England not only wanted to dispute this valley with them; it was determined to drive them out again from the basin of the great lakes and the Saint Lawrence and to put an end to it, through the conquest of Canada, with a permanent threat to its establishments. She did not intend, however, to fight alone to give security to her colonies; they had to lend him active support. The governors received instructions to this effect and ordered the assemblies to vote for funds and order the required levies of men. Delegates from these assemblies met in Albany to establish the distribution of the necessary sacrifices. It was in this meeting (1754) that Benjamin Franklin, adopted citizen of Pennsylvania, proposed a project of confederation to which no immediate

action was taken, but which was the germ of the future Continental Congress. The first campaign (1755) turned out badly for the Anglo-Americans. Baron Dieskau was able to arrive from France (July) with 4,000 men; the English general, Braddock, who had resumed the march on Fort Du Quesne (Pittsburg), raised by the French at the confluence of the Alleghany and the Monongohela, perished with a large part of his troops in a surprise combat against a corps French and Indians. The same year saw the dispersal of the peaceful neutral settlers of Western Acadia, sung by Longfellow (Evangelina), and Dieskau was beaten and killed at Crown Point on Lake George. But the English did not know how to take advantage of this victory and let the French fortify Ticonderoga south of Lake Champlain. Braddock's defeat had exposed the borders of Virginia, Maryland, and Pennsylvania; the Indians came to wreak their havoc as far as the Shenandoah and Juniata valleys.

War had broken out in Europe; France no longer thought of its colony lost in the ice of the American boreal continent. For two more years, however, Montcalm and Vaudreuil, successors of Dieskau and Du Quesne, succeeded, despite the weakness of their resources, in standing up to the English colonies so energetically contained by their metropolis. Despite the arrival of numerous regiments commanded by Abercombrie and Loudoun, Montcalm took Oswego (on Lake Ontario) and the fall of this place (1736) produced among the Americans the same effect of terror that the defeat had had the previous year. by Braddock. The English generals did not dare attack Crown Point and Ticonderoga. Loudoun (1757), having approached Louisbourg with 12,000 men and four ships, withdrew without having attempted anything. Meanwhile, Montcalm, who had conciliated the Iroquois, captured Fort William Henry (Lake George), whose garrison the Indians massacred. After three campaigns, the French were still in possession of all the disputed territory. New France appeared triumphant and strong; but it was approaching the exhaustion of its resources, which the metropolis was not renewing. On the English side, on the contrary, efforts redoubled; under the vigorous leadership of Pitt, whom popular sentiment brought to power, the colonial and metropolitan troops were to crush, with their mass, the weakened troop of defenders of Canada in two years.

Pitt requested 20,000 men from the colonies for 1758 and also entrusted nearly 25,000 regulars to Abercombrie and Amherst, successor to the overly cautious Loudoun. Abercombrie lost 2,000 men in an unsuccessful assault on Ticonderoga (July 8, 1758), but Amherst, with Boscawen's squadron, caused Louisbourg to capitulate (July 25). An English detachment surprised and destroyed Fort Frontenac (Kingston), and Forbes, after a most difficult march through the Alleghanies, captured Fort Du Quesne, before which Braddock had succumbed. The French were flushed out of all their advanced positions and pushed back into Canada. The colonists and the English followed them there the following year (1759), having put more than 50,000 men under arms for this campaign. Four armies (Stauwix, Prideaux, Amherst and Wolfe) converged on Montreal and Quebec. Montcalm proclaimed the mass levy and gathered all his available forces under the walls of Quebec. There Wolfe came to find him, arriving first at the rendezvous. The two adversaries observed each other from June to September; when the shock occurred, on the Abraham plateau, they both fell mortally struck (September 13). The English were victorious; Quebec opened its doors five days later. Vaudreuil, however, was able to withdraw with the remains of the army to Montreal, where he was not attacked.

At the beginning of 1760, he made an attempt to retake Quebec, defeated Murray at Sillery, drove him back into the city and besieged it there, but lacked perseverance. Returning to Montreal, he had to capitulate there (September 8) before three armies (Amherst, Murray and Haviland). A French squadron entered the Saint Lawrence some time later, but encountered an English squadron and was destroyed. The name of New France was irrevocably erased from the map of North America. The Treaty of Paris (1763) abandoned to the English all of Canada, the islands of the Gulf of Saint Lawrence, French Acadia, the claims on the Ohio Valley and all of Louisiana (minus New Orleans) until the Mississippi. France only kept the waters of Saint-Pierre and Miquelon. In fact, it still ceded Louisiana beyond the Mississippi to Spain to compensate it for the loss of Florida given to England.

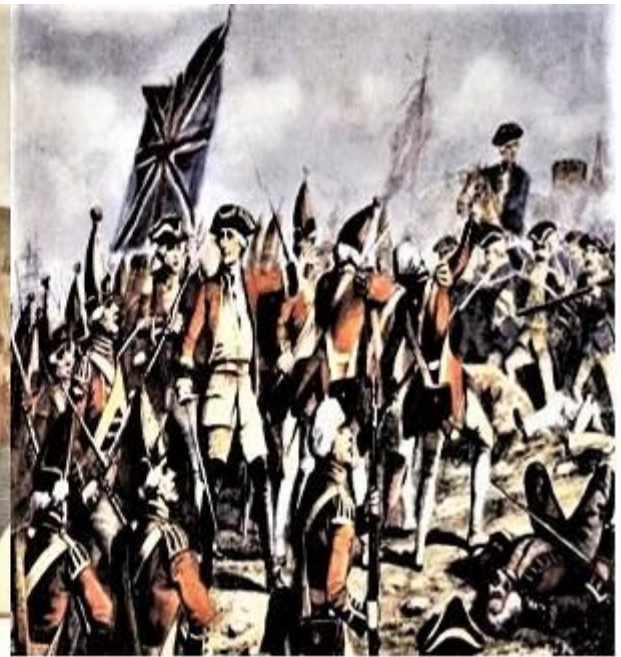
The Indians had taken an active part in this duel of two peoples, and threatened by both, they did not calm down as quickly as the whites; Pontiac's War (insurrection by an Ottawa leader against the Anglo-American colonies) briefly endangered Pittsburgh and Detroit. The Indian confederacy soon dissolved and Pontiac was killed (1764). A proclamation from the King of England (1763) established three new provinces on the continent: East Florida, West Florida, Quebec. The French in Canada accepted English domination all the more easily because the capitulation of Montreal, like that of Quebec, guaranteed them their properties, their legal customs and religious freedom. The entire continent of North America now belonged, except the Spanish Southwest, to English colonization.

After the Seven Years' War and the loss of Canada (1763), England was for a moment master of the entire Atlantic coast; but the American War of Independence once again shattered unity. Since that time, the preponderant influence of the Union has only increased and it is in the history of the United States that we must look for the link of international questions interesting to North America.

Because the Americans who arrived in Boston wanted to build a new country, a republic incompatible with the English monarchy. It is in their interest to drive the English monarchists out of Quebec. An invasion plan is thus developed. English merchants who came to negotiate with the Americans heard credible rumors about this invasion project. Back in Quebec, they warn the loyalist monarchists that the Americans are preparing to drive them out of America and that there will be so many of them that they are sure to lose. Only an alliance with the French would allow them to defeat the Americans. An agreement is signed in Quebec where the French undertake to fight the Americans; in return, the English undertake to respect the French language, the freedom to exercise the cult of the Catholic religion and finally, to allow the application of the French civil code already in force. This act of Quebec thus guarantees the follow-up of the French nation.



Vue de la prise de Québec par les Anglais



Québec après la bataille



The Quebec Act

On June 22, 1774, London promulgated the Quebec Act and reinstated French laws in the “Belle Province”. In this way, the monarchist English government wants to ally itself with the Quebec elites in the face of the insurrection of the Thirteen Republican English Colonies. (the future United States).

This is how the inhabitants of former New France regained the right to practice their language and their religion, their civil laws, their seigneurial system and obtained a seat on the Council of Canada. Their territory is even quadrupled by the addition of virgin lands.

The Battle of Quebec took place on December 31, 1775 between the forces of the American Continental Army and those of the British defending the city of Quebec, in the early stages of the American War of Independence. The battle resulted in the first major defeat of the war for the Americans, who suffered heavy losses. General Richard Montgomery died, Benedict Arnold was wounded, and Daniel Morgan and

400 of his men were taken prisoner. The city's garrison, made up of both regular troops and militia, is commanded by the governor of the province of Quebec, General Guy Carleton. The British forces suffered few casualties during the battle.



Understanding that they no longer have anything to expect from France, the Quebecois give up rebelling without taking the English uniform. In 1791, a Constitutional Act allowed French speakers to participate in the administration of their province. But their relations with the British Crown deteriorated in the 19th century.

Still, the French, today the Quebecois, owe their existence to their courage and temperament alone. Because if the English had not conquered Canada, and then signed the Quebec Agreement, New France would perhaps have been sold by France as in Louisiana. Or, the Americans would have taken advantage of the Napoleonic wars to invade New France. An American victory would have allowed the complete assimilation of the French in America.

1775-1783 The War of Independence

It all comes down to big money. England, heavily in debt at the end of the Seven Years' War (1756-1763), decided to tax the inhabitants of its Thirteen American colonies who were the main beneficiaries of the victory. What could be more normal, after all?

But said residents don't see it that way. "No taxation without representation", they proclaim, which also does not lack logic... A civil war and the independence of the United States of America will ensue. .

On April 19, 1775, an English detachment was ambushed in Lexington, Massachusetts, while going to destroy a clandestine arms depot. 200 soldiers died in the scuffle.



This feat of arms marks the beginning of the War of Independence which will lead to the birth of the United States of America. This is the work of a minority of settlers who call themselves “Patriots” or “Insurgents” (Insurgents).

The insurgent army was placed on June 15, 1775 under the chief command of George Washington. With 20,000 men, it besieged Boston. The English soldiers had to evacuate the city on March 17, 1776.

Republican profession of faith

All these fighters need now is to give shape to their revolt. This was accomplished with the publication, on January 10, 1776, of a pamphlet entitled *Common Sense*. The author, Thomas Paine, a friend of Benjamin Franklin, calls on his fellow citizens of the Thirteen English Colonies of North America to unite in a great nation freed from servitude and monarchy in the name of common sense.).

“A single honest man is more precious to society and in the sight of God than all the crowned bandits who have ever existed,” he wrote as a profession of republican faith. The work sold 100,000 copies and rallied many hesitant people to the patriot cause. Its fabulous success heralded that of the Declaration of Independence published by the Continental Congress in Philadelphia on the following July 4.

This declaration is unilateral, the independence of the Thirteen Colonies being in no way admitted by the mother country. It must be said that two thirds of the 2.5 million colonists remained loyal to King George III or at least indifferent to the demands of the insurgents. The war has only just begun between the Insurgent army and the loyalist and English armies, reinforced by numerous German mercenaries.

European impact

The insurrection and the declaration of independence had a great impact on the liberal nobility of Europe.

Against the advice of the young King Louis XVI, the Marquis de La Fayette (19 years old) armed a frigate at his own expense and joined the Insurgents. Other officers joined the movement such as Commander Pierre L'Enfant, who would lay out the plans for the future capital, General Louis Duportail, but also the Prussian von Steuben, the Pole Kosciusko and the German de Kalb. Their military experience will be valuable to the insurgents.

Beaumarchais, a man of the theater and exalted adventurer, organized clandestine arms shipments to the insurgents, via a front company (Roderigue Hortalze et cie, at the Amelot hotel in Bizeuil), with the approval of the Minister of Foreign Affairs. , Vergennes, eager to favor anything which could weaken the hereditary enemy of France, England.

The first combats were not favorable to the insurgents. George Washington was defeated on Long Island on August 27, 1776. New York City returned to the English the following October. In desperation, the separatists sent the popular Benjamin Franklin to Paris to urgently negotiate support from France.

The support provided by European noble liberals allows the insurgents to turn the situation in their favor. They achieved a first success of esteem at Saratoga on October 17, 1777. This success decided Louis XVI and his Minister of Foreign Affairs Vergennes to conclude on February 6, 1778 a double treaty of commerce and alliance with Franklin, Deane and Lee, representatives of the Congress of the future United States.

Louis XVI ultimately agreed to recognize their independence and sign a formal alliance with them. In 1780, the king sent an expeditionary force of 6,000 men across the Atlantic under the command of Lieutenant General Count Jean-Baptiste de Rochambeau (65 years old). The contribution of French troops and fleet allowed the insurgents to finally achieve a decisive victory at Yorktown on October 19, 1781.

The expeditionary force landed at Newport and joined up on the Hudson with George Washington's 6,000 American soldiers and La Fayette's European volunteers. This coalition will besiege Yorktown where 8,000 English commanded by Lord Charles Cornwallis are entrenched.

England maintains solid positions in the north of the country and in Canada. But, in London, the supporters of negotiation are taking precedence over the diehards. The king resigns himself to peace negotiations...

June 18, 1812 The United States again at war with the English

On June 18, 1812, the United States Congress voted for the first declaration of war in its history. The enemy is the ancient metropolis, England. This war is the only one that has pitted two democracies against each other! The objective: the same! The conquest of Quebec.

Once again, it was the French under the command of Charles-Michel d'Irumberry de Salaberry, an officer in the British army and the Canadian militia, who chased the Americans out of Quebec. In the fall of 1812, the Voltigeurs went to the border of Lower Canada, which de Salaberry was responsible for defending. He led the forces that repulsed the Americans at Lacolle in November 1812. Next, the Americans launched a major offensive against Montreal in the fall of 1813. The Americans attacked at dawn on October 26. One brigade advanced towards de Salaberry's main position, while another moved along the opposite bank. With 300 French-speaking Quebecers, the valiant colonel pushed back the 2000 soldiers of American General Hampton in Chateauguay. The Americans are arrested and quickly retreat. Hampton then returned to the United States. Part of the Americans' attack plan is thwarted, the other will be at Crysler's Farm in November. The lack of recognition shown to him by Lieutenant General Prevost, first commander of British North America, in his account of events made de Salaberry so angry that he offered his resignation. The Duke of Kent intervenes and de Salaberry remains in the army. He no longer fought during the war and returned command of the Voltigeurs in 1814. He left the army in 1815 and settled near Chambly, where he became a landowner and successful businessman.



October 10, 1868 First War of Independence in Cuba

On October 10, 1868, a sugar planter named Carlos Manuel de Céspedes freed his slaves and gave them weapons. With 37 other planters, he declared rebellion against the Spanish administration and proclaimed the independence of the island.

Two days later, the small group was joined by two freed blacks, the brothers Antonio and José Maceo, as well as by Dominican exiles under the leadership of Máximo Gómez. This is the start of Cuba's first war of independence. It will last ten years and cause around 200,000 victims.

Such a long dependence

Cuba had become Spanish with its discovery by Christopher Columbus, four centuries earlier. The island had remained loyal to Spain when other Latin American colonies gained independence in the early 19th century. Alas, she had been badly rewarded by additional taxes and arbitrariness! Hence the rebellion of October 10, 1868.

While leading the fight against Madrid, the rebels gathered in Guaimaro on April 10, 1869 a constituent assembly which prepared the first Constitution of the Republic of Cuba and elected Céspedes as its president. South American governments, led by Colombia, intervened in the conflict and tried to convince Madrid to give up its colony in exchange for a certain sum of money. But the American government of President Ulysses S. Grant refused their support.

President Céspedes died at the Battle of San Lorenzo in 1874 and Antonio Maceo succeeded him as leader of the rebels. Part of the rebels renounced the fight by a treaty concluded on February 10, 1878 in Zanjón, at the initiative of the Spanish general Arsenio Martínez Campos.

General Antonio Maceo, for his part, refused the agreement which only granted the island relative autonomy and maintained slavery. He explained this on March 15 by the “Baragua protest”. His troops nevertheless had to surrender two months later, leaving a respite of a few years for Spanish colonization. It was during this lull, on October 7, 1886, that slavery was abolished in Cuba.

Less than three decades after the first war of independence, a new uprising shook the island. It will lead to legal independence, somewhat altered by American omnipresence.

February 24, 1895 Second War of Independence in Cuba

On February 24, 1895, in Cuba, the second war of independence began, three decades after the first. The United States will take the repression carried out by the Spanish government as a pretext to go to war against Spain and strip it of its last colonies...

First concentration camps

The outbreak of this second war of independence was attributed to the Cuban Revolutionary Party, founded a month earlier in the United States by the Cuban writer José Martí, nicknamed the “Apostle”. The leaders of the first war of independence Antonio and José Maceo, who had taken refuge on the neighboring island of Santo Domingo, joined the new rebellion.



The Mambises, the Cuban independence guerrillas who fought against Spain during the Ten Years' War (1868-78) and the Cuban War of Independence

The Spanish military governor, General Valeriano Weyler, reacted with brutality and proclaimed martial law. Hostilities quickly turned against the pro-independence Cubans. On May 19, 1895, José Martí was killed at the battle of Dos Rios, in the east of the island. José Maceo was killed in turn on July 5, 1896 at the Battle of Loma del Gato. Finally, on December 7 of the same year, it was Antonio Maceo's turn in Punta Brava.

In November 1897, faced with an intractable conflict, the Madrid government offered autonomy to Cuba but the offer was rejected by both rebels and loyalists. It must be said that the Spanish government lacks authority. It is headed by a regent, the queen mother, the reigning king, Alfonso XIII, still being only 12 years old.

In Washington, President William McKinley was urged to intervene to liberate the island but refused. However, to calm the concerns of American residents present in Cuba, in January he sent the battleship Maine on a friendly visit to Havana... Who would have suspected that this friendly visit would turn into war?

Accident or attack?

On the evening of February 15, 1898, around 9:40 p.m., the American battleship Maine suffered a violent explosion in the harbor of Havana, Cuba. The detonation was so violent that it blew out the windows of the town's houses.

The ship sank almost immediately and despite help arriving from other ships, 252 men died in the accident. 8 others would later die from their wounds.

Immediately, the American press accused the Spaniards, who govern Cuba, of having placed a mine under the hull of the ship, which was on a courtesy visit. In fact, a commission of inquiry concluded - but only in 1911 - that there had been an accidental explosion in the engine room.

In the meantime, the press campaign against Spain will have dragged the United States into the war and resulted in nothing less than the occupation by Washington of Cuba, Guam, Hawaii, Puerto Rico and the Philippines!

December 10, 1898 - Treaty of Paris and end of the Spanish-American War

The United States ended its blitzkrieg against Spain with the Treaty of Paris of December 10, 1898:

- The Spanish are driven out of the New World. The adventure inaugurated by Christopher Columbus, four centuries earlier, continues without them.
- The United States, for its part, is creating a colonial empire, a generation behind the great European powers. Turning their backs on their isolationist tradition, they aim to take their place among the great imperialist nations.

The United States, new colonial power

- With the Treaty of Paris, the Spanish lost their last colonies in America as well as the Philippines.

- The Americans take their place in Puerto Rico, the Philippines and on the island of Guam, south of Japan, in exchange for paying compensation of 20 million dollars to Madrid.

- Washington takes advantage of the negotiations of the Treaty of Paris to annex the Hawaiian Islands; this Polynesian kingdom had become a republic in 1893 and its representatives immediately requested to be annexed to the United States.

- Cuba obtains a false independence under the close surveillance of its powerful neighbor.

On May 20, 1902, American General Wood handed over the administration of the island to its first president, Estrada Palmer. But Washington retains the right to review and intervene in Cuban affairs under an act called the "Platt Amendment."



1778 (USA) start of the “American Indian Wars”.

The Native American Wars are the set of wars opposing European settlers and then the United States government to North American peoples, from 1778 to 1890. Although no war was officially declared by the United States Congress, the army was constantly at war against these peoples from 1778. They continued into the 19th century with violence and numerous massacres on the part of both camps. American historian Howard Zinn recalls that "American governments signed more than four hundred treaties with Native Americans and [have] violated them all, without exception." All the fighting and massacres fought between the United States and the Indians caused 19,000 white victims and around 30,000 Indian men, women and children. Between 9 and 11.5 million at the end of the 15th century, the Indians of North America numbered only 250,000 in 1890. This demographic massacre without equivalent in history was due essentially to epidemics and famines, caused in particular by deportations and intensive hunting of bison whose population increased from 60,000,000 at the beginning of the 16th century to 1,000 at the end of the 19th century.



“Living together” and the desire for peaceful cohabitation with American Indians are embodied in the countless treaties that the young United States signed with Native Americans. But the pioneers struggled to keep their government's promises to the point that, as historian Howard Zinn wrote, "American governments signed more than four hundred treaties with Native Americans and violated them all, without exception." . "Alexis de Tocqueville does not say anything else

In the midst of the War of Independence, in 1779, George Washington, who commanded the insurgent army, ordered the massacre of the Iroquois who had allied

themselves with the English loyalists. That done, full of good intentions, the future first American president wants to be reassuring: "considering that this country is big enough to contain us all and that we are willing to trade and establish friendship with them, we cast a veil over the past and decide to draw a border between them and us, beyond which we will endeavor to prevent our people from hunting or settling, and below which the Indians will refrain from penetrating except to trade or sign treaties".

Until the middle of the 19th century, American policy oscillated between the three solutions available to it: cohabitation with mutual respect, sharing of the territory between the two civilizations or the reduction of the natives to a subordinate status. "Most often, governments lean towards the solution of partition but they are overwhelmed by the European populations - settlers, farmers, traders, speculators, men of the militia - who acted directly so that a "final solution" was given to the Indian question". "A good Indian is a dead Indian "





THE KING PHILIP WAR — A RAID ON THE SETTLERS.



Dessin Kiowa représentant probablement la bataille de Buffalo Wallow



Lithographie de 1841 sur le massacre des Amérindiens de Lancaster par les Paxton Boys en 1763.

See also 10th Pl.
EVENTS OF INDIAN HISTORY.
Massacre of the Indians at Lancaster by the Paxton boys in 1763.



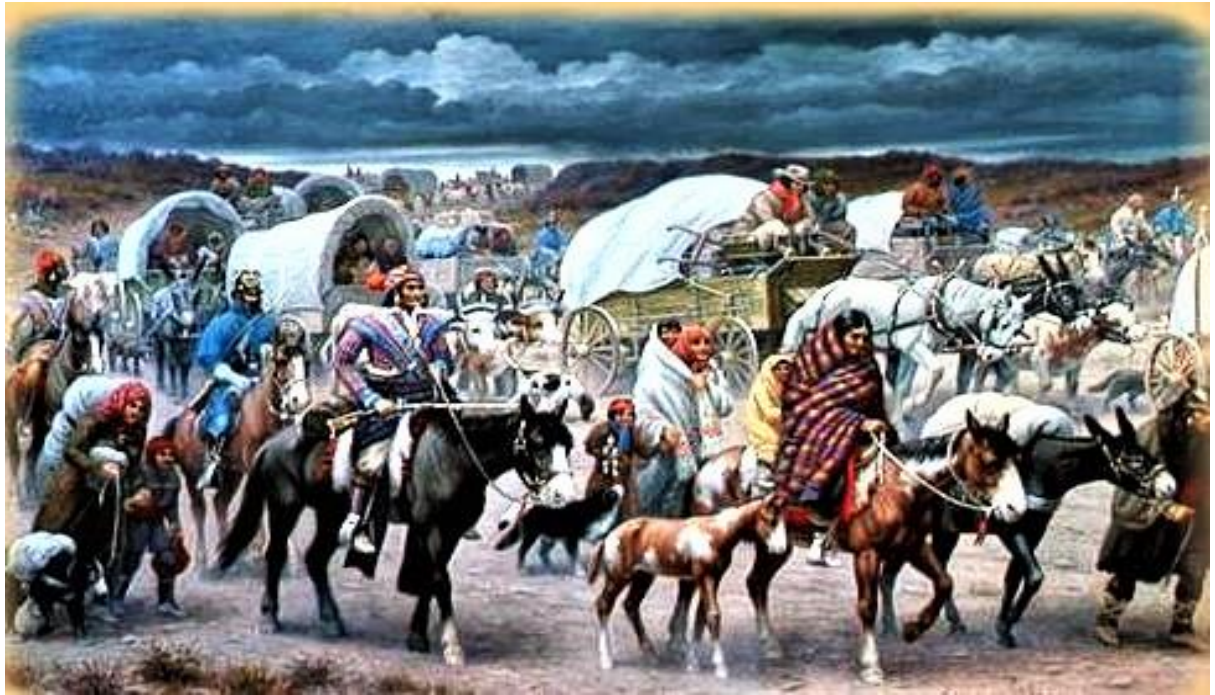
La bataille de Bloody Brook (en), le 18 septembre 1675.



"WHITE SETTLERS MASSACRED BY THE SEMINOLES: During the Seminole War of 1835-1836



This image shows a romanticized depiction of the Battle of Little Bighorn dating from 1889. (Denver Public Library, Western History Collection, Call no. X-33633)



In 1830, President Andrew Jackson signed the "Indian Removal Act" which exiled tribes from the eastern United States west of the Mississippi. Gold has just been discovered on their territory. Dozens of nations were forced into exodus: Choctaws, Creeks, Chickasaws, Shawnees, then came the turn of the 15,000 Cherokees from Georgia. From June 1838 to March 1839, they were gathered in concentration camps before being forced to march to Oklahoma. On this "path of tears", 1,300 kilometers long, 4,000 of them die of cold, hunger or disease. Only the Seminoles of Florida led by Chief Osceola resisted deportation. For seven years these 5,000 Indians mixed with former black slaves stood up to a total of 200,000 soldiers! In 1842 they were finally banished to Oklahoma, but a few hundred retreated, undefeated, into the swamps of southern Florida.



1851 (USA) The " Traverse de Sioux Treaty" was signed between the United States government and the Sioux of the Minnesota Territory and implemented by the Indian Affairs Commission. This treaty was intended to obtain the rich agricultural lands that were located in Minnesota. Vast areas of land were thus ceded from Iowa to the Canadian border. Sioux tribes such as the Sisseton and Wahpeton were reluctant to disinherit, but the pressure was so great that they reluctantly gave in under the potential threat of the federal government.



1862 (USA) The Sioux War. The United States government fails to deliver as promised for land purchases from the Sioux Santees (or Dakotas) and the Sisseton-Wahpeton Sioux Tribes. Occurring during the Civil War, this massacre by the Sioux benefited from the lack of available opposing troops. The discontent of the Sioux turned into revolt. The Native American uprising soon became widespread throughout Minnesota and neighboring Dakota. If a few white pioneers were killed, the American army quickly sent significant reinforcements to bloodily put down this Native American revolt.

This war left more than a thousand dead, including more than 800 Sioux and more than 350 American settlers. Nearly two thousand Native Americans were captured. They were ultimately tried in mass trials by military courts. 303 were found guilty of war crimes and sentenced to death. Of those condemned, 38 men were hanged in Mankato on Boxing Day in the largest mass execution in U.S. history. Abraham Lincoln commuted the other inmates to prison sentences. About 1,500 Sioux were held at Fort Snelling until the spring of 1863; 130 die during their detention. Chiefs Shakopee and Medicine Bottle, refugees in Canada, were kidnapped and hanged in 1863. Little Crow was also killed by a settler the same year. 1864 November 29 Sand Creek Massacre. The Colorado Territory militia attacks a village inhabited by the Cheyennes and Arapahos, east of the Rocky Mountains, during the Indian Wars. During the two-day battle, Colonel John Chivington's forces killed nearly 270 Indians, including men, women and children. This episode will arouse controversy, which will lead to the questioning of the policy of extermination of Native Americans.

Wounded Knee Massacre. 1890 (USA) December 29

In South Dakota, nearly 400 Sioux Indians, mainly women and children, were exterminated by North American troops. The Wounded Knee massacre puts an end to the Indian wars that have raged in North America since the beginning of white colonization in the 17th century. The Whites therefore declared the conquest of the Western territories complete. North American Indians were herded onto reservations and their primary game disappeared, bison were slaughtered under federal government incentives. Even if for the settlers a good Indian was a dead Indian, it was not considered genocide since there was no definite government desire to exterminate Native Americans. The latter were starved (bonus for the massacre of buffalo), robbed of their land by violence and deceit (non-compliance with signed agreements) and deprived of their freedom of worship as well as the right to speak their languages and to wear clothes, traditional clothing and to present traditional dances. This policy is frequently called ethnocide.



The population decline of the American Indians is due to epidemics, the best known being that of smallpox. We cannot call "genocide" the fact that a population was destroyed by a pandemic (a pandemic which also affected Whites, eight million Europeans and Asians killed by smallpox while the tribes, much fewer in number, were contaminated). "Across the Americas, the diseases that contaminated Europeans spread from tribe to tribe, traveling much faster than the Europeans themselves. It is estimated that 95% of the pre-Columbian Native American population, the most populous tribes and the better organized in North America, the societies living north of the Mississippi disappeared between 1492 and 1600, even before Europeans settled on the Mississippi.

According to Dr Jared Diamond (University of California), *Guns, Germs, and Steel: The Fates of Human Societies*, WW Norton, 1997 (Pulitzer Prize for best science book), pages 78, 374: These are most certainly the conditions of (bad) lives which limited the expansion of the tribes. These conditions were notably caused by nomadism. The Indians had very poor living conditions and developed diseases that would contribute to their demographic collapse: violent flus, encephalitis, eye and lung diseases, not to mention all the diseases carried by mosquitoes, by animals and by the climate. .

On July 13, 1787, Congress proclaimed the Northwest Ordinance, the principles of which would be reaffirmed in the Constitution of 1789. As its name indicates, it opened to colonization the territories of the Northwest, between the Appalachians, the Great Lakes, Mississippi and Tennessee while prohibiting pioneers from settling on tribal territory: “Unfailing good faith will always be observed towards the Indians; their lands and property shall never be taken from them without their consent, and they shall never suffer the least encroachment upon their property, rights, and liberties, except in just and lawful wars authorized by Congress. »

No war will ever be declared by Congress, yet Indian territories will indeed be extorted. Indeed, due to immigration and especially a high birth rate, European settlers occupied ever more land so that, very quickly, the United States of America pushed their border back to the Mississippi. Nibbled away at Indian territories, they formed new states: Ohio in 1803, Kentucky in 1792, Tennessee in 1796, Vermont in 1791, etc.

Bacteriological genocide in North and South America

Viruses and bacteria were the first biotypes of biogenesis to appear on earth and will be the last to disappear. The course of humanity is dotted with pandemics and viral and bacteriological diseases, proof of the plague and cholera which have decimated entire populations. But for the first time in human history, humans(?) intentionally spread diseases to exterminate other humans, leading to the genocide of tens of millions of indigenous people in South and North America. Later, North Americans believed they had received from “Providence” the mission to conquer the entire continent and develop it so that all indigenous peoples benefited from the virtues of “civilization”. Indian hunting will become a national sport for the greater glory of God!

Then, after some 200 to 300 years of contact, along with diseases such as smallpox, tuberculosis, scarlet fever and measles, all associated with armed conflict and famine, will decimate most of these populations. A Yankee general once said that “a good Indian is a dead Indian.”

(...) It is a reason submitted to the dictates of fear, fears which have continued to worsen for millennia, under the pretext of eliminating them; Such a reason must be defined simply as a morbid pathological phenomenon; It is literally a reason which never ceases to create new pains and which forces man to suffer more and more for himself and for the consequences of his actions. (...) Since men have had a history, they have waged wars, ever more cruel and devastating wars. (Some scholars even claim that war is the only true religion of man.) What additional clues must be added

to be able to say that throughout history, reason has only become crazier, and the man who is always crazier? Nothing in man unmasks the sick animal as much as this limitless hypertrophy of fear and violence. "



Western white Christian society is not left out and presents itself as nihilistic. The French, whose racism against North Africans and Malagasy people has reached disgusting dimensions. The Spanish, who massacred more than three quarters of the Indians of South America with incredible brutality, the Dutch slave traders who enslaved the local populations of South Africa, the Italians who, just half a year ago - century, attacked with rare bravery gas Ethiopia, one of the poorest countries in Africa, the English who enslaved and exploited almost half the world, repeatedly fired on crowds natives and put Canada's Native American tribes on reservations. White Afrikaners who organized "native games" where the game was replaced by black natives.



Indian law

The Indian Agent: This was the name of the Indian Affairs Agent at the time. Its mandate stems from the Indian Act passed in 1876 to quietly transport Indians to civilization. With this law, Indians are considered minors and the Government of Canada becomes their guardian. Every summer, the agent tours the Native American bands and distributes food aid (flour, oil, etc.), material aid (clothing, hunting and fishing articles). Thus the administrative structure was put in place which would supervise the Montagnais for a century. Not being considered responsible citizens, they do not have the right to vote and benefit from certain tax exemptions. Result: the economic situation of the Montagnais is in an impasse.

The salmon rivers are in the hands of foreigners and the question of subsistence is far from being settled by government relief. This economic deterioration accelerates the alcohol dependence of the Montagnais, victims of significant liquor trafficking on the reserves. Despite the repression against traffickers and consumers, alcohol will always remain at the heart of the social concerns of Native American bands. Faced with the deterioration of the situation, we began to talk about compensation, which is how the notion of Indian money (Innu-shuniau in Montagnais) appears in the discourse of demands. According to the Montagnais, this money comes from the revenue that governments have been earning for several years from the exploitation of their ancestral territory. Therefore, it is normal that it is used to finance social services.

After the Second World War, the revision of the policies of the Ministry of Indian Affairs resulted in general access to primary education and the payment of family allowances. On the other hand, to receive this aid, the Montagnais will have to accept the sine qua non obligation to settle permanently on the reserves. From 1970, the process of sedentarization was completed, the reserves constituting well-established communities. The transition from tents to houses as well as the obligation of school attendance from September to June for Native American children are determining and decisive factors in the acculturation of Innu communities. The rapid exhaustion of hunting and fishing territory and the "clubbing" of salmon rivers forced them to commercialize their crafts and depend on direct assistance from the Canadian government. The acculturation of the Innu is measured by the difference between the forest and the reserve.

As indigenous people are evicted from their territories and placed on reservations, and as men lose their traditional roles as hunters, providers and protectors, the resulting role conflicts, frustration and anger often manifest themselves in the violence that husbands exercise on their wives. The victimization of Aboriginal women is then reflected in the high rates of crime among Aboriginal women and in the seriousness of the crimes for which they are incarcerated. Higher rates of trouble with the law are a concern for all Aboriginal women and are the result not only of this cycle of violence, but also of the poverty and deprivation experienced by most Aboriginal people in Canada. Throughout the 1970s and 1980s, one issue captured the world's attention: the discrimination exercised by the Act against Aboriginal women who lose their Aboriginal and treaty rights if they marry non-Aboriginals or non-Indians. registered. The Canadian government's Indian Act in fact established such discrimination against indigenous women from 1869 until 1985, when Bill C-31 amended the Indian Act in order to remove elements of discrimination and bring it into conformity with the Charter of Rights and Freedoms. The 1985 amendment allows women married to non-

natives and those who, for any other reason, have lost their Indian status and the rights and benefits associated with it, to apply for the restoration of their status and their rights. rights, and allows their children to apply to be registered as Indians. The Act now allows Aboriginal women to maintain their status, whether their husband is registered or not, and to pass on their Indian status to their children, as men have always done.



1861-1865 - The Civil War

The Civil War, more commonly called in North America "Civil War", tore the United States apart for 4 years and left 617,000 combatants dead, far more than any other war that involved the country, including the two world wars.

It ended with the abolition of slavery, the consolidation of American institutions... and the ruin of the South.

A war of principles

The root causes of the conflict lie in the opposition between the slave-holding South and the industrial North of the country.

On December 20, 1860, in response to the election of Abraham Lincoln as President of the United States, South Carolina seceded. With ten other slave states in the South, it shortly after constituted a "Confederation of the States of America" (Confederate States of America), with Jefferson Davis as its president and Richmond (Virginia) as its capital.

On April 15, 1861, after a first assault by Confederate forces against a fort dependent on the federal government, President Lincoln issued a call to arms.



From the start, the Confederates benefited from the rallying of excellent officers from the planter aristocracy. Among them, Generalissimo Robert Edward Lee. These men feel they are defending their land and their culture and offer little scope for political interference.

But on the other hand, the Union has a comfortable superiority: 22 million inhabitants compared to 9 million in the South (including 3.7 million black slaves), a military budget and personnel twice as high, industrial equipment and a developed transport network, a powerful navy.

Gettysburg: the turning point of the war

The turning point of the war took place on the battlefield of Gettysburg, July 1-3, 1863. The Union lost 23,000 men during these three days (killed, wounded or captured), or a quarter of the troops engaged in the battle. . The losses of the Southern Confederation amounted to 31,000 men, or a third of its troops. Although indecisive, the battle precipitated the retreat of Southern general Robert Edward Lee.

Shortly after, the northerners commanded by General Grant captured the city of Vicksburg, on the banks of the Mississippi, placing the entire river under the sovereignty of Washington. In a sudden surge, on September 19 and 20, 1863, Confederate General Bragg lured the federal army into Chickamauga Cove. But General Thomas' resistance avoided a rout for the federal army.

Toward Union Victory

Inexorably, the advantage shifts to the North. In March 1864, President Lincoln elevated General Grant to the rank of lieutenant general and placed him in command of all federal armies. With the 120,000 men of the Army of the Potomac, Grant marched against the Army of Northern Virginia, which did not exceed 60,000 combatants, under the command of General Lee.

A succession of engagements, in May and June 1864, caused enormous losses on both camps, without bringing a decisive outcome. This is the wilderness campaign.

For his part, General Sherman continued his “march to the sea” through Georgia. He traveled 500 kilometers in 24 days with 65,000 men and burned everything in his path.

End of drama

As a finale, General Ulysses Simpson Grant captured Richmond, the capital of the Southern Confederates, on April 3, 1865. While Confederate President Jefferson Davis fled pitifully, President Lincoln made a triumphant entry, cheered by black slaves... and a few poor whites.

Lee had only 26,000 hungry and ragged men left with him. Cornered near Richmond by the forces of Generals Grant and Sheridan, he attempted a final exit near the village of Appomatox Court House. Defeated, he surrendered to Grant, with generous conditions for his men, authorized to demobilize with horses and mules.



A very heavy toll

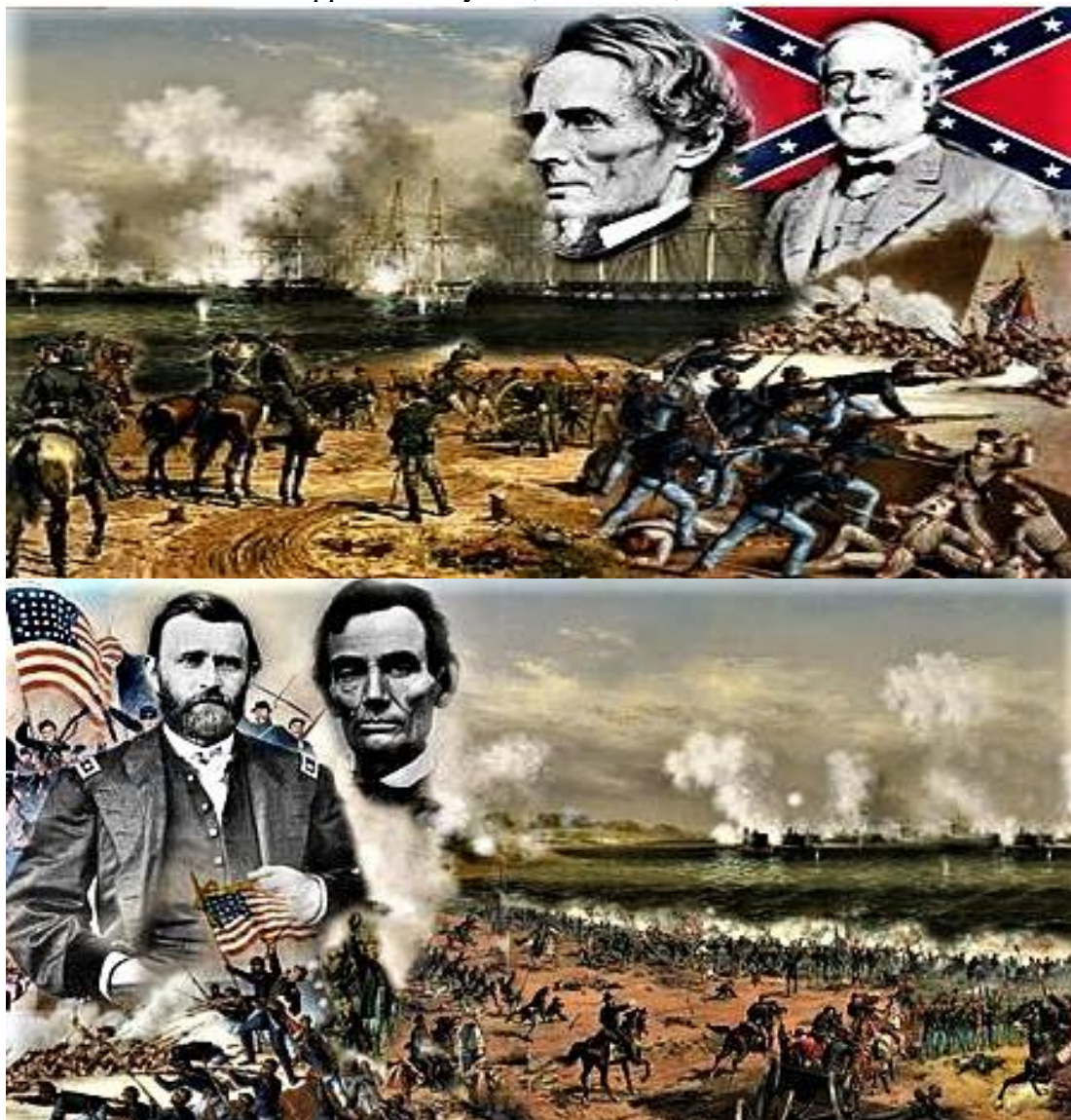
The toll of the Civil War was very heavy. The fighting mobilized a total of four million fighters. They left 359,000 dead among the northern victors and “only” 258,000 among the southerners.

The northern generals, with overwhelming numerical superiority, had no great qualms about launching bloody offensives (like, later, the generals of the First World War). In contrast, the southern command, excellently trained and aware of its numerical inferiority, was more sparing of the blood of its men.

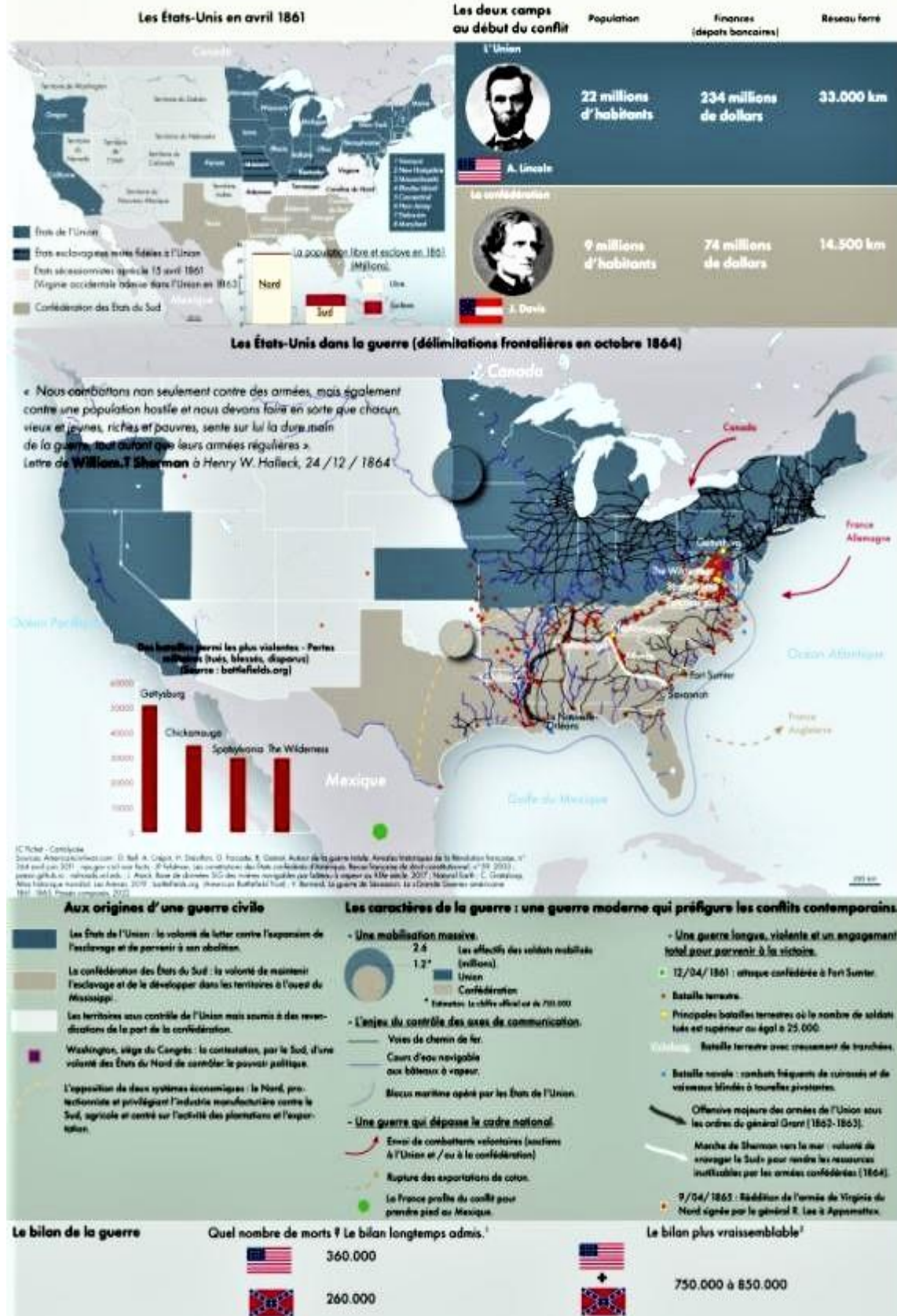
Historians estimate 620,000 deaths from the Civil War, or nearly 2% of the 31.5 million inhabitants of the United States in 1860. But the losses were distributed unevenly. In the Southern States, known as Confederate States, 18% of men of military age died, three times more than in the Northern States. In addition to military losses, there are civilian losses estimated at 50,000.

Thus, the hardest war the United States has ever fought was a civil war. It will have caused more American victims than all the wars of the 20th century, including the two world wars!... If it struck its contemporaries, it is because it brings the world into the experience of death massive.

After the Civil War (1861-1865), Major General Sheridan took charge of the Indian wars. His apocryphal formula: "A good Indian is a dead Indian" reflects the dominant state of mind among Americans at the end of the century. Renouncing the idea of civilizing or assimilating the Indians, they set about exterminating them. And they practically achieved this thanks to three methods: the buffalo hunt, epidemics and massacres. Thus, during the 19th century, the number of Indians in what is now the United States fell from approximately 600,000 to 250,000...



La Guerre de Sécession (1861 - 1865) : comment qualifier la guerre ?

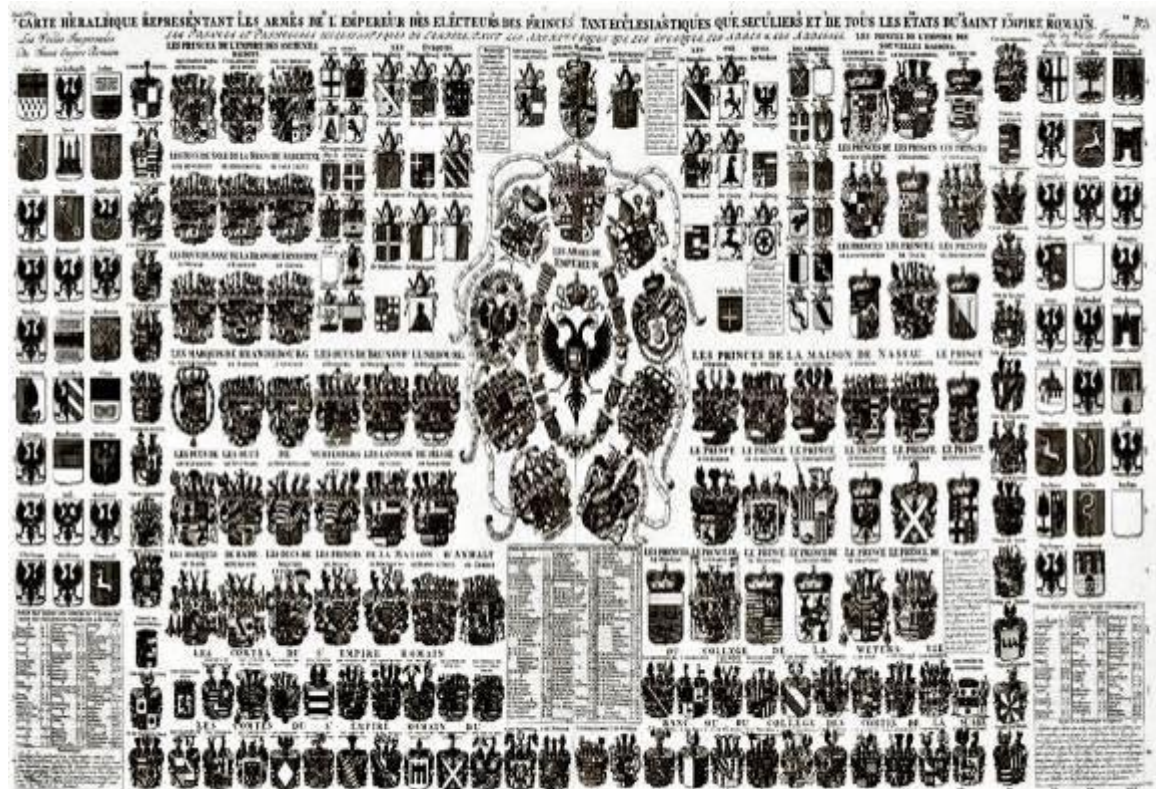


Holy Roman Empire

War is an omnipresent phenomenon in 16th century Europe: in addition to military clashes between the great European states, there are intermittent wars against the Turks in the Mediterranean and Eastern Europe, as well as wars of conquest and colonization in the non-European territories.

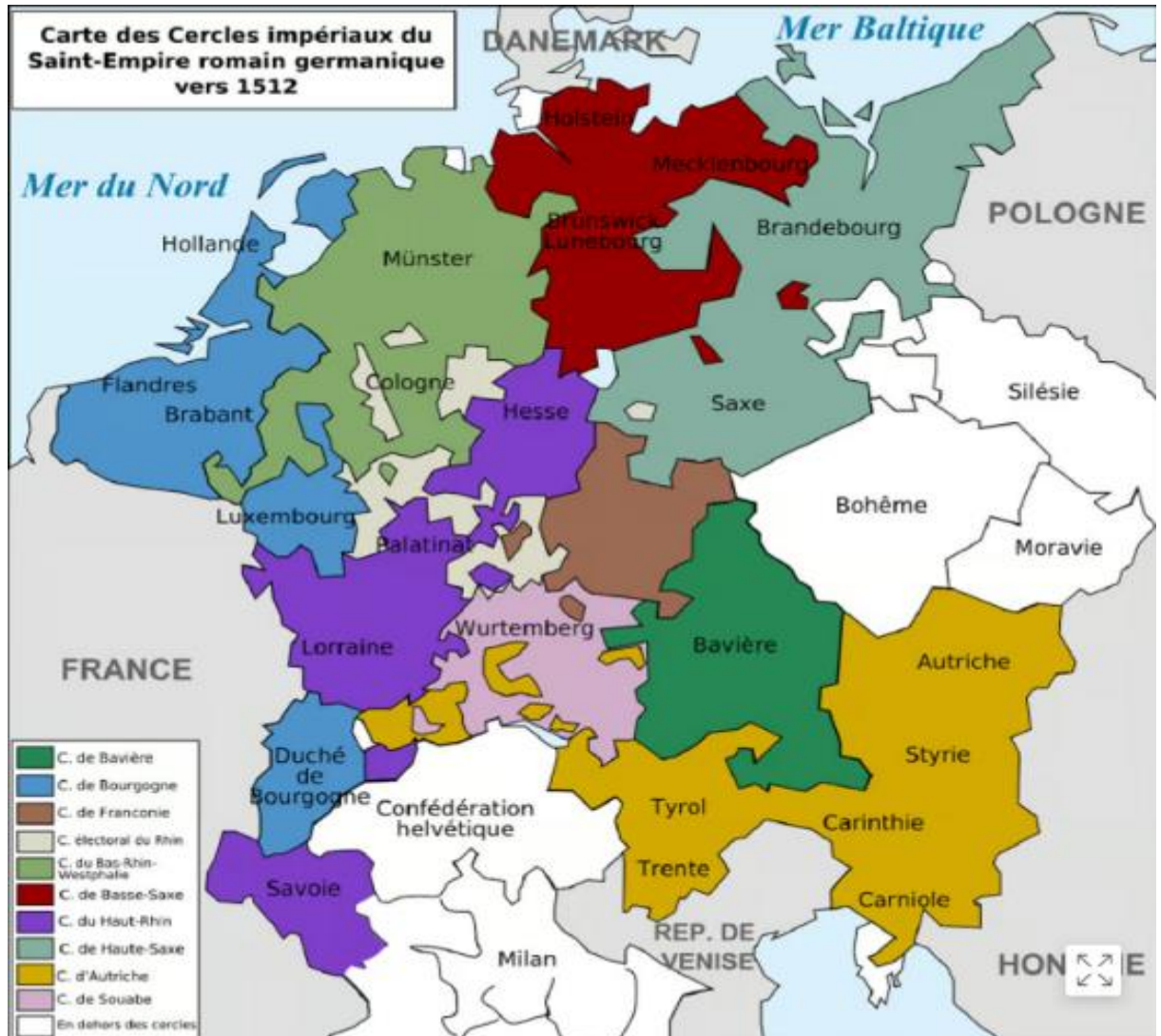
But there are also civil wars, which are either clashes between two rival factions within the same state (France), or wars waged against a part of the population in revolt (Netherlands). In all these types of conflicts, religion can play a determining role, as a real cause and, above all, as an argument used to justify the use of weapons. All wars are in fact the subject of attempts at legitimization on the part of the different actors involved. Distinguishing between the real causes of a war and the causes invoked to justify it also allows us to avoid misunderstandings about the why of war, in the past as well as today. The prominent place given to religious aspects in the conflicts of the 16th century is obviously a consequence of the confessional division of Europe.

The Holy Roman Empire is a vast political-religious edifice, because the interweaving of spiritual power and temporal power is at the very foundation of its institutions. The Holy Roman Empire is a medieval derivative of the Imperium romanum, as the Carolingian Empire had been before it. We could write, from this point of view, that it was the copy of a copy, the restoration of a restoration. It is usually given as a starting point the coronation of Otto I the Great, in Rome, by the pope, in 962. Did he ever display a claim, in truth rarely expressed by the emperors themselves, to the dominium mundi, that is to say the domination of Catholic Europe which, for the men of the time, was confused with the universe, with the aim of bringing peace and union between Christian peoples. ?



The Holy Roman Empire was one of the most enduring political institutions in European history and is as follows:

- Holy, the true Christians, the good believers who defend the truth of God in a world of heretics and pagans;
- Roman, the heirs of the Roman Empire and centered on the spiritual primacy of the city of Rome whose bishop is representative of our common religious life;
- Empire, headed by an emperor, the only ruler recognized by all civilization as highest in rank and first in precedence, whose special authority represents the common civilization.



PAINTING REPRESENTING THE TERRITORIAL ENTITIES CONSTITUTING THE HOLY ROMAN EMPIRE, UNDER THE WINGS OF THE IMPERIAL TWO-HEADED EAGLE, PUBLISHED BY DAVID DE NECKER IN AUGSBOURG IN 1510. © WIKIMEDIA COMMONS, PUBLIC DOMAIN

Interestingly, the Eastern Roman Empire later followed the same idea, but on different paths. The Greek Orthodox and Latin Catholic churches are considered to have officially separated when the Pope and the Patriarch of Constantinople mutually excommunicated each other in 1054. The people who would become the Eastern Slavs had long been heavily influenced by the Greek Orthodox culture emanating from the Byzantines. After 1453, when Constantinople fell to the Muslim Ottoman

Empire, Moscow would claim *translatio imperii* and be called the "third Rome" with a Caesar (tsar) at its head.



PAINTING REPRESENTING THE TERRITORIAL ENTITIES CONSTITUTING THE HOLY ROMAN EMPIRE, UNDER THE WINGS OF THE IMPERIAL TWO-HEADED EAGLE, PUBLISHED BY DAVID DE NECKER IN AUGSBOURG IN 1510.

Everything changed the day a German monk named Martin Luther hung his 95 theses on the door of Wittenberg Cathedral on Halloween 1517. Luther set in motion a chain of events that we today call the Protestant Reformation. It was against this backdrop that England broke with Rome, and it was just one of many revolutionary events sparked by reformers like Luther.

Religion tore the empire apart for a hundred years. The very term "Protestant" comes from the Lutheran princes who protested against a Catholic decision at the Reichstag (the meeting of all the leaders of the empire) in 1529. These Protestants formed the League of Smalkalde and negotiated the Peace of Augsburg (1555) in which, despite their defeat in the war, they obtained official privileges to practice their religion. As the Spanish Netherlands and France descended into civil war, Catholic and Lutheran princes rallied to the empire as a neutral framework within which they could practice their religion. The agreement collapsed when some influential princes converted to Calvinism, another form of Protestantism not accepted by the Peace of Augsburg, and the different denominations vied for candidates who would control the lucrative

princely archbishoprics. These tensions exploded as the emperor was distracted by fighting the Ottomans. Many historians consider the ensuing Thirty Years' War (1618-1648) to be the true breakup of the Holy Roman Empire, a time when the entire edifice descended into a horrible butchery and was reduced to nothing more than an empty shell. Indeed, Voltaire wrote his famous quote in the period following the Thirty Years' War.

For the people of the Holy Roman Empire, however, all of these wars were civil wars in which outside powers had intervened (controversially). People were fighting within their empire over disagreements over its future. Unlike Anglican England, Lutheran Sweden, or Catholic France, the empire accepted multiple Christianities and could do so because it was not owned by a single dynasty or dominated by a single group. It remained a global, non-ethnic and non-religious identity, which could encompass many particular and local identities. People's place within this framework was a perpetual source of conflict, on and off the battlefield, but the framework itself survived. The final death of the empire in the early years of the 19th century was the harbinger of a completely different new way of thinking about empires.

How did the Reformation change the way we viewed war?

The attitude of Protestant thinkers towards war is in clear break with the pacifist tradition of humanists. One of the main points of divergence between Erasmus and Luther can be summarized as follows: while the first is opposed to any form of war in the name of the evangelical message, the latter defends the so-called theory of the two swords, that is to say cooperation, necessary and beneficial, between temporal power and spiritual power. Luther's position stiffened as he grew closer to the princes won over to his cause and as he began to defend their politico-religious authority in the face of popular insurrections. From the 1530s, a growing gap separated his ideas from the idealistic pacifism adopted by a whole section of the Radical Reformation, from non-violent Anabaptists to other dissident thinkers. To justify the recourse of holders of legitimate power to armed force, Luther appeals to biblical quotations. The sword power of princes exists thanks to the will of God; he must therefore be at the service of it: "Above all things, we must provide indisputable proof of temporal power; the sword exists by the ordering will of God. Here are the words which are its foundation (Paul, Romans, XIII, 1): Let everyone be subject to power and authority. For there is no power that does not come from God. Every power that exists is instituted by God. He who resists authority opposes to the authority which God has established. Those who oppose the divine order will bring judgment upon themselves" (Treatise on Civil Authority, Von weltlicher Obrigkeit, 1523). Most of the other reformers, starting with Zwingli and Calvin, adopted views very close to those of Luther with regard to war, its merits and its religious dimensions. 13 As for the official attitude of the Post-Tridentine Catholic Church, it is not fundamentally different. All believe that the use of force is justified to fight against heterodox, and therefore that war for religious reasons is a just war. How surprising is it that the religious divisions of the 16th century led to large-scale confessional clashes?

Religious wars present a major difference with the crusade, the traditional form of holy war: from now on, it is no longer a question of conquering or reconquering lands in the name of religion alone, but of safeguarding and extending through the strength of arms the zone of influence of this or that confession. In the propaganda enterprises

deployed by rival confessional camps, the use of religious arguments obeys new rules; it is much less coherent and less unambiguous than at the time of the Crusades. Religion is often just one element among others and its links with reasons of another nature are sometimes very close.

Throughout the second half of the 16th century and until the beginning of the 17th century, the notions of holy war and just war coexisted in ideological discourses on war.

1561 to 1598

Eight wars of religion

In 1519, at the start of the Renaissance, a German monk, Luther, protested against the abuses of the Roman Church. He came to found a new Christian religion, the Protestant religion.

During the 40 years following the first preachings, many French people from the wealthy classes joined this religion, also called “reformed”, without this unduly disturbing civil peace.



Threats to the dynasty

Things deteriorated after the tragic death of King Henry II in 1559. The deceased had only young children to succeed him, his widow Catherine de Medici assumed the regency.

Some Protestants want to take advantage of this weakening of the monarchy. Coming from the nobility and the bourgeoisie, they were seduced by the model of republic of

which their Dutch co-religionists set the example. They are considering setting it up in France.

For their part, certain Catholic nobles aspire to impose their will on the royal family. The first dissensions appeared due to the influence of the Catholic Guise family on the young King François II. Jealous of this influence, Protestant conspirators attempted in Amboise, in 1560, to kidnap the king.

For more than three decades, from 1561 to 1598, there followed an alternation of massacres and truces which pitted the gentlemen (or nobles) of the two religions (eight “wars” in total). The royal family is tossed between the two camps and threatened by one as much as the other.

Three sons of the late King Henry II and Catherine de Medici succeed one another on the throne; Francis II, Charles IX and Henry III. In the absence of a son, the last of the Valois left the throne to his cousin Henri de Bourbon, king of Navarre, now Henri IV. The problem is that the latter is Protestant, which has the effect of relaunching the civil war. Peace only returned with the king's conversion to the dominant religion, Catholicism.

Nearly two million victims, or a tenth of the population, can be considered victims of the troubles, more due to famines, diseases and shortages than to the wars themselves.

The Edict of Nantes of April 30, 1598 established religious peace by making room for Protestants. With the Peace of Vervins, the same year, the Spaniards left the country. France can finally get back on its feet.

1618 to 1648 The Thirty Years' War

The Thirty Years' War was the first major conflict of modern times.

It ruined Central Europe for a long time and degraded Germany, with two million deaths among combatants and even more among civilians, making a total of at least five million victims for a total population of fifteen to twenty million inhabitants in the Holy Roman Empire.



This war strewn with atrocities and massacres of all kinds was inaugurated in 1618 by an obscure quarrel between the Protestants of Bohemia and Matthias, Emperor of Germany and King of Bohemia, otherwise Catholic.

End of Bohemia (1618-1620)

This is how the Diet of Prague refused the new emperor of Germany the title of king of Bohemia. She offers the crown to the Elector Palatine Frederick, a German prince of Calvinist faith.



The League of Catholic Princes, led by Maximilian I of Bavaria, did not tolerate the interference of a Calvinist close to the Dutch.

His mercenaries, led by Count Jean de Tilly, crushed the Protestants at the White Mountain on November 8, 1620. Bohemia then lost its autonomy and became a personal property of the Habsburgs of Vienna.

Internationalization of the conflict (1620-1635)

The King of Spain Philip IV of Habsburg took the events as a pretext to resume the war against his former possessions in the United Provinces (present-day Netherlands).

- the Danish intervention:

German Protestants, worried, turned in 1625 to the Lutheran king Christian IV of Denmark who immediately concluded an alliance with Anglican England and the Calvinist United Provinces against Spain.

The war resumes with a vengeance while the Catholic emperor recruits a new war leader, the Czech Albert de Wallenstein. The king of Denmark is defeated. He signed the Peace of Lübeck on June 6, 1629 with Emperor Ferdinand II and withdrew from the war.

- the Swedish intervention:

The Swede Gustave-Adolphe is worried about this. He believes that the time has come for him to go on the offensive in order to prevent the designs of the Catholic emperor on the Baltic. Landing in Pomerania, he crushed the army of the Catholic League, commanded by de Tilly, at Breitenfeld, near Leipzig, on September 17, 1631.

The France of Louis XIII and Richelieu discreetly came into play and paid him subsidies to enable him to maintain his troops. Gustavus Adolphe conquers Bavaria and the Rhineland and establishes his headquarters in Frankfurt. He received the nickname "Lion of the North".

At Lützen, on November 6, 1632, at the head of 175,000 men, including only 30,000 Swedes (and Finns), he crushed the other leader of the Catholics, Albert de Wallenstein but was mortally wounded at the end of the battle.

His epic ends there but the Swedes nonetheless continue the war with great, efficient and brutal warlords while his six-year-old daughter, Christine, succeeds him on the Swedish throne.

Wallenstein, who was beginning to overshadow the emperor, was assassinated on February 25, 1634. After the defeat of the Swedes, the emperor was once again on the verge of putting an end to the conflict. He signed the Peace of Prague with the Protestants on May 30, 1635, which brought Germany back to the Peace of Augsburg, 80 years earlier.



France restarts the war (1635-1648)

It was then that Richelieu and the King of France Louis XIII decided to openly enter the war, on the side of the Protestants, to prevent the encirclement of their kingdom by the Habsburg possessions.

France's declaration of war on Spain restarts the conflict for thirteen years. So much more suffering for the Germans. The epilogue is the publication of the Treaties of Westphalia, under the aegis of France and Sweden, on October 24, 1648, which leaves Germany exhausted and fragmented into more than 350 independent principalities.

October 24, 1648

The Treaties of Westphalia

On October 24, 1648, the treaties negotiated in the preceding weeks in Westphalia (western province of Germany) were published.

These treaties put an end to the interminable Thirty Years' War which bled Germany dry. They result in its political fragmentation. The two big winners of the conflict are Sweden, which has become the main power in the Baltic Sea, and France, its ally, now without rival in Western Europe.

Germany offside

The Westphalian Treaties, of which there were two, were negotiated by Swedish Chancellor Axel Oxenstierna and Cardinal Mazarin, representing French interests. The first was concluded in Osnabrück on August 6, 1648 between the Emperor of Germany, Sweden and the Western powers, the second in Münster on September 8, 1648 between the Emperor and France.



– Political fragmentation

These treaties confirm the weakening of the German emperor, holder of the Holy Roman Empire. Coming continuously for two centuries from the Habsburg dynasty, the emperor now only has symbolic authority in Germany, fragmented into more than 350 principalities of varying size, jealous of their independence.

Switzerland and the United Provinces (current Netherlands) are recognized as having full independence, outside the empire.

– Religious fragmentation

The treaties established the religious division of Germany established a century earlier by the Diet of Augsburg. Princes can impose their confession on their subjects: Catholic, Lutheran or Calvinist, according to the principle: “*cujus regio, ejus religio*” (such sovereign, such religion). France is confirmed in the possession of the Trois-Évêchés of Metz, Toul and Verdun, as well as most of Alsace, with the notable

exception of Strasbourg which Louis XIV will annex a few years later. Ten years later, in 1659, the Peace of the Pyrenees and the Peace of the North would confirm its preponderance in Europe.

The king who loved war too much: Louis XIV

Louis XIV can blame himself for having given in too much to his passion for war. Four main wars mark his reign, each harder and longer than the last, moving from border conflict to world war!



The Sun King Wars

- The War of Devolution

Invoking a Brabant custom, “devolution”, Louis XIV claimed certain provinces of the Spanish Netherlands in the name of his wife. This War of Devolution against Spain quickly turned to the advantage of Louis XIV thanks to his Secretary of State for War, Louvois, and to Vauban, a talented engineer who captured the citadel of Lille on August 27, 1667.

It concluded on May 2, 1668 with the Treaty of Aix-la-Chapelle. The king made some territorial gains but also a lot of resentment towards the United Provinces (Netherlands) and the great pensioner Jan de Witt who set up a Triple Alliance against France with England and Sweden.

- The Dutch War

At the instigation of Louvois, the new Minister of State, the French invaded Holland, with the king at their head, and boldly crossed the Rhine on June 12, 1672. Louis XIV refused a generous peace offer and as a result, the Dutch pull themselves together. On June 20, they did not hesitate to break the dikes to slow down the advance of enemy troops and protect Amsterdam.

they overthrew Witt's government and put William III of Orange at their head, elected stadtholder of Holland and captain general of the United Provinces. For thirty years he will prove to be the Sun King's most bitter enemy.

With the resurgence of a new European coalition against France, the Dutch War, which was supposed to be nothing more than a lightning expedition, will turn out to be a long and costly war.

The war ended on February 5, 1679 with the Peace of Nijmegen which allowed France to annex Franche-Comté and southern Flanders. It marks the climax of the reign of Louis the Great.

- Politics of Meetings and War of the League of Augsburg

Too sure of himself, too arrogant, Louis XIV used dubious legal arguments as a pretext to unite border strongholds to the crown. This is how, without a fight, he entered Strasbourg on October 24, 1681. These "Meetings" had the gift of irritating foreign sovereigns. Spain launched into the war but a truce was quickly agreed, signed in Regensburg on August 15, 1682.

By accumulating the grievances of all of Europe against him, Louis XIV provoked a new coalition on July 9, 1686: the League of Augsburg. The reason for this is the Palatinate, whose Prince Elector has just died.

The Sack of the Palatinate

To slow down the advance of enemy troops and cover Alsace, Secretary of State for War Louvois ordered the systematic sacking of the Palatinate.

Between the Rhine and the Neckar, dozens of villages and towns were burned and stone buildings destroyed down to their foundations by military pyrotechnicians. In Mannheim, there no longer remains "stone upon stone" according to the orders of Louvois... The inhabitants are sometimes massacred, most often driven towards Alsace without hope of return.

These abuses are causing a wave of disapproval in Europe. It is, with the revocation of the Edict of Nantes, the main stain on the reign of Louis XIV. Others took up these dubious practices, such as the Duke of Marlborough in Bavaria in 1704 or even Tsar Peter the Great in 1707 in Poland and Lithuania.

- The War of the Spanish Succession

On November 16, 1700, Louis name of Philip V. From him descends the current king Juan Carlos I.

The great powers appear a priori well disposed but the King of France multiplies the provocations against them. He occupied the Spanish Netherlands (present-day Belgium) and raised the prospect of a dynastic union with Spain.

On May 13, 1702, the Grand Alliance, which brought together the main powers of northern Europe, including England, declared war on Louis XIV and his grandson the King of Spain. The long War of the Spanish Succession begins, punctuated by famines and defeats.

Marlborough (Churchill's ancestor) won a resounding victory at Blenheim, Germany, on August 13, 1704. The same year, the Royal Navy captured Gibraltar.

Louis XIV requested peace but his request was rejected. So he appeals to the nation. There is a patriotic surge. On September 11, 1709, Marshal de Villars stopped the Austro-English troops at Malplaquet, in Flanders, with difficulty.

England withdrew from the coalition in 1711 and negotiations opened on January 29, 1712 in Utrecht, Holland. On July 24, 1712, while France seemed in very bad shape, the old Marshal de Villars won an unexpected victory over the Austro-Dutch at Denain. Thanks to this victory, Louis XIV saved the furniture.

By the Treaty of Utrecht of April 11, 1713, Louis XIV ceded Newfoundland, Hudson Bay and Acadia to the English but preserved the essentials. Note that the Treaty of Utrecht was written in French and no longer in Latin, making French the language of diplomacy for two centuries.

Nostalgia for the “war of the princes”

These “wars of princes” or “wars of lace” were relatively economical in terms of human lives because they mobilized professional soldiers whose training was expensive. The officers therefore made sure to spare them. These officers, from the nobility, fought for glory. They recruited their men among vagabonds and marginalized people and accomplished useful work by ridding civil society of them. Despite their collateral effects, pillaging and rape, these wars had little effect on non-combatants.

From time to time, however, a civil war, sometimes tinged with religion, brought extreme and widespread violence for a relatively short period of time, from a few years to three decades (religious wars, Thirty Years' War, Fronde, etc.).

1702-1713 War of the Spanish Succession

On May 13, 1702, a European Grand Alliance declared war on France and Spain. This is the start of the War of the Spanish Succession.

This ten-year war was the most painful of all those fought by King Louis XIV. We can see it as a foreshadowing of the general wars which would bloody the continent one and two centuries later.

One war too many

The War of the Spanish Succession had its origins two years earlier, in the designation of the Duke of Anjou, grandson of the King of France, as new King of Spain under the name of Philip V. This entry in the The powerful Bourbon dynasty in Spain was first accepted by other European powers.

But Louis XIV took pleasure in multiplying the provocations. It preserves the Duke of Anjou's rights to the throne of France in the event that the elder branch dies out. Finally, he had his troops occupy the Spanish Netherlands (present-day Belgium).

A Grand Alliance followed which brought together England, the United Provinces, Prussia and Austria against him. Later, Denmark, then Portugal and Savoy, would join. In total more than 250,000 men and 300 ships. To face it, France, which remains by far the most powerful country in Europe, retains the support of Spain, of course, as well as the sovereigns of Bavaria and Cologne. In total 200,000 men and only a hundred ships.

Military lapels

After some initial successes under the leadership of Marshal Nicolas Catinat (64 years old), in Italy, Flanders and Germany, the French armies found themselves paralyzed by the lack of money and subsistence. It doesn't take long for them to be overwhelmed.

In Bavaria, the French armies are defeated at Blenheim by Prince Eugène, a Frenchman at the head of the Austrian troops, and the Duke of Marlborough (the Malbrough goes to war of our songs, ancestor of Winston Churchill) .

France is exhausted and the elements get involved with, on January 5, 1709, an exceptional drop in temperatures. This Great Winter brings freezing of seedlings and famine.

The king appeals to the nation, launches a subscription and forms a new army, entrusted to Marshal de Villars (56 years old).

Towards the start

The marshal gave battle to Prince Eugène and Duke Marlborough at Malplaquet, in Flanders, on September 11, 1709. The outcome of the battle remained undecided but the Austro-English coalition suffered such heavy losses that it was no longer question for them to invade France.

Thunderclap. The German Emperor Joseph I died of smallpox and his brother Archduke Charles succeeded him under the name Charles VI.

For the English Tories, there was no question of the new emperor also acquiring the crown of Spain and reconstituting the empire of Charles V. Anxious to preserve the European balance, they offered peace to King Louis XIV.

But the negotiations were interrupted in March 1712 and military operations resumed immediately. France's situation was then most precarious.

It was Villars who would once again redress the situation by winning the victory of Denain over Prince Eugène on September 1, 1712. Preserved at the last minute from invasion, France was able to negotiate peace in an honorable manner.

Everything changed at the end of the 18th century with the arrival of the "peoples' war". Like many inventions of that time, we owe it to France and more precisely to our revolutionaries of Year II.

Jean-Claude Guillebaud identified the theorist of this new form of war, which will result in large-scale massacres of combatants and also non-combatants. His name is Hippolyte de Guibert.

In 1772, at the age of 29, this gifted man, praised by Voltaire, published General Essay on Tactics in London. He foresees very clearly and with concern the moment when the nobility will lose the monopoly on war to the benefit of the entire nation: "When the nations themselves take part in the war, everything will change; the inhabitants of a country becoming soldiers, they will be treated as enemies, the fear of having them against you, the worry of leaving them behind, will cause them to be destroyed..." (Hippolyte de Guibert, 1790).

In fact, with the mass levy in 1793 then compulsory conscription in 1798, the French Republic could count on human resources that were poorly trained but motivated and renewable at will.

The Revolutionary Wars

In 1789, the French Revolution ended the Ancien Régime by establishing a constitutional monarchy.

Two years later, the Revolution gained momentum and the European powers became hostile to it. A first military coalition is formed with the aim of reestablishing the Ancien Régime. It will be repelled thanks to the mass uprising of the French. From then on, wars followed one another almost continuously for more than two decades, reshaping the borders of France and the map of Europe.

This incredible military and political epic which began in 1792 in Valmy and ended in 1815 at Waterloo.

1789-1799

The French Revolution

The ten years that changed the world

The French Revolution (dico) designates a period of ten years (1789-1799) which goes from the opening of the Estates General to the coup d'état of Brumaire by General Bonaparte. This hair-raising decade saw France accomplish immense structural reforms, in the wake of the Enlightenment of the 18th century and the democratic revolutions of England and America.



But the French Revolution is also associated with civil war and wars of conquest. This is because by interfering in religious questions with the Civil Constitution of the Clergy, in October 1790, the revolutionary leaders divided the French, led to the formation of a European coalition against France, and caused the fall of the monarchy. and led to sixteen months of dictatorship and terror (March 1793-July 1794).

From the Third Estate to the Nation

On May 5, 1789, King Louis XVI and Necker solemnly opened the States General. Louis XVI no longer had money in hand and needed the agreement of representatives of the three orders (clergy, nobility and third estate) to raise new taxes and reform existing ones.

On June 17, the deputies proclaimed themselves the National Assembly then took an oath not to separate until they had given France a constitution, following the American example. They thus wish to put an end to royal authoritarianism and establish a parliamentary monarchy.

In Paris, rumors raise fears of an intervention by troops against the capital. On July 14, 1789, rioters went to storm the Bastille, an old fortress from the Hundred Years' War which symbolized royal arbitrariness in the eyes of Parisians.

Faced with the spreading unrest, the king remained passive. His brother, the Count of Artois, future Charles X, took stock of the event and left France without delay. He is followed in emigration by other nobles.

A “Great Fear” spread across the countryside and to calm the peasants, on the historic night of August 4, the deputies voted to abolish privileges, thus putting an end to centuries of seigniorial domination.

On August 26, 1789, the Declaration of the Rights of Man and of the Citizen was passed. It is the most remarkable act of the Revolution. The deputies, inspired by the great French and English philosophers of previous centuries (Hobbes, Locke, Montesquieu, Rousseau...) enthusiastically voted for this Declaration of 17 articles beginning with this memorable and unthinkable sentence under the Ancien Régime: "All men are born and remain free and equal in rights...".

Everyone hopes that the king approves these first decisions of the assembly but he cannot bring himself to do so. So, on October 5, 1789, a crowd of angry Parisian women took the road to Versailles. The next day, the royal family left Versailles for the Tuileries Palace, in the heart of the capital. The Assembly then remembered that it had to resolve the fiscal crisis and, on October 10, 1789, the deputies had the idea of seizing lands and property belonging to the Catholic Church in order to replenish the public treasury.

1790

A new France

Newspapers multiplied as well as clubs where the sans-culottes (thus we call people from working-class neighborhoods, uncompromising revolutionaries who wear pants and not silk breeches like the bourgeois and aristocrats) debate with passion. The most famous is the Jacobins club, of which a certain Robespierre became president on March 31, 1790.

The Constituent Assembly does not just prepare a Constitution. It fundamentally reforms the country's institutions. This is how she created the departments to remedy the confusion of the old provinces. It unified weights and measures and created a new unit of length destined for great worldwide success: the meter. It establishes civil status, introduces divorce and civil marriage, removes the privilege of primogeniture in inheritances...

On July 12, 1790, the deputies voted for the Civil Constitution of the clergy in return for the nationalization of Church property: they guaranteed an income for members of the clergy and also decided that they would henceforth be elected by the citizens and would have to take an oath to the Nation, the king and the constitution.

From this date, the clergy will be divided between “swearing” priests (those who agree to take the oath and adhere to the ideas of the Revolution) and “refractory” priests (those who refuse the oath and reject revolutionary ideas).

1791

On March 2, 1791, the Allarde decree abolished corporations in the name of freedom of enterprise and, for the sake of consistency, the Le Chapelier law prohibited the reconstitution of any professional association of both employers and employees on June 14, 1791. (this law will hinder the creation of unions in the 19th century).

But on April 13, 1791, the Pope condemned the Civil Constitution of the clergy, which he considered heretical and schismatic. The king, very pious and faithful to the will of the pope, therefore withdrew from the Revolution and used his right of veto to paralyze the legislative work of the assembly.

On June 21, 1791, he tried with his family to join loyal troops in order to reestablish his authority. But he was recognized in an inn, arrested in Varennes and brought back to Paris. From then on, the monarchist fervor of the French began to crumble and many accused him of treason. On July 17, 1791, on the Champ de Mars, in Paris, La Fayette's guards shot republicans who were demanding the king's deposition.

The Legislative Assembly and the fall of the king

On October 1, 1791, the first French Constitution came into force. It inaugurates an English-style constitutional monarchy where legislative power (drafting laws) is entrusted to an Assembly of the same name.

Louis XVI exchanges his title of King of France for the more humble title of King of the French. He has executive power and continues to exercise his right of veto which allows him to push back or delay the texts of the Assembly.

1792

At the Jacobins club, a debate begins on the advisability of a war against European "despots". It will lead to a fight to the death between two political clans:

- the Brissotins, later called Girondins (so named because their leader is the deputy Brissot and several come from the Gironde department): they want to safeguard the decentralized institutions set up in 1789; on the other hand, they aspire to a war which would force the king to definitively choose the side of the Revolution.
- the Montagnards (so named perhaps because in the Assembly, their members sit in the highest bays!): they are led by Robespierre, Danton, Saint-Just, Marat... They want strong power and centralized to consolidate the gains of the Revolution and at no cost of war. They rely on the Parisian sans-culottes, always ready to start a riot.

On March 23, 1792, Louis XVI called the Girondins to government. Like the king but for opposite reasons, they aspire to war against Austria. They wish to export revolutionary ideas across Europe; as for the king, he secretly wishes the defeat of the French armies in order to reestablish his absolute power with the support of foreign armies.

Hostility towards Louis XVI grew among Parisians. On June 20, 1792, the people invaded the Tuileries Palace and forced the king to wear the Phrygian cap and drink to the health of the nation.

On August 10, 1792, the crowd again invaded the Tuileries and massacred its defenders. The king and his family are then locked in the Temple prison. It's the end of a thousand-year-old monarchy! On September 2, more than a thousand prisoners suspected of being monarchists were massacred by the sans-culottes at the instigation of Marat, an intransigent and hysterical journalist of the revolutionary cause.



The capture of the Tuileries Palace, August 10, 1792

The Convention in the shadow of the guillotine

A new assembly is elected by universal suffrage (excluding women) and no longer, as previously, by census-based suffrage (only men who were well-off enough to pay a minimum of tax had the right to vote and be elected).

On September 20, 1792, the assembly of the Convention (a name borrowed from the Americans) met for the first time. The next day, the deputies proclaimed the abolition of the monarchy and on September 22, 1792, they decided, on a proposal from Georges Danton, that from now on, public acts would be dated “Year 1 of the Republic”. France is discovered in the Republic.

The assembly immediately indicted the king. His trial awakens the opposition between two political clans:

- the Girondins or Brissotins (so named because their leader is the deputy Brissot and many come from the Gironde department): they want to maintain the decentralized institutions set up in 1789,
- the Montagnards (so named because they sit in the highest bays of the Assembly!): they are led by Robespierre, Danton, Saint-Just, Marat... They want strong, centralized power and measures radical actions to save the gains of the Revolution and definitively drive out the foreign armies threatening France. They rely on the Parisian sans-culottes, always ready to start a riot.



Foreign Affairs: the Revolution facing the Europe of kings

Foreign sovereigns initially viewed the Revolution without displeasure, expecting a weakening of France on the international scene. But after the missteps of spring 1792, they worried about the king and feared revolutionary contagion. Louis XVI, his entourage and French émigrés pushed them to intervene. For their part, the revolutionaries began to hope for a victorious war which would export the principles of the Revolution to Europe.

On April 20, 1792, the Legislative Assembly and King Louis XVI declared war on the “King of Bohemia and Hungary”, in fact the powerful Archduke of Austria, future Emperor of Germany.

In the summer, France was invaded by the Prussian and Austrian armies. At the same time, the Duke of Brunswick, the leader of the Prussian armies, threatened the Parisians with fierce repression if they attempted the life of the royal family.

However, the Prussians were pushed back on September 20, 1792, at Valmy, in Argonne, to the song of the Marseillaise. The revolutionary armies confirmed this first success a few weeks later with their victory at Jemmapes, in Belgium (an Austrian possession).

1793

Domestic politics: the Revolution is torn apart

The Montagnards ultimately obtained the death sentence from the king. On January 21, 1793, Louis XVI was guillotined in a public square.

During the Revolution, the guillotine kept moving around Paris. We are starting to use it on the Places de Grève then Carrousel (near the Tuileries). It was then installed on the Place de la Révolution (current Place de la Concorde) from May 11, 1793 to June 9, 1794. More than a thousand people were executed there: this is the case of Danton, Madame Roland, Hébert, Charlotte Corday, Olympe de Gouges, Louis XVI, Marie-Antoinette and Robespierre. It is then moved away from the center of the city, to the Place de la Bastille then to the Place du Trône-Reversé (current Nation).

The Convention proclaimed the “homeland in danger” and announced the raising of 300,000 men to reinforce the armies. This measure led to a peasant revolt throughout the west of France. On March 11, 1793, the War of the Vendée began, the most merciless civil war that France had known.

On March 28, a Revolutionary Tribunal was formed to judge traitors to the homeland and opponents of the new republican regime. Finally, on April 6, 1793, the Convention entrusted government to a Committee of Public Safety dominated by Maximilien de Robespierre.

It was the beginning of the Jacobin dictatorship (the members of the committee came from the Jacobins club).

On May 31 and June 2, 1793, the Girondins were arrested and then guillotined. On July 13, Marat himself was assassinated by a young enthusiast, Charlotte Corday.



Execution of Charlotte Corday at Place de la Révolution, today Place de la Concorde, July 17, 1793

In reaction, on September 17, 1793, the Convention voted for the law of suspects which made it possible to arrest, judge and guillotine almost anyone.

In the fall of 1793, as the Revolution fractured and the War of the First Coalition (1792-1797) spiraled out of control, the National Convention deemed it necessary to put the Terror on the agenda in order to eradicate spies and counter-revolutionary conspirators. This led to the enactment of the Suspects Act, which allowed the arrest of 300,000 to half a million citizens nationwide.

The Terror accelerates and the guillotine is running at full speed. Robespierre and the conventionalists took advantage of the Terror to vigorously lead the dechristianization of the country. Refractory priests and religious are hunted down and guillotined. 16,594 of these "suspects" were officially executed after a trial, while around 10,000 died in prison and thousands more were killed in various massacres organized throughout France. It is estimated that the total number of deaths during the ten months of the Reign of Terror was between 30,000 and 50,000. Until Robespierre's execution, it caused around 20,000 victims.

On October 16, 1793, it was Queen Marie-Antoinette's turn to be guillotined. The next day, the Vendéens were defeated at Cholet. The Montagnards seem to triumph. On November 24, 1793, they imposed a change in the calendar in order to show the definitive break with the old order.

Foreign affairs: the conflagration of Europe

With the death of Louis XVI, foreign sovereigns began to see the French Revolution in a different light! England does not accept France's domination of Belgium, where much of its trade with Europe passes. From February 1793, it set up a first military coalition against France with Austria, Prussia, Spain... The following month, in March 1793, the French were beaten at Neerwinden. France and the Revolution are in dire straits...

1793-1795

The wars of Vendée

On Sunday March 10, 1793, in Paris, the assembly of the Convention resorted to the authoritarian mass raising of 300,000 men to face the return in force of the European armies allied against revolutionary France. The next day, uprisings followed in many countrysides, where the peasants, until then indifferent to the Parisian agitation, could not bear to be asked to shed their blood for a cause that they loathed.

In the west of France, these uprisings led to a particularly violent conflict, with a total of around two hundred thousand killed and missing in two years of war. The conflict caused more than a hundred thousand victims in the Vendée department alone, which had 800,000 inhabitants in 1792 (note). It also ravaged neighboring regions, Brittany, Maine, Lower Normandy, Anjou, where the insurgents took the name "Chouans". In Nantes, on the orders of the representative on mission Carrier, two thousand unfortunate people were drowned in barges sunk in the middle of the Loire, described as the "national bathtub"!

In their ferocity, the "wars of Vendée" will have little to envy of the foreign wars of the Revolution...

Peasants against the Convention

On the very day of the requisition, March 10, 1793, the peasants, burned by the execution of King Louis XVI and the anti-religious measures of the Parisian revolutionaries, attacked the municipal authorities.

Spontaneous, the rebellion covered the Mauges, the Choletais, the Vendée bocage, the Challans marsh and the Retz region (an entire region in the south of the Loire which would soon take the name of military Vendée).

This is the start of the Vendée wars. But the peasants and their leaders lack military experience. They will also seek out more experienced leaders: d'Elbée, cavalry lieutenant, Charette, former naval officer, Bonchamps, d'Autichamp, Lescure, Sapinaud, Talmond... These aristocrats initially appear quite reluctant to take charge. head of an army of peasants but it did not take long for them to demonstrate their militant sincerity.

The boldest of these nobles is the young Henri du Vergier, Count de la Roche jaquelein (20 years old). This second lieutenant of cavalry, from a family of high nobility, warns those who come to ask him: "Let's go and look for the enemy: if I retreat, kill me; if I advance, follow me; If I die, avenge me ".

Armed with scythes and pitchforks, resolute and enthusiastic, the insurgents chased out the "Blues" (the soldiers of the Republic were so named because of their uniform) and reestablished Catholic worship in their villages.

In the towns of the region, in Beaupréau, in Vihiers, in Cholet on March 17, Chemillé on April 11, Bressuire on May 12, Thouars on the 5th, Fontenay on the 25th, Saumur on June 9, the insurgents found the rifles and cannons who they miss.

Gaining confidence, they constituted a "Catholic and royal army" with around 40,000 undisciplined men with no military experience with the exception of around ten thousand former soldiers. Most do not hesitate to return home whenever they want or as soon as the danger has passed. This army will nevertheless go from success to success until conquering Angers on June 18. Faced with it, the 40,000 to 70,000 Blues generally have little more military experience. Most of them are volunteers from different regions of the country.

On August 1, a decree from the Convention ordered the destruction and burning of Vendée in a state of insurrection. The implementation of this plan is entrusted to General François Westermann.

The Convention decrees...

First article :

The Minister of War will immediately give the necessary orders for the garrison of Mainz to be transported to station in the Vendée; The Minister of War will send combustible materials of all kinds to set fire to the woods, the thickets and the broom... The women, children and old people will be taken into the interior; their subsistence and safety will be provided for, with all due respect to humanity... The property of the Vendée rebels is declared to belong to the republic.

(Extract from the decree of the national convention of August 1, 1793, ADV, 52J4).

On August 14, the “Catholic and Royal Army” defeated the Republicans on the plain of Luçon and threatened to march on Paris.

Taking stock of the danger, the Convention sent 100,000 men to Vendée, including the invincible “Mayençais”, elite soldiers who capitulated with honor at Mainz, on the Rhine. They are placed under the orders of Kléber and Haxo. From September 19 to 22, the royalists won five more victories in five days and routed the republicans. But their leaders begin to argue and experience their first serious setback in Cholet...

Lazare Hoche (25 years old) takes command of the Republican army of Vendée. The general severely prohibits pillaging and revenge. He ordered his troops to strictly observe the stipulations of the Jaunay concerning religious freedom, which earned him the nickname "peacemaker of Vendée".

The peasants, noting that the Catholic faith is no longer threatened, generally no longer want to fight... But a former Vendée leader, Baron François Charette de la Contrie, plans for poorly understood reasons to rekindle the hostilities. The English, engaged in an inexorable war with the government of Paris, condescended to give it their support. The attempted landing, on the Quiberon peninsula, ended in a cruel failure. Charette finds himself isolated in the countryside with a handful of supporters.

A little later, another Vendée leader, Stofflet, entered the war in January 1796 on the orders of the emigrant princes. But he was captured and shot in Angers on February 25, 1796. As for Charette, hunted like an animal, he was taken on March 23 at the Chaboterie in Saint-Sulpice-le-Verdon and shot on March 29, 1796.

The fighting is over but the memory of the atrocities will fuel resentment and conspiracies among many Vendéens and Chouans. The most famous of the latter, Georges Cadoudal, would enter into a final royalist plot much later.

1794

On June 26, 1794, the victory of Fleurus once again saved the Revolution... but it suddenly removed all justification for the Jacobin dictatorship and the Terror.

Domestic politics: the fall of Robespierre

After having had the Girondins guillotined, the Montagnards also killed each other. Robespierre and the Committee of Public Safety decided to execute Danton, Camille Desmoulins and their supporters because they were considered too lenient and wanted an end to the Terror.

Economically, France is running out of steam, its economy is ruined by wars, the Terror and by the establishment of “assignats” (a currency established in 1791, pledged on national property, resulting from the seizure of property of the Church in 1790). This new currency supposed to replenish the state coffers is a complete failure.

Tired of his dictatorship and the Terror, many deputies banded together against Robespierre and those close to him, like Saint-Just. They were arrested on July 27, 1794 (9 Thermidor Year II according to the Republican calendar) and guillotined the

next day. With the fall of Robespierre and the end of the external threat, the revolutionary government became more conciliatory.

The Thermidorians and the Directory

Robespierre's victors, nicknamed the "Thermidorians", freed the suspects and put an end to the Terror. There is relief throughout the country. But it is short-lived. Among the new leaders, many (Fouché, Carrier, Barras...) went beyond official instructions and massacred more than was reasonable. They only shot down Robespierre to avoid being shot down themselves. Above all, they want to prevent the restoration of the monarchy which would deprive them of their ill-gotten wealth, or even their freedom or their lives.

1795

The royalists, the majority in the country, began to dream of the restoration of a king while the unfortunate Louis XVII (the young son of Louis XVI) died at the Temple on June 8, 1795. The Jacobins, for their part, did not despair not to return to power.

The "Thermidorians" stand together. They are preparing a new Constitution with not one but two assemblies, the Five Hundred and the Elders, as in England.

The royalists planned an uprising but it was energetically repressed on October 5, 1795 (13 Vendémiaire Year IV) by a young unknown general of 26 years old, a former supporter of Robespierre. His name is Napoleon Buonaparte. He will be talked about again...

The monarchist danger having been averted, the new Constitution came into force on October 26, 1795. It established a new regime, the Directory.

1796

Executive power is entrusted to a Directory of five Directors.

The regime is actively pursuing the reforms initiated by the Thermidorians:

- drafting of a Civil Code which brings together laws and customs in a coherent and clear whole (it will be up to the First Consul Napoleon Bonaparte to put the final touches),
- two-thirds bankruptcy, eradication of assignats and launch of a new currency, the franc, to remedy the monetary crisis,
- renovation of education and creation of major engineering schools,
- ...

Despite these reforms, the economy is slow to recover. Crime is wreaking havoc. The bourgeoisie ostentatiously displayed their wealth, often ill-gotten, through trafficking in national goods or supplying the armies of the Republic at high prices. It's the period of the "incredible" and "wonderful" in eccentric outfits (and very undressed, like Ms. Tallien).

The regime appears corrupt in the image of one of its strong men, Barras, considered a man "without faith or morals" by many French people.

1797

As the government of the Directory experienced the greatest difficulty in bringing money into the state coffers, it encouraged its victorious generals to ransom the conquered countries...

Foreign Affairs

The most effective general in this task was Napoleon Bonaparte at the head of his army of Italy. At the head of his armies, in 1796 he conquered northern Italy and central Italy, which were full of wealth. On October 18, 1797, he imposed peace on Austria through the Treaty of Campo-Formio, putting an end to the first coalition.

1798

Despite a moderate domestic policy, the Directory could not renounce the continuation of the war. Not only did he count on the tributes taken from the conquered countries, but he also wanted at all costs to preserve the main conquests of the Revolution: Belgium and the left bank of the Rhine.

Encouraged by its first victories, the Directory exported the Revolution to the conquered countries. He created sister republics in Italy, Switzerland... on the model of the French republic.

However, England, led by the energetic William Pitt the Younger, cannot tolerate at any price that France, its great rival, remains in Belgium. She therefore fomented a second coalition against France. The borders of France are once again threatened.

Domestic policy: the regime at bay

The French Republic entered the year 1798 in a desperate position. The regime is in dire straits, its enemies in the second coalition already believe they have triumphed and the Bourbons are convinced they will soon regain power... To compensate for the lack of volunteers, the government establishes compulsory conscription by the Jourdan law of September 5, 1798 (it will be abolished two centuries later by President Chirac).

1799 The fall of the Directory

The Directors voted for the death of Louis XVI and wanted at all costs to avoid a monarchical restoration which would signify their downfall. On an idea from Abbot Sieyès, they prepared a coup d'état to overthrow the unstable regime of the Directory and consolidate the Republic.

For this, the plot needs a popular and glorious general. Precisely, Bonaparte landed in Fréjus on October 8, 1799, returning from Egypt where he led a disastrous military campaign but full of exoticism and embellished by propaganda. The conspirators turn to him.

Through the coup d'état of November 9 and 10, 1799 (18 and 19 Brumaire year VIII according to the revolutionary calendar), Napoleon Bonaparte overthrew the Directory and established a new regime in which he exercised dictatorial power: the Consulate.

Towards a dictatorship of public safety

Ten years after the storming of the Bastille, the Revolution was running out of steam. The government of the Directory was distraught by economic and military difficulties, and threatened by a premature return of the royalists. Director Sieyès tells anyone who will listen that he is “looking for a sword” capable of saving what remains of the Revolution... and in particular the fortunes of the profiteers.

The return from Egypt of General Napoleon Bonaparte offered him the opportunity he was looking for. Sieyès sees in this young general covered in glory the dictator of public safety that the French Republic needs to avoid the return of Louis XVIII and the Ancien Régime. He concocted with him a parliamentary coup d'état which would involve a revision of the Constitution.

On 18 Brumaire, under the pretext of a “terrorist plot ” (royalists), the two assemblies of the Five Hundred and the Ancients were convinced to move to the Château de Saint-Cloud, outside Paris, and to entrust the guard of the capital to Bonaparte.

Accomplices in the plot, three of the five Directors, Sieyès, Barras and Ducos, resign. The other two, Gohier and Moulin, suspected of Jacobin sympathies, were dismissed and arrested.

The next day, the troop closed the Château de Saint-Cloud. But the elected representatives of the Five Hundred gathered in the Orangerie room refuse to modify the Constitution as they are asked.

Bonaparte, who had already delivered a mediocre harangue before the Elders, did the same before the Five Hundred. His deplorable performance was greeted with boos and shouts: “ Down with the dictator!”

Violently attacked by the deputies and even threatened with arrest, he had a moment of weakness. He is saved by grenadiers who take him out of the room. His brother Lucien, who conveniently presides over the assembly, comes out in turn and tells the troops that his brother and the elected officials are threatened with assassination. General Murat, who commands the grenadiers, asks them to evacuate the room.

The deputies dressed all in red jump out of the windows and disperse into the fog!

At nightfall, at two o'clock in the morning, the Council of Elders and a few elected representatives of the Five Hundred who had been assembled manu militari finally voted for a revision of the Constitution. They appointed a provisional government in the person of three Consuls, Napoléon Bonaparte, Emmanuel Joseph Sieyès and Roger Ducos. The affair is liquidated and everyone returns to Paris.

A Consulate inspired by ancient Rome

Napoleon Bonaparte, relieved, hastily drafted a new Constitution. Sieyès, who prides himself on constitutional law, directs the work. We are moving towards a Roman-style dictatorship, ancient Rome being the common reference for all cultured men of the time. The unusual term consul is itself borrowed from Antiquity.

The text of the Constitution of Year VIII was rewritten by Daunou, who wrote on this subject: “ A Constitution must be short and obscure.”

In accordance with the provisions imposed by Bonaparte, the title of First Consul and the reality of powers were granted to the winner of the 18 Brumaire. He is 30 years old. At his side are two Consuls who only have an advisory role. These are Cambacérès, a former conventional regicide, and Lebrun, a former deputy of the Constituent Assembly, with royalist leanings. The three consuls are appointed for ten years.

Legislative power is distributed between four assemblies: the conservative Senate, the Tribunate, the Legislative Body and the Council of State. The members of these assemblies are chosen by the government from lists of notables. These lists themselves result from a vote of citizens at several levels. Suffice it to say that we are very far from our conception of democracy here.

This new regime relies on the state apparatus: the army, the police, the bureaucracy, etc. This situation is exceptional: usually, the state apparatus is firmly under the control of the ruling class, in this case the bourgeoisie. But in certain situations, when a balance appears in the class struggle, the state apparatus acquires a certain degree of autonomy from the ruling class. The latter partly loses direct political power, but the State's means of repression remain at its service in the fight against other social classes. In such a regime, power tends to be concentrated at its point of balance: here, the First Consul, future “Emperor of the French”

At this point we can consider that the French Revolution is over. Unfortunately, the continuation of the war for fifteen more years will drag France and Europe into upheavals and tragedies which they would have gladly done without.

Two years later, the Revolution gained momentum and the European powers became hostile to it. A first military coalition is formed with the aim of reestablishing the Ancien Régime. It will be repelled thanks to the mass uprising of the French. From then on, wars followed one another almost continuously for more than two decades, reshaping the borders of France and the map of Europe.

The Wars of the Empire

Thirteen years after the opening of the Estates General (May 5, 1789), the French Revolution can believe itself saved. After the peace of Amiens with England, it no longer had any declared enemies abroad and retained its previous conquests. Inside, civil and religious peace returned and the country got back on solid footing thanks to the reforming energy of the First Consul Napoleon Bonaparte.

Napoleon's regime may have put an end, de facto, to the Revolution, but it still embodies, for European monarchies, the threat of the overthrow of absolutism and feudalism. The reestablishment of the monarchy in the form of the Empire did not put an end to the wars inherited from the Revolution. Bonaparte's France is therefore in a state of almost permanent war with most European monarchies.

These wars are also an opportunity for the army to satisfy its desire for glory and wealth. Napoleon inherited an incomparable military tool, forged by the Revolution. If his tactical genius is undeniable, his victories are based above all on the maneuvering superiority of the French army.



The armies of European monarchies are made up of mercenaries, often conscripted by force. Their soldiers fear their officers more than the enemy; many watch for the first opportunity to desert. Conversely, the Napoleonic army, inherited from the Revolution, was made up of conscripts and volunteers, who waged a war considered just. For the peasants who made up the majority of the new army, the wars waged against emigrant nobles and foreign feudal lords also aimed to defend the lands won by the Revolution. This composition of the army is accompanied by much more flexible and autonomous combat structures and formations than before. Finally, the Revolution profoundly renewed the officer corps. Many officers of aristocratic origin, often old and prejudiced, were sent into retirement or to the guillotine, and replaced by young, daring and innovative officers.

All this gives the French armies freedom of movement and momentum without equal in Europe. Following the momentum of the great military victories of the Revolution (Valmy, Rivoli, etc.), Napoleon's troops flew from victory to victory. In Ulm, Austerlitz, Jena, French troops pulverized the monarchical armies – at the same time as they broke the feudal order.



In 1804, Napoleon was crowned emperor. He obtained the alliance of Spain and Bavaria, and annexed the Ligurian republic. Great Britain, for its part, forms a second coalition with Russia, Austria and Sweden. The war resumes.

An Empire to save the Revolution

- 3rd coalition:

Worried about French power, Great Britain once again declared war on France in 1803. Thanks to their fleet, the British were especially threatening overseas: Napoleon therefore decided to sell Louisiana to the United States, while the independence of Haiti is confirmed. France responded by occupying Hanover, in order to block British trade with the continent.

- 4th coalition:

Napoleon planned to invade Great Britain, but in 1805 the Franco-Spanish fleet was destroyed at the Battle of Trafalgar. On the other hand, he won victories on the continent against Austria, notably at the Battle of Austerlitz. The Treaty of Pressburg gives Veneto to the Republic of Italy at the expense of Austria. Napoleon places his brother at the head of the Kingdom of Naples. He created the Confederation of the Rhine in 1806, which brought together 16 German states: the Holy Empire was dissolved.

Prussia was no more successful than Austria in opposing it: it was beaten by Napoleon at the Battle of Jena. In 1807, he defeated Russia at the Battle of Friedland. He can thus impose the Treaty of Tilsit: this takes away many territories from Prussia and creates the Grand Duchy of Warsaw, thus allowing Poland to be reborn.

In 1808, a coup d'état overthrew the king in Spain, which gave Napoleon the opportunity to intervene by placing his brother on the throne. He immediately

encountered a general insurrection which lasted until 1814. The Spanish War thus contributed to undermining the forces of the French empire.



Francisco de Goya - El tres de mayo de 1808 en Madrid (Musée du Prado, Madrid) © Wikimedia

May 2, 1808 - The Spanish against Napoleon

The war was due to Napoleon's desire to better control Spain in order to strengthen the Continental Blockade against the United Kingdom. On May 2, 1808, the inhabitants of Madrid rose up against the French occupiers. It is the beginning of a merciless war of attrition as evidenced by Goya's magnificent masterpieces. But the summary executions, pillaging and rapes by the French army did not prevent the revolt from spreading throughout the country at the call of the clergy, the nobility and the liberals.

Several French armies were wiped out as a result of this “war of independence” of a type unknown until then. The expression “guerrilla” (in Spanish, small war) is coined to describe the surprise attacks of shadow fighters without uniform and without code of honor, who leave no chance to groups of isolated soldiers. From exceptional, it has become, so to speak, the rule in our 21st century.

The English took advantage of this to land an expeditionary force in Spain under the leadership of General Arthur Wellesley, future Duke of Wellington (the same one who defeated Napoleon at Waterloo).

Through their determination, the Spaniards were at the origin of the first serious setback inflicted on Napoleon I and the heirs of the French Revolution. According to Napoleon I's own expression, the Spanish War was for him like an “ulcer” that never healed...

We can add to this list the colonial type wars, the Irish against the Turks, the Algerian FLN against the French, the Palestinians against Israel... Unlike the previous ones, these wars include indiscriminate attacks against civilians, guilty either of collaboration with the opposing camp, or simply indifference to the cause.

Europe at the height of the Napoleonic empire

In 1811, seven years after his coronation at Notre-Dame de Paris, Emperor Napoleon I was at the height of his power. No man in modern history has known glory comparable to that of Napoleon I.

At the age of 42, he authoritatively ruled a France that was more extensive than ever and could boast of commanding all of continental Europe, the map of which he had remade. Having become Emperor of the French through his coronation, Napoleon carried the ideas of the Revolution and the Age of "Enlightenment" to Moscow. Through his conquests, he reveals the Nations to themselves for better and for worse (Italy, Spain, Poland, Germany, Russia, Egypt). He overthrew the old Germanic empire and prepared the unification of Northern Germany.

- 5th coalition:

In 1809, Austria attacked France and invaded Bavaria. Napoleon fought back and won the Battle of Wagram. He acquired the Dalmatian coast at the expense of Austria, which formed the "Illyrian provinces" directly attached to the empire. The Papal States are also annexed.

At this time, the French empire reached its peak. Prussia and Austria became allies, but the British continued the fight while the war in Spain did not abate. In 1812, Catalonia was annexed to the empire.

Since 1806, Napoleon has imposed a continental blockade to weaken England, but this also harms Russian trade: in 1812, the lifting of the blockade by Russia led Napoleon to declare war on it. At the head of the Grand Army, he won the battles of Smolensk and the Moskva and entered abandoned Moscow, but the tsar refused to sign peace. The arrival of winter pushes the French into retreat: the cold and sporadic attacks from the Russians almost completely wipe out the army.

- 6th coalition:

Meanwhile, the British took advantage of the Russian campaign to retake Madrid. In 1813, a new European coalition was formed against France, in order to take advantage of its weakening. Napoleon suffered a decisive defeat at the Battle of Leipzig against Prussia, Austria, Russia and Sweden, while the British advanced in Spain. In 1814, the Allies advanced on French territory and Napoleon abdicated on April 6. The Tsar grants him sovereignty over the island of Elba, while Louis XVIII, younger brother of Louis XVI, is placed on the throne of France.

In 1815, Napoleon returned to France where his return was well received. He expels Louis XVIII from the throne, opening the period known as the Hundred Days. He immediately had to face a new coalition from Europe: it won a decisive victory at the Battle of Waterloo. Louis XVIII regains the throne while Napoleon is exiled to Saint Helena.

At the end of the Congress of Vienna which redefined the borders of Europe, France lost all the territories acquired since 1792. Its ephemeral conquests, however, contributed to spreading the ideas of the Revolution in Europe, which were manifested in particular in 1848. They also made it possible to turn a decisive page in Germany by putting an end to the Holy Roman Empire and giving rise to German national sentiment. Finally, they established the maritime domination of Great Britain for the century to come.

Napoleon (1769 - 1821)

Shadows and lights of an exceptional destiny

No man in modern history has known glory comparable to that of Napoleon I. His destiny, as devastating as that of Alexander the Great, was accomplished in less than twenty years, from his departure for the army of Italy (1796) to that for Saint Helena (1815). Just as Alexander founded a new world on the remains of classical Greece, he triggered earth tremors which gave birth to our world. This without having wanted it... Latin America took advantage of the war led by the French in Spain and Portugal to emancipate itself. As for England, France's hereditary enemy, it built its future power on the latter's defeat. And we cannot forget that the Arab world emerged from a lethargy of several centuries following the unfortunate Egyptian expedition.

Thanks to his art of staging, Napoleon I gave his triumphs and failures an epic dimension that can only be compared to the epic of Alexander the Great. Having become Emperor of the French, Napoleon would never stop resisting, until Waterloo.

The dark side of the Emperor

Napoleon I also appears to be a person who can be criticized in many respects.

His insensitivity to human pain, his asceticism and his lack of appetite for the pleasures of life, good food and women, bring him closer to Robespierre, whom he served with zeal in his youth. Bonaparte was also criticized for the reestablishment of slavery in 1802 in the last French colonies and the bad fate of the mulatto general Alexandre Dumas, the writer's father.

His ambition, entirely enslaved to his own glory, had a high cost which earned him the nickname "the Ogre": in total around nine hundred thousand deaths as a result of his wars (note). It led him into harmful and unnecessary undertakings, such as in particular the reconquest of power after his first exile on the island of Elba (the "Hundred Days").

These criticisms, formulated in his time by Chateaubriand himself, are taken up today, with much less talent, by authors keen to debunk idols. Even if they have some truth, Napoleon nonetheless remains an exceptional statesman, a fascinating character and an inexhaustible source of inspiration for historians, novelists and filmmakers.



June 18, 1815

Twilight at Waterloo

The Napoleonic epic ended on June 18, 1815 about twenty kilometers south of Brussels, between the villages of Waterloo and Mont-Saint-Jean.

Emperor Napoleon I (45 years old) was defeated by an Anglo-Prussian coalition brilliantly led by the Duke of Wellington, born Arthur Wellesley (45 years old), and the Prussian field marshal Gebhardt von Blücher (72 years old!).

End of the Hundred Days

Eleven months after his departure for the island of Elba, Napoleon I returned to his Tuileries palace on March 20, 1815, carried in triumph by his former soldiers.

He hastily brought together 128,000 veterans, or roughly half of the entire French army. He attacks the English and Prussians in Belgium, before they are joined by the Austrians and Russians.

The battle

The Emperor entered Belgium at the head of his troops on June 15 and crossed the Sambre at Charleroi with a view to placing himself between the two enemy armies.

On June 16, he initially defeated the Prussians of Field Marshal Blücher at Ligny, between Charleroi and Namur, but they managed to withdraw in good order. Napoleon orders Grouchy to pursue them with 33,000 men and prevent them from joining the English.

The next day, the English, Dutch and German Allies withdrew towards the north and entrenched themselves firmly on the Mont-Saint-Jean plateau, south of the village of Waterloo, under the command of General Wellington.

Finally comes the decisive meeting of June 18...

The ground was soaked by a violent storm that had occurred the day before and the French artillery was moving poorly. The attack must be postponed until late in the morning.

Napoleon concentrated his attacks on the center of the enemy's defenses but the English defenses showed formidable tenacity. Around the Hougomont castle farm, a few hundred soldiers resisted the attack of several thousand men with particular heroism.

Marshal Ney launched several charges of cuirassiers in incredible disorder. Finally, at 6:30 p.m., he took La Haie-Sainte, in the center of the enemy's defense. Wellington is then on the verge of withdrawing.

It was then that Blücher and the remains of his army unexpectedly arrived on the flank of the French army while the latter was hoping for Grouchy.

There is a stampede with cries of "Treason!" ". The Old Imperial Guard, the elite corps of the French army, held on despite everything and covered the retreat. Napoleon quickly abandons the battlefield and returns to Paris to save what can be of his throne.

The loss toll during the day of June 18 is estimated at 40,000 French dead, wounded or missing, 15,000 English and 7,000 Prussians. But this assessment remains very uncertain due to numerous desertions on the battlefield.

Waterloo marks the end of the Napoleonic epic. It is also the last great "18th century style" battle. His defeat will end the revolutionary period and inaugurate in Europe nearly a century of prosperity and relative peace, under the aegis of conservative monarchies.



It was on the evening of Waterloo that the reign ended and the legend began.

The Emperor takes the road to Paris on horseback. Exhausted, he arrived on June 21 at the Élysée Palace, where his second defeat awaited him. Under pressure from both Chambers, he abdicated in favor of his son the King of Rome, aged 4, then took the road to Rochefort, on the Atlantic, where he arrived on July 2, 1815 with the timid hope of taking refuge. in the USA.

But he then notices that an English ship, the Bellerophon, is blocking the port. On July 15, Napoleon boarded the Bellerophon with the last group of faithful and arrived in Plymouth ten days later, where his presence aroused an incredible wave of curiosity.

On July 31, 1815, he learned that he was going to be sent to Saint Helena, 7,000 kilometers south of England and 1,200 kilometers from Africa, in the middle of the Atlantic. Only 45 years old but already worn out by the ordeals, he understands that he has every chance of dying there.

The proscribed person is authorized to take with him three officers, twelve servants and his surgeon. On August 7, 1815, he was transferred to Northumberland, under the supervision of Admiral George Cockburn. Goodbye Europe.

The French bourgeoisie then accepted the compromise proposed by the English: the reestablishment of the monarchy under the rule of the Bourbons, but the preservation of all the economic conquests of the Revolution – and first of all: freedom of commerce and private enterprise. . The monarchy is restored, but the bourgeoisie remains the ruling class.

The Franco-Prussian War (1870-1871)

The war between France and the Kingdom of Prussia and its German allies will bring nearly three million men face to face. Although brief, it will have dramatic consequences for both nations and the whole of Europe.

The German army uses modern artillery for the first time. France was immediately invaded and several of its cities were bombed. In return, German soldiers suffered attacks from snipers and responded with summary executions...

The two great world conflicts of the 20th century would arise from the humiliation felt by the French and the new arrogance of Germany. France and Germany, who until then had sympathy and even attraction for each other, will now perceive themselves in a very exaggerated way as “hereditary enemies”.



Diplomatic and political manipulation

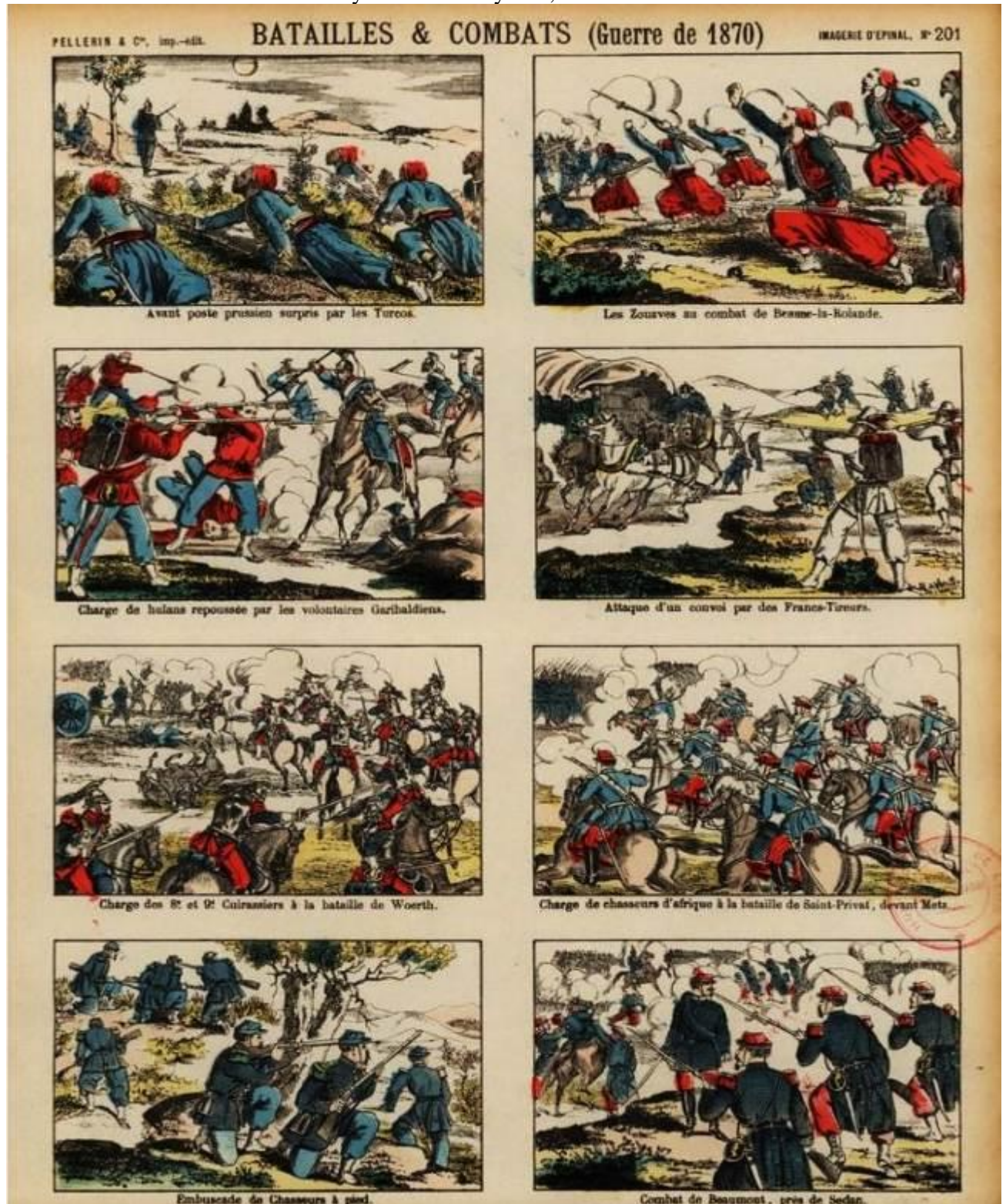
The drama confronts two opposing personalities: German Chancellor Otto von Bismarck, entirely devoted to the glory of Prussia, and Emperor Napoleon III.

Bismarck, from the moment he took office, understood that he could only expand Prussia on condition of neutralizing Austria and France. Austria gave him a free hand after being defeated at Sadowa in 1866. He could thus form a Confederation of North Germany. But the chancellor aspires to complete German unity by bringing together the north and the south in a war against France. It has the appearance of a great nation but its army is worn out by colonial operations and hardly able to support a modern war.

Bismarck seized the pretext of a “Spanish succession” to lead him to declare war on Prussia and convince the southern German states to unite with it against the common enemy. He achieved this by redacting the Ems dispatch, which unleashed passions.

In this first act which will lead in six weeks to the defeat of the imperial armies, we are struck by the preponderance of human hazard. Illness (kidney stones) is the cause of what the emperor surrenders on the evening of July 13 to his war-mongering minister and the war-mongering clan. He declared war on July 19, 1870.

France mobilizes 265,000 men on a 250 kilometer front. For their part, Prussia and its southern German allies immediately fielded nearly 600,000.



Six weeks of war

On August 6, a French army was defeated at Forbach and lost Lorraine. The same day, Marshal Mac-Mahon was beaten at Froeschwiller-Woerth and lost Alsace. Marshal Bazaine, new commander-in-chief, allows himself to be imprisoned in Metz.

The emperor, weakened by illness, joined Mac-Mahon at the entrenched camp of Châlons-sur-Marne and tried to rescue Bazaine. But the army and Napoleon III himself must finally surrender at Sedan on September 2, 1870.

In Lyon and Paris, on September 4, upon the announcement of the disaster, the opponents proclaimed the Republic. The Government of National Defense, which had seized power, decided to relaunch the war to prevent the Germans from annexing Alsace and part of Lorraine.

Léon Gambetta organizes an army of the Loire in Tours. He succeeded in raising and equipping more than 600,000 volunteers. But his efforts were annihilated by the lack of officers and by the capitulation of Bazaine, more concerned with "defending the social order against the

bad passions" than the homeland in danger. The rural masses themselves show no interest in this absurd war.

For their part, starved by a merciless siege of five months, during the winter of 1870-1871, the Parisians attempted in a desperate effort a "torrential exit" at Buzenval, on January 20, 1871. It was the end of a war which essentially lasted six weeks, from the Ems dispatch to the capitulation of Sedan. Relatively deadly for the time, it caused around one hundred thousand deaths in each camp.

From humiliation to humiliation

On January 18, 1871, the elite of all Germany proclaimed the Empire in the Hall of Mirrors in Versailles. Ten days later, on January 28, the armistice was signed for four weeks, time to elect a new assembly. Bismarck wants the future peace treaty to be endorsed by a legitimate government.

German battery facing the citadel of Belfort On March 1, 1871, the victors paraded in a mourning and silent capital. Saturated with humiliation, Parisians proclaim an insurrectionary Commune. After its repression, the Frankfurt Peace Treaty was concluded.

Thus ends a period aptly described by Victor Hugo as the "terrible year". If there was only one poem to remember from this period, it is of course *Le Dormeur du Val*, a sonnet written by Arthur Rimbaud in October 1870. The poet was then 16 years old...



It is a green hollow where a river sings
Madly clinging to grass rags
Silver ; where the sun, from the proud mountain,
Glow: it's a small valley that foams with rays.

A young soldier, mouth open, head bare,
And the back of your neck bathed in the fresh blue watercress,
Sleeps; he is lying in the grass, under the clouds,
Pale in his green bed where the light rains.

With his feet in the gladioli, he sleeps. Smiling like
A sick child would smile, he takes a nap :
Nature, rock him warmly: he is cold.

Perfumes do not make his nostrils shiver;
He sleeps in the sun, his hand on his chest
Calm. There are two red holes on the right side.

Arthur Rimbaud, October 1870

Formation and consolidation of the Ottoman Empire

European societies first go through a phase of confessionalization of their priorities. Following the Reformation and the confessional division of Europe, religious arguments returned, for a certain time, to discourses on war. The ideal of the crusade remains very present in collective mentalities, especially in the context of the clashes with the Ottoman Empire.

The Ottoman Empire was formed from the 14th century, following the disappearance of the Seljuk Empire, established since the 12th century in Anatolia, then from the 5th century, following the conquest of the Byzantine Empire. The Empire was dismembered in 1920, at the end of the First World War.



The Ottomans came from a Central Asian tribe, which settled towards the end of the 13th century in the Seuyut region, then gradually conquered several Byzantine cities. At the end of the 14th century, the Ottomans were present in the Dardanelles and Thrace, then established themselves in Macedonia, Eastern Thrace and Bulgaria. An administration is also set up, called the divan, as well as an army. From this time on, Ottoman leaders took the title of sultan. Territorial conquest continues, in western, central and eastern Anatolia, and in the Balkans. However, at the very end of the 14th century, the Ottomans came up against the Mongols of Tamerlane who conquered the territories of Anatolia in 1402, during the Battle of Ankara. However, they were taken over by the Ottomans during the reign of Mehmed I (he died in 1421). His successor, Murad II, continued the conquests in Northern Anatolia and Europe. Murad II died in

1451 and his son Mehmed II succeeded him until 1481. He conquered Constantinople on May 29, 1453, which became the capital of the Empire, and continued the territorial conquests: Peloponnese, Albania, Bosnia, Moldavia, Crimea.

Succeeding Mehmed II, Bayezid II became sultan from 1481 to 1512, then Selim I, from 1512 to 1521. Under his reign, Azerbaijan, Cilicia and Kurdistan were integrated into the Empire in 1515, Syria and Palestine in 1516, then Egypt in 1517. The son of Selim I, Suleiman the Magnificent, reigned from 1521 to 1566. He extended the Empire to Arab countries: Iraq, Arabia, North Africa except Morocco, Yemen and Aden in 1548. Following the submission of the Sharif of Mecca, the sultan is considered the guardian of the holy places of Islam (Mecca, Medina) and becomes the “servant of the two sanctuaries”. Thus, to its temporal power is added spiritual power. In Europe, Suleiman the Magnificent conquered part of Hungary and Transylvania and arrived at the gates of Vienna in September 1529.

It is generally accepted that the splendor of the Ottoman Empire lasted a century, from the reign of Mehmed II to the end of that of Suleiman the Magnificent in 1566. Territorially, the Ottoman Empire extended at that time over the Balkans, Central Europe, the Middle East, North Africa except Morocco. Administratively, the government council or divan is placed under the responsibility of the Grand Vizier, assisted by viziers, officials of justice, finance and the army. The divan is in charge of decisions on the political and diplomatic level (it is he who receives foreign ambassadors in particular). The Grand Vizier is also responsible for controlling provincial governments. Regarding the population of the Empire, Jews and Christians had a special status, that of “protected”.

With Europe, in addition to diplomatic relations, the Porte maintains commercial links: if the Genoese and the Venetians have privileged commercial links, these are extended in the 16th century to other European powers (France, Great Britain). Brittany, Holland) by the Capitulations, which will be renewed in the 16th and 17th centuries. Architecturally and artistically, this is the time when large mosques are built and monuments are decorated with earthenware. The Ottoman Empire is also a maritime power, in the Eastern Mediterranean and the Red Sea.

Following the reign of Suleiman the Magnificent, the Ottoman Empire entered a period of decline: military defeats like that of Lepanto in October 1571, revolts, assassination of Sultan Osman II in 1622 by janissaries (infantry), succession quarrels, army revolts... On the territorial level, the Ottomans suffered defeats, notably in 1683 when Turkish troops were beaten in Vienna. In the 18th century, the Ottomans suffered military failures and territories were taken back from them, as in 1736 when the Persians took the Caucasus. The Russians are also making progress in the Ottoman Empire, following wars against the Turks. In 1774, they notably obtained access to the Black Sea and the right to navigate there. These advances provoked diplomatic and military interventions by the British, French and Austrians, the Ottoman Empire becoming a theater of confrontations in which the Westerners preserved their interests. These events are known as the Eastern Question.



Great Power Interests and the Rise of Nationalism

Under the reign of Selim III, who came to power in 1789, wars broke out with the Russians and the Austrians. Territories were notably ceded to Russia in 1792. This context of unrest was reinforced by revolts in the Arab provinces and in the Balkans (Serbia and Bulgaria), and by Bonaparte's expedition in 1798 to Egypt, Syria and Palestine. In this regard, according to Albert Hourani, "it was the first major incursion of a European power into the very heart of the Islamic world, the first time that its

inhabitants found themselves exposed to the new type of military power of the great states of Europe, and their rivalries.

Napoleon's expedition was followed by the growing influence of the powers in the Ottoman Empire. Selim III attempted to renovate the Empire by organizing a new army and reforming taxation, but his efforts were unsuccessful. He was executed in 1808 following the Janissary revolt. Mahmud II becomes sultan and continues reforms. He signed peace with Russia in 1812 and finished reforming the army, with the suppression of the janissaries in 1826. Sultan Abdul-Medjid went even further in the reforms, the Tanzimat, which ensured the equality of the subjects of the Empire. Other reforms relating to the organization of political power were also instituted under the reign of Sultan Abdulaziz. But these reforms were considered by the powers as likely to consolidate the power of the Ottoman state. Having no interest in it, they work through pressure on the populations and through military conflicts.

People want to obtain their emancipation, particularly in Serbia, Egypt and Greece. Following various negotiations in which European powers intervened, Greece became independent in 1829. In Egypt, following the desire for independence of Muhammad Ali, governor of Egypt, he obtained from the Porte the right for him and his family to reign, supported in his request by European interventions.

From the 1840s, several events conspired to weaken the Ottoman Empire: the question of the protection of the Holy Places by the powers, the Crimean War, the massacres of 1860 in Lebanon. Population revolts also continued, notably in 1870 in Serbia, Bosnia, Romania and Bulgaria. At the same time, the political reforms undertaken by Sultan Abdul-Hamid II, in power from 1876 to 1908, led to the adoption of a constitution in 1876. But the independence movements led to the dismemberment of the Empire and several provinces become independent, like Serbia and Romania. Greece annexes territories (Thessaly, Epirus), as does Austria. Russia for its part obtains three regions of Kars, Ardahan and Batoum and Great Britain occupies Cyprus. North Africa and Egypt are equally shared between Britain, France and Italy.

In this context of dislocation of the Ottoman Empire, Sultan Abdul-Hamid II reestablished absolute power and attempted to unify the Muslims of his Empire. This policy is not working, especially since the economic and financial crisis is raging. Indeed, from the middle of the 19th century, the State could not pay either the army or the administration and relied on European financing. At the same time, the Balkans are revolting.

End of the Ottoman Empire

In 1908, the Young Turk Revolution broke out, and a liberal policy was put in place, however quickly replaced by an authoritarian and pan-Turkish policy. The dismemberment of the Empire continued in North Africa and the Balkans following the First Balkan War of 1912.

At the outbreak of the First World War, the game of alliances meant that the Ottoman Empire fought on the side of Germany and Austria. The Empire then became a theater of operations, particularly in Palestine and Iraq. At the same time, in 1915, the British,

following the Hussein-MacMahon correspondence, obtained from the Sharif of Mecca the participation of Hashemite troops alongside the British troops, against the Ottoman troops. In 1916, the French and British shared the Arab provinces, through the Sykes-Picot agreements.

At the end of the war, the Empire, having lost the war, was completely dismembered. The Arab provinces of the Ottoman Empire were notably shared between the French and the British, who obtained mandates from the League of Nations, the former over Syria and Lebanon, the latter over Iraq, Palestine and Transjordan. The Ottoman Empire then only consisted of Anatolia and Constantinople. The Treaty of Sèvres of August 1920 dismembered the Ottoman Empire, but opposition was organized under the leadership of Mustapha Kemal, a Turkish officer. A war of independence was thus waged from 1920 to 1922 against the Greeks who wanted to seize Anatolia. On November 2, 1922, the sultanate was abolished and negotiations began to revise the Treaty of Sèvres. They led to the signing of the Treaty of Lausanne on July 24, 1923. The Turkish Republic was then proclaimed on October 29, 1923 and Mustapha Kémal was elected President of the Republic.

The Armenian Genocide

The end of the 19th century in the Ottoman Empire was thus characterized by vast actions against the Armenian populations, which are known today as the “Hamidian massacres”: this violence, which caused the death of a number of Armenians estimated between 200,000 and 400,000, will be committed largely by the Hamidiye cavalry corps, which will constitute the spearhead.



Skulls of Armenians massacred in Urfa, surrounded by Armenian dignitaries and women from the women's shelter in Urfa's Monastery of St. Sarkis in June 1919.

The peak of these massacres, however, occurred during the First World War, during the massacre of Armenians, from 1914 to 1923; alongside the Ottoman army and other security entities, the Hamidiye participated in the arrest, deportation and massacre of several hundred thousand Armenians.

Long kept silent, this history is now taken on by Kurdish political movements, even if it means disrupting the official history put forward by the Turkish state.

On the eve of the First World War, Armenians were part of the cosmopolitan communities that made up the Ottoman Empire. This predominantly Muslim empire has up to 40% Armenian Christians in the heart of the Anatolia region. This Monophysite Christian minority is in fact mainly settled in the east of the Anatolian peninsula and benefits from relative leniency from the authorities due to its dhimmi status. Some are also based in Istanbul. They represented a little more than 2 million people at the end of the 19th century.

However, it was at this time that a radical change in attitude took place on the part of the Ottoman power towards them. During the Congress of Berlin in 1878, the Sultan saw the dismemberment of the territories of his Empire for the benefit of Russian power as a humiliation. The latter annexes part of the Balkans and the Armenian territories of Kars and Batoum and does not hide its ambitions to conquer Constantinople. The sultan then feared a territorial dislocation which would undermine the integrity of the empire. Sultan Abdul-Hamid II will then stir up religious hatred and designate the Armenians as traitors because of their alleged collusion with the enemy.

The outbreak of the First World War marked an undeniable escalation of policy towards this minority. From the start of the conflict, the Ottoman Empire was defeated by Russian troops in the Caucasus during the Battle of Sarikamish and the Ottoman territories were invaded by Russian forces. During their withdrawal, the Ottomans attacked the Christian minorities of which the Armenians were a part: their supposed links with Russia made them ready targets.

1915: the outbreak of the Armenian genocide

The Armenian genocide began on April 24, 1915 with the arrest and massacre of 600 Armenian intellectuals in Constantinople on the orders of the Minister of the Interior. This measure marks the start of a campaign supervised by the Ottoman government and which aims to eliminate the Armenian community. This action was followed by summary executions and forced deportations with death marches in the Syrian desert. Armenians were taken to concentration camps in the Deir-ez-Zor region. The Sultan promulgated the “provisional deportation law” on May 27, 1915. This officially and legally regulated the deportation of survivors of the massacres of April 1915. Among the several hundred thousand survivors of the death marches, women and young girls are notably sold as slaves or married and forcibly converted. In 1916, the sultan ordered the massacre of Armenians deported and confined in camps. This genocide led to the death of more than a million Armenians, or two-thirds of the Armenian population of the Ottoman Empire.

It was the appearance of Armenian terrorist movements demanding recognition of the genocide in the 1970s and 1980s that brought this tragedy of the early 20th century back to the forefront. The United States mentioned the term “genocide” in 1984 but did not recognize it until 2019, while the United Nations (UN) included it in a subcommittee report in 1985 but did not recognize it. It has still not been officially recognized to this day. The European Parliament recognized it in 1987 while France only belatedly recognized this genocide with the law of January 29, 2001. However, modern Turkey still officially denies the scale and classification of these events as genocide.

But the wars caused by the religious fragmentation of Europe also profoundly changed the way of seeing and legitimizing war. The disgust aroused by these very violent conflicts and the need to find viable compromise solutions lead to the definitive abandonment of the ideal of holy war in favor of a secularized version of just war.

April 24, 1916

“Bloody Easter” in Dublin

The crisis broke out in Northern Ireland when the inhabitants of certain Catholic neighborhoods could no longer stand being kept in a state of proletarianization and no longer had any hope in the democratic political process. The only response having been repressive for years, the police (Royal Ulster Constabulary, RUC) had become unbearable and their mere presence was enough to spark riots.

At the same time, the armies, professionalized for eight years and with experience of numerous external operations, benefited from an excellent image. The Sinn Fein and IRB insurgents included a thousand Irish volunteers and a hundred militiamen from James Connolly's Citizen Army. These men formed what would later be called the Irish Republican Army (IRA)...



Fierce repression... and counterproductive

The British army brings in heavy artillery and bombs dutifully the center of Dublin. After five days of resistance, the insurgents capitulated unconditionally. Human toll: around sixty deaths among the insurgents, around a hundred among the attackers and more than two hundred among civilians, around 3,000 arrests.

Against all expectations, the ferocity of the repression will turn public opinion in favor of the insurgents and transform the condemned into martyrs of the Irish cause. Even the American government, urged by its Irish community, got involved and begged London to be lenient.

When peace returned, the legislative elections were a triumph for Sinn Fein, which had 73 MPs out of 105 in Ireland. Advocating independence, they nevertheless refused to sit at Westminster. On January 21, 1919, in Dublin, they installed a national parliament (Dail Eireann in Gaelic). They launched an Appeal to the Nations for the independence of the island in vain.

Londonderry and Belfast in August 1969

Also when clashes became deadly in Londonderry and Belfast in August 1969. On January 30, 1972, a battalion of paratroopers opened fire, in still controversial conditions, on an illegal Catholic demonstration. Thirteen civilians, most of them minors, were killed on that bloody Sunday, ushering in the deadliest year of the Troubles. The disaster in public opinion is immense, especially since the military communicates very poorly about this event.



In that year alone, 1972, more than 1,500 bombs exploded over an area barely larger than two French departments and 108 soldiers were killed. But little by little, the army adapts and takes over from the Irish Republican Army (IRA).

For more than ten years, the British Army on the Rhine (BAOR), the spearhead of the army, was unable to carry out a major exercise. All because 1.3% of the British population were angry.

An impossible military victory

If the military achieves tactical success, they also understand that they will never be able to eradicate clandestine organizations as long as they benefit from the support of a significant part of the local population. At the end of the 1970s, operations therefore entered an endurance phase where the objective was simply to keep violence below an "acceptable" threshold, while waiting for social and political reforms, finally launched, are bearing fruit.

On April 10, 1998, the Belfast Agreement was signed and then approved by referendum. In 2005, military numbers returned to what they were before the unrest and since the summer of 2007, the army no longer has any role in internal security.

THE ART OF WAR: FUTURISM

"Revolution " then took place in which a clear distinction between image and symbol appears. The artist feels invested with a mission that goes beyond the simple illustration of reality, which will come back to emerging photography. From now on, he gives himself the privilege of interpreting it. This new conception of the role of art in society is crucial for the understanding of modern art. By offering us his own reading of socio-political realities, the artist also claims to construct " new realities" for a "new man" inhabiting a "new city" and goes so far as to affirm that his work "is an act of creation , in the almost divine sense of the word. (Read, 1988, p.16-21)

"It is not only science and technology that modernity was inspired by. It was also, perhaps above all, a whole spiritualist syncretism which was nourished by what was most contrary to reason. Theosophy and anthroposophy, undoubtedly, but also spiritualism, occultism, dialogue with the deceased, belief in invisible worlds, mysterious radiation, paranormal forces, parallel universes.(...) None of the big names of modernity, by Kupka to Kandinsky, from Mondrian to Malevitch, from Duchamp to André Breton, has emerged unscathed from this fascination which shows that symbolism did not die in 1900. A whole worrying esoteric nebula, where the belief in paranormal powers is found , the taste for palingenesis (reincarnation) and eschatologies (ultimate vision of man and the universe), but also the belief in the manipulation of the masses by the occult power of a few initiates, mages, masters and "leaders " (Mussolini, Hitler, Stalin), obscures the brilliance of the Enlightenment that modernity was supposed to increase." (Jean Clair, The responsibility of the artist, Édition Gallimard, 1997, p.17-18) The words in parentheses are ours.

"Happy is he who can convince himself that culture could inoculate a society against violence" (Enzensberger)

It is now inevitable that the artistic purpose must merge with the revolutionary purpose. The social revolution was expected to give all citizens the material means to finally devote themselves to poetry and aspire to "the art of living." Change, revolution, were on everyone's lips.



“There is more beauty than in struggle. No masterpiece without an aggressive character .” (Marinetti)

The visual effect coming from mechanical repetition and the mass-produced object led the artist to conceive a particular aesthetic of new forms appreciated as symbols of progress. Futurism is an artistic movement from the beginning of the last century which was intended to be in opposition to the old schools of thought except those of the Renaissance.

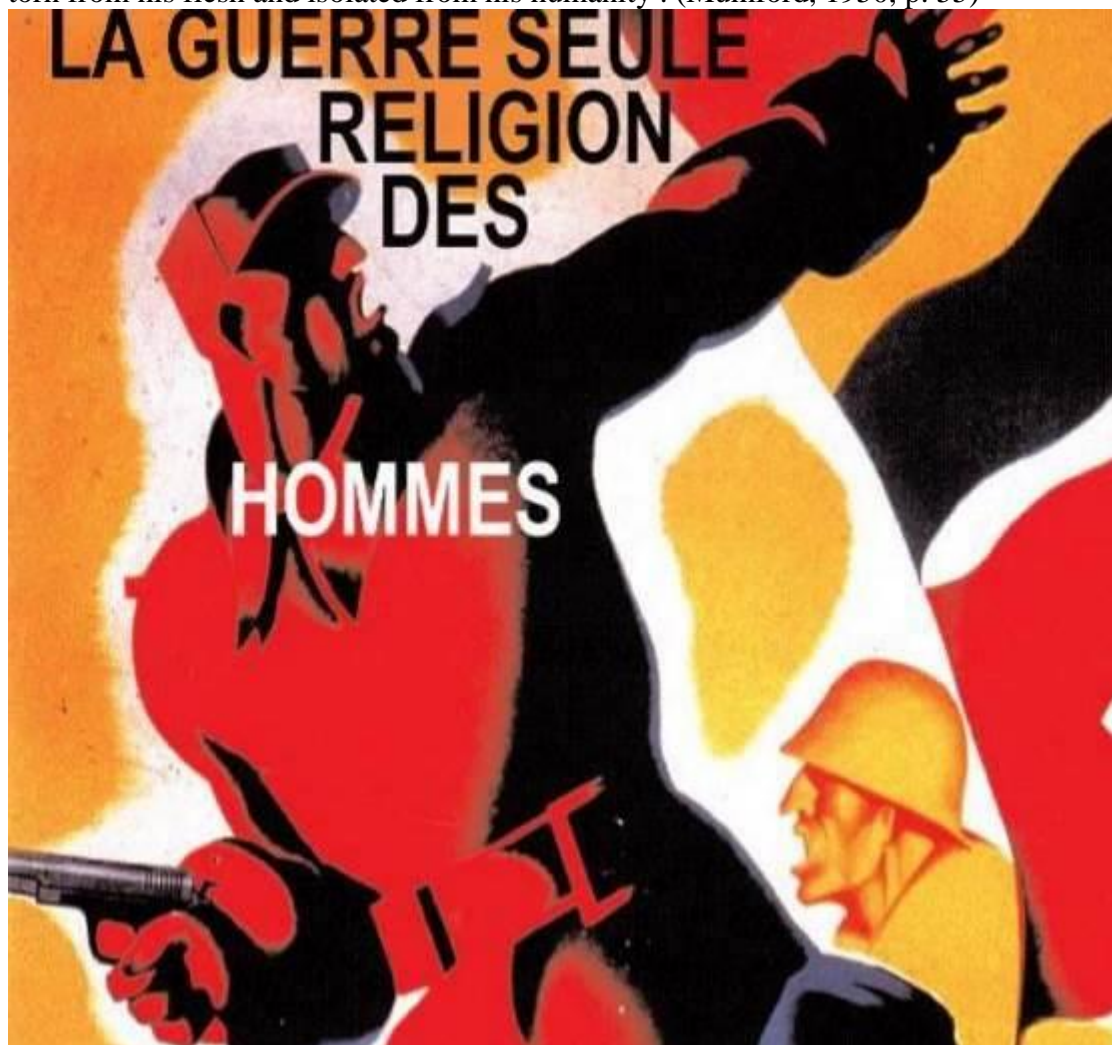
The “ spiritual father” of Italian futurism is undoubtedly Leonardo da Vinci. Da Vinci is at the same time artist, engineer, scientist; he is the great man of the technological utopia alone capable of realizing his vision of human harmony in the new city. The artist of agrarian machinery, of anatomical medicine, the military engineer, the architect of the functional city, the prophet of automation, symbolist geometer, the cartographer of reality, the painter of absolute beauty so much self-taught research where the cosmic consciousness of perpetual rebirth is revealed.

Because futurism, as Marinetti declares, is “a challenge to the stars” to overthrow the order of the world by exalting the love of danger, the rebellion of art, the audacity of poetry, the aggressiveness of literature, the speed of mechanical movement, the architectural beauty of new modern cities. But it is also the glorification of patriotism and war, the contempt for women and the call for the destruction of museums and libraries.

At their beginning, these poets, novelists, painters, philosophers all composed with Marxism and socialism. In fact, it is interesting to note that it is the first of the revolutionary art movements of the 20th century. For more than thirty years, it will be a formidable laboratory, a sort of incubator of anarchist thought in its beginnings and fascist thought thereafter.

Advocating a violent, artistic and political revolt against the triumphant bourgeoisie of the early 20th century, futurist artists discovered a revolutionary social function and weaved the aesthetic framework of an unprecedented collaboration between art and politics. Perfecting the machine became a duty: the duty to invent.

“By renouncing a large part of his humanity, man could achieve divinity. He emerged from this second chaos and created the machine in his image: image of power, but torn from his flesh and isolated from his humanity . (Mumford, 1950, p. 55)



War only religion of men

THE MANIFESTE OF FUTURISM was published (1909). Its author, Filippo Tommaso Marinetti, makes 11 proposals which express much more a state of mind than a base of unshakeable rules. Among these we find the love of the machine, the revolt, the admiration and of course what will characterize futurism more than anything else: movement, speed, and conceptions of very advanced forms of civilization, making call for wars, revolutions, and the energy of the masses.

Here is part of the futurism manifesto as composed by Marinetti and published on February 20, 1909 in *Le Figaro*:

- 1- We want to sing about the love of danger, the habit of energy and recklessness.
- 2- The essential elements of our poetry will be courage, audacity and revolt.
- 3- Literature having until now magnified pensive immobility, ecstasy and sleep, we want to exalt aggressive movement, feverish insomnia, the gymnastic step, the somersault, the slap and the punch.
- 4- We declare that the splendor of the world has been enriched with a new beauty: the beauty of speed. A racing car with its trunk decorated with large pipes like snakes with explosive breath... a roaring car, which seems to be running on grapeshot, is more beautiful than the "victory of Samothrace".
- 5- We want to sing of the man who holds the steering wheel, whose ideal rod crosses the earth, itself launched on the circuit of its orbit.
- 6- The poet must exert himself with warmth, brilliance and lavishness, to increase the enthusiastic fervor of the primordial elements.
- 7- There is no more beauty than in struggle. No masterpiece without an aggressive character. Poetry must be a violent assault against unknown forces, to summon them to lie down before man.
- 8- We are on the extreme promontory of the centuries!... What is the point of looking behind us, as long as we have to break down the mysterious doors of the impossible? Time and space died yesterday. We already live in the absolute, since we have already created the eternal, omnipresent speed.
- 9- We want to glorify war - the only hygiene in the world -, militarism, patriotism, the destructive gesture of anarchists, the beautiful ideas that kill and... the contempt for women...
- 10- We want to demolish museums, libraries, fight moralism, feminism and all opportunistic and utilitarian cowardice.
- 11- We will sing of the large crowds agitated by work, pleasure or revolt: the multicolored and polyphonic waves of revolutions in modern capitals; the nocturnal vibration of arsenals and construction sites under their violent electric moons; the gluttonous stations swallowing smoking snakes; the factories suspended from the clouds by the strings of their smoke; the bridges with the leaps of gymnasts thrown on the diabolical cutlery of the sunny rivers; the adventurous liners sniffing the horizon; the big-chested locomotives that paw at the rails like enormous steel horses bridled with long pipes, and the gliding flight of the airplanes, whose propellers have the claps of flags and the applause of enthusiastic crowds.

The new art embodied by the futurist movement is an open war against the institutional immobility of bourgeois society. They imagine a mysticism of the new man transfigured by a "total art" of the civilization to come singing the glory of machinery and the industrial object as the foundation of the new universal city. The same year, 1909, Marinetti published *Malarka the Futurist* where the artist finally

delivered his prophetic vision of a mechanical and winged superman. This Icarian man-god is at the heart of the futuristic cosmogony where the body is fantasized as the “glorious body” of machinist mysticism and driven by its desire to exalt industrial progress.

Destroy, deconstruct, put an end to the outdated order of ruins and decadent museums; even the present only has value because it is an obligatory passage to achieve the goal. New century, new technology, new civilization, new city, social novelty of the urban masses, for the first time, the mechanical order becomes the ideology of the “new Jerusalem”.

Futurists have been the most tenacious supporters of "war until final victory" and imperialism. They never ceased to exalt war, that war constituted the only hygienic remedy for the universe.

F. T. MARINETTI
FUTURISTA

GUERRA

sola igiene del mondo

Marcel Schwob
*con profonda simpatia
intellettuale*
F. T. Marinetti

Publicato in francese
5 anni fa a Parigi.
Tradotto (scopo
propaganda) nel 1915

**EDIZIONI FUTURISTE
DI "POESIA".**

MILANO - Corso Venezia, 11
1915

MARINETTI

"ANIMATORE D'ITALIANITÀ"

Il Nostro più grande Scrittore

di F. T. MARINETTI

Scrittore e Poeta

di F. T. MARINETTI



The futurist movement included monarchists, communists, republicans and fascists who formulated or sought to formulate the theories that Machiavelli preached to 15th-century Italy: namely that the struggle which divides local parties and leads the nation to chaos can only be buried by an absolute monarch, a new Caesar Borgia who would place himself at the head of the rival parties. We already feel Mussolini appearing on the horizon.

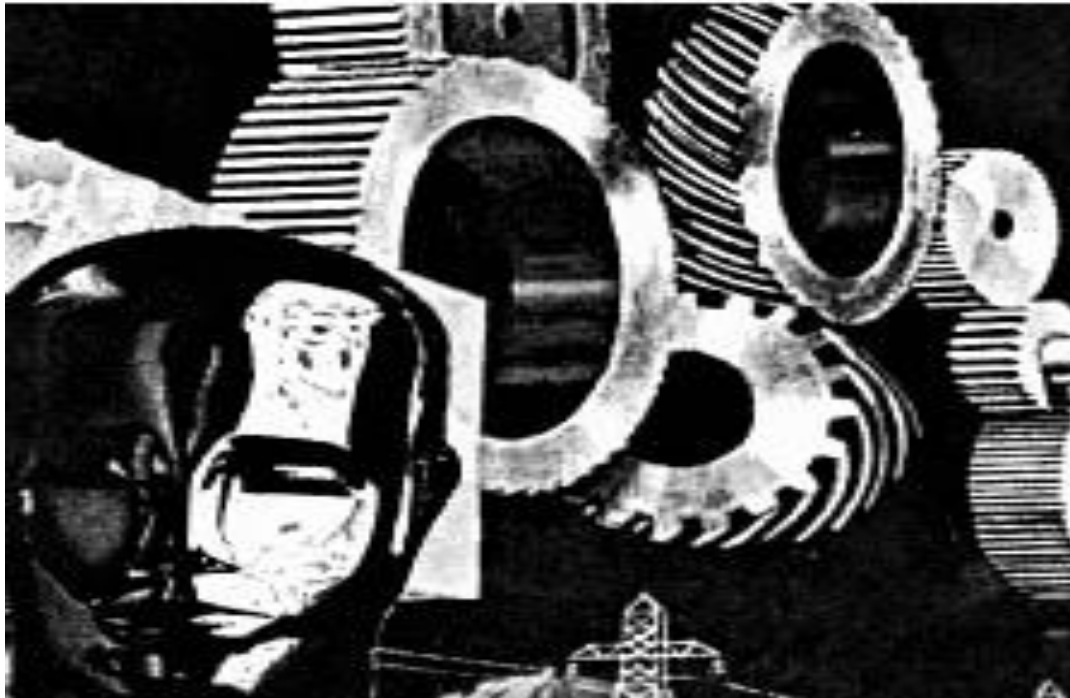
The main spokesmen of pre-war futurism became fascists. These artists join an entire generation of individuals who believe they recognize in fascism a movement as revolutionary as communism; a third possible path between capitalism and Marxism by giving hope for a takeover of production by the workers themselves in a market economy.

Apart from Italy, Russia has been the only major center of a living futurist movement. In 1917, most Futurist artists found themselves in the revolution alongside the Bolsheviks, employed in various educational tasks.



“The machine generates beauty.”

Art is now called, no longer to represent but to change humanity. Make no mistake, Soviet art which calls itself atheist is essentially non-denominational, of course, but imbued with a messianic spirituality. Aesthetic experience occupied a place comparable to religious and scientific experience.



Who belongs to the revolution is the new man of the new Humanity, says the Communist Party. "If someone is in Christ, he is a new creation." (II Corint., 5:17) And Saint Paul continues his preaching : " It is a question of being a new creation" (Galatians, 6; 15)... "a new man or a new humanity." Ephes., 2:15). Christianity did influence Marxist-Leninist "millennialism ," both being a doctrine of the creation of man and his liberation.

"Like Roman Catholicism, Soviet (Chinese, North Korean, etc., nda) communism presupposes a world "sunk in evil," in need of "Redemption." The "revelation ", occurring at the "fullness of time" or at the apogee of dialectical development, is deposited, in communism too, in four canonical texts (Marx, Engels, Lenin (Mao) and their respective epigones). This revelation is preserved, protected and explained by the infallible magisterium of the Party (the Church), by the Holy Office of the Politburo (the Vatican) and by the infallible First Secretary (the Pope) himself. The task of philosophers (priests and theologians) is not to enrich, multiply and criticize this doctrinal deposit, but only to teach people to use it in all areas of life, and to ensure that keep " the doctrine pure" by unmasking heresies and deviationists. The infallible magisterium of the Party openly condemns heresy. When he has spoken, the deviationist heretic has only to submit, to be self-critical and to abjure his heresy. (Inquisition) If he fails in his duty, he is "excommunicated " and excluded. (like Salman Rusdhie and his Satanic Verses for Muslims or the theologian Eugène Drewermann for Catholics, nda) Thus the Party appears as "the column and fortress of truth" as the rampart of orthodoxy. While being on the defensive, this orthodox communism practices the missionary offensive: the only doctrine conforming to the truth and bringing salvation, it necessarily and by nature aspires to spread by all means throughout the entire world, sending its missionaries everywhere from its propaganda center. Outside, no salvation! (hell , nos). This requires rigorous organization, blind obedience, party discipline. And the whole is placed under the orders of the Great Chief, who is almost venerated as in a cult with demonstrations of submission, large gatherings, parades and pilgrimages to his tomb ..." (Gustav A, Wetter cited by Küng, 1981)



This transformation occurs through the way of life, through everyday life, through everything that concerns living and thinking habits, and aesthetic tastes. It was necessary to break a tribal mentality, resistant to the changes brought about by urbanization, science and technology. Since the culmination of creation/representation has been reached, all that remains for the artist is the decreation of the initial work in the reconstruction of a “new man”. Alexei Gan's Constructivist Manifesto (1920) proclaims the glory of technology against the speculative activity of art. His slogan “Art is dead! Long live the art of the machine” indicates very well the purpose of the movement.

The “return to order” observed around the 1930s in the artistic circles of many countries was reflected in the USSR by the hegemony of Soviet realism and the sidelining of avant-garde artists.

FIRST WORLD WAR 14-18

War changes men's relationship with death. It bursts into the minds of young men of twenty or thirty, without however being systematically accompanied by traditional images of sadness and horror.



It is interesting to note, in 1914, the spread of a relatively new feeling, although it had appeared several times throughout history: the desire to die for the homeland. This spirit of sacrifice is not only part of warrior mythology but also of religious mysticism. The desire to face the Germans in a combat with a deadly outcome seduced the young man quite early on, let us say, immature.

The circle is complete: the army, through national sentiment, justified membership in Catholicism, and allowed him to enter the faith. In return, the lieutenant considers that the army is a divine instrument, under the orders of God, whose mission is to redeem France, to block Germanic spiritual barbarism. This is how the earthly combat, where the body risks injury or death, becomes a spiritual combat, where the haunting relationship between the army and the divine is finally resolved, to renew the sacrifice

of Jesus: “I could not than call to my aid the God of hosts and beg him to manifest himself to me”

All the belligerents believed in one way or another in this mystical force of war, which could thus become a time for the realization of the messianic promise: to destroy war with war to achieve peace. But at what cost ?

Indeed, from the first days of the war, in 1914, on all fronts – Western, Eastern, Balkan – particularly atrocious violence was committed against civilians who were on the invasion routes, in particular women whose the numerous rapes were attested by testimonies cross-checked and published during the conflict itself. Any entry into war is marked by the same phenomenon, any troop found in enemy territory behaved in a similar way: the Russians in East Prussia and Galicia, the Germans in Belgium and in the North of France, the Austro-Hungarians in Serbia. The following year, in 1915, the use of gas on the various fronts and the extermination of Armenians in the Ottoman Empire exacerbated hatred.



Hating the enemy becomes the strongest form of holy love for God and country mixed together. The confirmation of the choice is paradoxically sealed in hatred, the opposite feeling of religious charity, but obligatory in the warlike struggle of consent to the homeland. “Our Father in heaven, enlarge my heart so that it can contain more hatred”

“For this hatred Lord Jesus Is the fruit of the greatest love. My homeland in deep distress My hatred will follow all enemies until they die”

However, these atrocities, after their exploitation by various enemy propaganda, were largely passed over in silence, and first of all by the victims themselves, whose discourse evolved from the unspeakable to the inaudible. On the other hand, the myths that developed during the war itself managed to take the place of real atrocities. In a way, the movement of atrocities from their reality to their mythologized unreality

has frozen the representations. If these extreme situations were relatively well known during the conflict as long as they were used by all the belligerents to vilify the barbarity of their enemies, on the other hand, once the war ended, they were buried, repressed

1915

The war is getting bogged down

Western Front station in a trench in Champagne in April 1916

The conflict began in the old fashion, with horsemen in white gloves and infantrymen in colorful uniforms (red pants for the French!).

Very quickly, he changes his nature. New weapons and techniques appear over the months: combat gas, tanks, machine guns, barbed wire, aviation...

Despite this, during 1915, all attempts by both sides to break the front failed at the cost of bloody losses, in particular the French offensives in Artois and Champagne.



Other fronts

The Ottoman Empire (Turkey) having allied itself with Germany and Austria-Hungary, the Franco-British Allies attempted to open a new front by landing in the Dardanelles Strait, at the gates of Istanbul, but they are pushed back by the Turks.

1916

The year of great battles

Western Front

The year 1916 was that of the great offensives of Verdun and the Somme where masses of “poilus” were engaged after intense artillery preparations. These major offensives resulted in hundreds of thousands of deaths without producing results.

Other fronts

Weariness begins to set in at the end of the year. Emperor Charles I, who succeeded Francis Joseph I in Vienna, made offers for a separate peace but without success.

1917

The terrible year
Western Front

On April 6, 1917, President Wilson, who could not allow German submarines to attack American merchant ships, led the United States into the war on the side of the Entente (the Franco-British Allies). .

But at the end of the year "mutinies" broke out, with the poilus having the feeling of fighting and dying for nothing while the " rear" lived as if the war did not exist!

Other fronts

1917 was marked by serious crises. The tsar is dethroned in February-March in favor of a democratic republic. The new government continues the fight against Germany and Austria.

But in October-November 1917, a coup by the Bolsheviks (or communists) occurred in Russia, at the instigation of their leader Lenin. The latter stops the fighting unilaterally. This is a boon for Germany which can then postpone all its efforts against France and England.

1918

Victory by snatch
Western Front

In March 1918, after a gigantic effort, the Germans arrived at Château-Thierry and bombarded Paris with long-range cannons!

Faced with danger, the head of the French government Georges Clemenceau obtained that command of the Franco-English armies was henceforth entrusted to a single man. It is General Foch who now coordinates all operations on the Western Front.

In April, he stopped the German offensive on the Somme. On July 18, 1918, he went on the counter-offensive with the first American troops in the Villers-Cotterêts region. The Germans are pushed back everywhere.

In Germany, strikes and insurrections are increasing. A revolution breaks out on November 3. To prevent the country from falling like Russia under a communist dictatorship, the rulers and military leaders convinced the emperor to abdicate. It was done on November 9.

Two days later, the Germans and Allies signed a cessation of fighting (the armistice) on November 11, 1918 pending the final peace treaty.

Other fronts

The Allied armies of the East launched a decisive offensive in June 1918. Bulgaria was the first to defect to Germany and signed the armistice on September 29, 1918. The Ottoman Empire in turn signed the Moudros armistice on October 30, 1918.

The following month, the collapse of the Central Powers was complete. Austria-Hungary signs the armistice of Villa Giusti with Italy on November 3.

The Czechs proclaimed their independence on October 14, followed by the Hungarians, then the Croats and the Slovenes. Austro-Hungarian Emperor Charles I abdicated on November 13.

1919

Peace is impossible

Western Front

Four years of widespread conflict leave 11 million dead. Many regions such as the north of France have been transformed into fields of ruins. The European states enter into peace with enormous debts contracted mainly with the United States. The latter appear to be the big winners of the war although their soldiers only participated marginally.

In the meantime, peace treaties must be signed with Germany and each of the powers allied with it: Austria, Hungary and Turkey. Tested by the extreme harshness of the war, the victors aspire to humiliate and crush the vanquished, at the risk of preventing any lasting reconciliation.

Other fronts

In Russia a government of a still unknown type is established. The Bolshevik or communist regime led by Lenin was the first regime of a “totalitarian” nature. It sacrifices freedoms, individual rights and moral prescriptions to a messianic ideology that promises happiness for all.

November 11, 1918

An armistice ends the Great War

Monday, November 11, 1918, 11 a.m.: throughout France, bells ring out loud.

1914-1918

Africa: the “small” war on the sidelines of the Great

During the First World War, the fighting on European soil overshadowed the war taking place at the same time in Africa. Then controlled almost entirely by the belligerents, the African continent was nevertheless a significant stake in the conflict.

Far from the trenches and the European butchery, the wars on the African front, due to the reduced number of combatants and weak material resources, appear like a conflict from another era, marked by a deep respect between adversaries forced to face a hostile environment. The epic of German General von Lettow in East Africa undoubtedly constitutes one of the most beautiful pages.

North Africa in the hands of the Allies

From August 1914, Algeria was the target of a naval bombardment carried out by two German cruisers. It will then remain completely spared by the conflict, as will Morocco.

In North Africa, the most strategic colony for the belligerents is Egypt. A British protectorate since 1882, the latter officially remains under Ottoman suzerainty and Egyptian nationalists mainly side with the Turks and the Central Powers. The British

took this as a pretext to put an end to the nominal suzerainty that the Ottoman sultan exercised over Egypt.



Ottoman Meharist Corps Beersheba 1915, Library of Congress, Washington.

The main objective of the Turks and their German allies was control of the Suez Canal, but they failed twice in 1915 and 1916.

After Italy entered the war in August 1915 on the side of the Entente, Rome quickly lost control of Libya. The Italians will only manage to hold on to Tripoli and Homs, leaving the Senoussis masters of Cyrenaica and Fezzan...

From Togo to Cameroon

Togo is the least protected and defended of the German colonies. Curiously, it is in this narrow corridor bordering Lake Volta that the Reich installed, near the town of Atakpamé, the Kamina radio station, an ultra-modern TSF station, essential for the coordination of warships. On August 7, 1914, the French and British invaded Togo. The rapid advance of the Allies forced the Germans to destroy the Kamina radio station. The next day, their troops capitulated.

For the French, the conquest of Cameroon is a priority, the German colony separating French Equatorial Africa in two. In addition to their numerical superiority, the Allies have the infrastructure of the Belgian Congo in the sector (railways, telegraph lines, etc.) which Brussels immediately made available to them.

The French launched hostilities on August 6, 1914. A few weeks later, a Franco-British expeditionary force captured Douala, the capital of the colony.

In March 1915, the great Allied offensive was launched. Rather than bracing itself around Yaoundé, threatened with encirclement, the military commander of Cameroon, Emil Zimmermann, abandoned the colony with his men and managed to re-embark to Cadiz, in Spain.

Afrikaner dilemmas facing German South West Africa

As soon as war was declared, the Union of South Africa, as a British dominion, found itself involved in the English camp and was charged by London with conquering German South West Africa.

Still deeply scarred by the Boer War, the white South African population is divided. If the Anglophones accept the mobilization as one man, the Afrikaners are divided between loyalty to the British crown, like Prime Minister Louis Botha, and strict neutrality, as advocated by General James Hertzog, founder of the National Party. .

In September 1914, the South African parliament agreed to raise an army to invade German South West Africa. While commanding a regiment stationed near the border with the German colony, Colonel Manie Maritz refused to obey orders from Pretoria and entered into rebellion.

With a view to revenge for the Boer War, Maritz intended to obtain the independence of the Afrikaner republics of Orange and the Transvaal by force and approached the Germans. Followed by 12,000 men, he marches on the capital!

For the English, the prospect of having to confront Germans and Boers in alliance was so worrying that London considered diverting the 30,000 men of the Australian-New Zealand contingent en route to the Dardanelles and landing them in South Africa.

On October 12, 1914, Louis Botha proclaimed martial law. The Afrikaner rebels were finally defeated while Maritz took refuge in German territory.

South Africa can now begin the campaign in German South West Africa. In April 1916, three South African columns, numbering 42,000 men in total, entered the Reich colony.

Between the modest German army and the powerful South African troops, the balance of power is completely disproportionate, so much so that General Botha disdains the aid of the indigenous populations, hostile to the German colonists, arguing that it is a question of a war between whites.

On May 12, the South Africans occupied the post of Windhoek abandoned by the Germans who retreated to Tsumeb, in the east of the country. In a few weeks, the towns of the colony were taken one after the other.

German East Africa resists the Allies

In German East Africa the most epic battles will take place. The Reich troops are commanded by Colonel Paul Emil von Lettow-Vorbeck (44 years old). Ten years earlier, in German South West Africa, during the campaign against the Hereros, he became familiar with colonial wars, based on speed and initiative.

Von Lettow understands that the British maritime blockade is forcing him to defeat. As a result, he opted for an “offensive retreat” tactic. Playing the mobility card to the fullest, he lightened his columns by removing the commissary and excluding non-combatants in order to retain only able-bodied men. His troops advance quickly through the bush and are capable of making unpredictable changes of direction in order to surprise their adversaries.

In October 1917, while on the European continent, the Germans were preparing to throw all their forces into the final fight, von Lettow pushed back the British at

Mahiwa, near the Mozambican border. This victory against a numerically superior enemy earned von Lettow the promotion of general.

Thereupon, von Lettow brought the war into Portuguese territory after having reduced his army to 320 Europeans and 2000 askaris. He went from success to success until he finally laid down his arms until November 25, 1918 (two weeks after the Armistice!), in Abercorn, in Northern Rhodesia, with 150 Germans and a thousand askaris.

The aftermath of the Great War

The Great War deserved its name even if it was unfortunately far from being the deadliest conflict that humanity has known. Occurring at the end of a barely comprehensible chain of circumstances, it ruined Europe, which in the 19th century combined all the assets of prosperity, grandeur and harmony.



The price of war

With the Great War, for the first time in the history of humanity, entire peoples were trained to fight by generals who cared little for the bloodshed.

The conflict experienced the excesses usual in all wars: rapes and assassinations of civilians. But it was also notable for the disappearance of the code of honor usual in European wars. This is why we did not hesitate to bomb ambulances and kill the wounded. There was no longer any question of truces as in the past to pick up the wounded.

51 months of total war resulted in a catastrophic human toll for Europe and in particular France.

The Great War mobilized a total of 65 million men, including 8 million French, and left more than 8 million dead in combat, including:

- 1.8 million Germans,
- 1.7 million Russians,
- 1.4 million French people (including 100,000 “poilus des colonies”),
- 1.2 million Austro-Hungarians,
- 908,000 Britons,
- 650,000 Italians,
- 335,000 Romanians,

- 325,000 Turks,
- 117,000 Americans,
- 88,000 Bulgarians,
- 45,000 Serbs...

In addition to the battlefield deaths, there are more than 20 million wounded and mutilated. Civilians who are direct victims of the war are much smaller in number.

Lasting aftereffects

The economic, human and psychological after-effects of the Great War will weigh on the belligerent countries for many decades.

Northern and Eastern France, where the main battles took place, was devastated and difficult to recover from its ruins. Many villages, in all regions of the country, will never recover from the death in combat of many of their boys and the condemnation to celibacy of many young girls (the “white widows”).

The civilian populations were relatively little physically affected by the war. But 4 million war widows and 8 million orphans also mourned the missing for many decades.

Civilians and combatants alike were also brutally struck by an unexpected illness, the Spanish flu, the spread of which was facilitated by population movements and the physical weakening of individuals following deprivations of all kinds.

Note that if the war has advanced armament, with the appearance of armored tanks and war aviation, it has also had more positive effects, notably the progress of reconstructive surgery, the challenge of relieving the “broken faces” (the mutilated of the face, numbering 15,000 in France).

The incorporation of able-bodied men led many women to occupy vacant positions in factories, thereby promoting their emancipation (from the time of the war, we saw the appearance of a new female figure in bourgeois neighborhoods: the “flapper girl”).

With the return of demobilized soldiers from the end of 1918, women will find the order existing before the conflict: the men who are lucky enough to return wish to resume the place which was theirs before their departure, at within their homes as well as in the jobs they held before the war.

However, the effects of the First World War on women's work were in reality more profound than contemporaries were aware. At first mostly supported by the population, the strikes of spring 1917 ended up worrying, because they reflected on the one hand the fear of a shortage of ammunition, obviously more than damaging in times of war, but also the anguish of a form of takeover of power by women, who had not hesitated to embark on a social movement tinged with political demands

German Expressionism

Most soldiers, writers or readers of this type of story, still frightened by their own violence, could go no further. Many only became aware of another possible form of messianism, that of the total refusal of all war, after the conflict, which became the

time of the pacifist parousia. Only an extreme minority, that of the integralists of pacifism, had campaigned in this direction since 1915; Romain Rolland wrote to Jeanne Halbwachs: “(...) The tragedy of our situation is that we are only a handful of free souls, separated from the bulk of our army, from our peoples prisoners and buried alive at the bottom from their trench. We should be able to talk to them and we cannot (...) Even if we could, we would not dare to tell them everything we think, at the risk of diminishing their strength for the fight, of not being able to deliver them. It would be more cruelty. I know so many who cling to a faith they no longer have, and who close their eyes to see their task through to the end. (...) What can we do ? (...) Today as yesterday, tomorrow as today, save in our faithful hearts justice, love, fraternal pity, inner peace – the purest treasures of humanity. And, from one nation to another, let us try to get to know each other, let us try to unite. Let us try to form together in the midst of the flood one of these sacred islands, as in the darkest days of the early Middle Ages a convent of St Gall offered its refuge against the rising waves of universal barbarism. (...) And when the storm is over we will return to the broken people their gods whom we have saved. (...) I offer myself as much as I can to bring your hands closer to those who seek you in the night. (...)”. This religious, prophetic tone is entirely symptomatic, without any paradox, of the culture of war that integralist pacifists do not believe they share, do not share, but whose semantics and rhetoric they turn around, living their fight against it like a crusade. the war crusade. For them, war being madness, they find themselves in pacifist exile: a Refuge where they can build “a city on the hill”



It was between 1925 and 1930 that we realized that the parenthesis of the Great War would never be closed. A certain number of writers, witnesses, analysts, artists (George Grosz, Otto Dix, Georges Rouault) then look back on the war. These artistic and literary productions are so rich, have had such an impact on contemporaries then and until today, that we sometimes take them for testimonies from wartime even though they were written and/or drawn well. After. They mark a turning point in the memory of the conflict: we can now write about fear (EM Stratégie, G. Chevallier), about cowardice (Céline), about the uselessness of war, voluntary mutilation, suicide (Giono, Ten). Likewise, certain French or English veterans radicalized their political pacifism during the 1930s. In a radical reversal of the war culture of the years of conflict, the refusal of courage could now be highlighted, even justified as the only form of true courage. Everything happens as if, at least ten years after the end of the war, cultural demobilization underwent a decisive shift. This is probably the capital paradox of the Great War: accepted during the years 1914-1918, it was refused afterwards. Thus, war fervor was largely overshadowed by the militant pacifism of the years that followed. The eschatology of pacifism has replaced that of victory at all costs. Returning from war, we convert to the creed of peace. Literature, testimonies, cinema, created a conceptual screen from 1918-1919: no, the tragedy could not have been experienced with consent, and even less with spiritual consent, with fervor.

"Ideologies multiplied with the development of nations, modern states and the democratic system, but then ideologies of a particular type appeared, with "Marxism-Leninism-Stalinism" and with Hitlerism; they entered directly, explicitly in competition with Christianity, claimed to be superior to transcendent religions and to replace them. However, this corresponded to the crisis and decline of Christianity. These ideologies then in reality assumed the functions and characters of these religions, and especially of Christianity. They have become a sort of substitute." (Jacques Ellul, *The New Possessed*, p.258)

The religious policy of totalitarianism

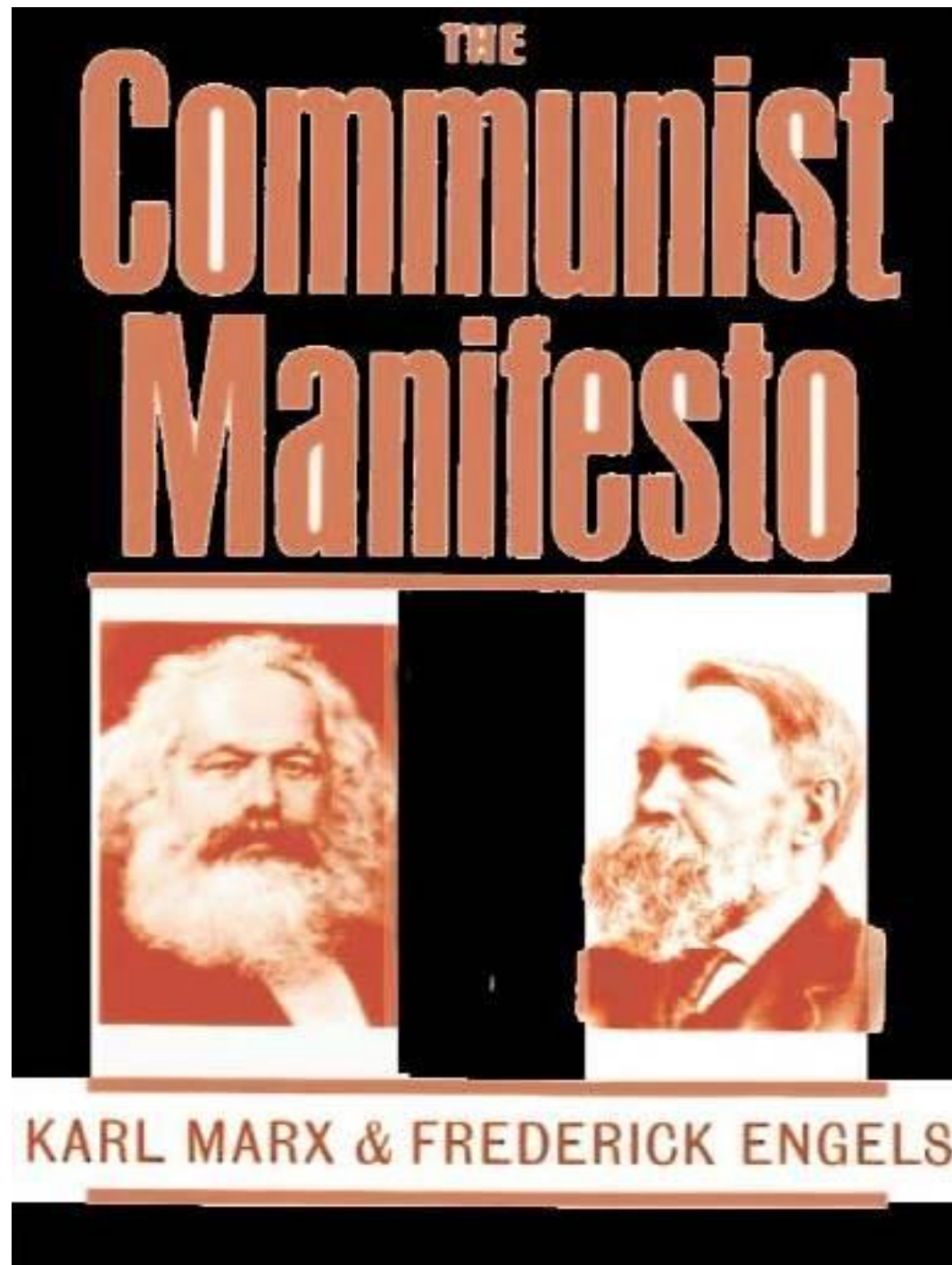
Jacques Ellul expressed, again recently, in these terms in his book *The Subversion of Christianity*:

"How is it that the development of Christian society and the Church has given birth to a society, to a civilization, to a culture that is the complete opposite of what we read in the Bible, of what is indisputable in both of the Torah, of the prophets, of Jesus, of Paul? I say in everything. It is not on one point that there was contradiction, but on all points." (Ellul, p.9)

The Catholic Church has failed. To acquire the considerable power of religion, the emerging revolution had to eliminate ideological competition and propose atheistic Marxism-Leninism as a revolutionary alternative to religion. The proletariat is then charged with the soteriological and historical mission of saving humankind.

Marx, during his stay in England, studied the great theorists of English free thought including Toland who wanted a return to primitive Christianity without dogmas and Hobbes who renounced the authority of the church in favor of civil power. Hobbes took advantage of this metaphysical divide to establish a radical challenge to politics by breaking with the ancient tradition where the community prevailed over the

individual. The rise of individualism to the detriment of community solidarity led Hobbes to think of a political system based on the domination of a strong power capable of unifying through fear and which is based on a contract of submission of each citizen: absolutism. Since "man is a wolf to man" and the search for profit through domination can only lead to violence, war, and insecurity, Hobbes deduces that only the strongest power allows to ensure the necessary security for the individual.



Inspired by the monstrous Leviathan in the Old Testament book of Job, Hobbes took this motto: "nothing on earth can compare with him in strength" and applied it to the State. Invested with this absolute power, the State is able to impose peace on

individuals through constraint; it is the only guarantor of life and order because it prevents resistance from individuals: The State is "the civil war perpetually prohibited by the weight of power." This submission of the people operates through fear, the fear which cements social cohesion. The sovereign State absorbed the church and thus acquired all the material means of administration and spiritual exercise of power: God is the State depositary of the right of power over the material mastery of the world.

Marx and Engels, having well understood both the state absolutism of Hobbes and the revolutionary scope of the millenarian social discourse of the peasants based on the Parables of Christ, were inspired by it to develop the concepts of the proletarian revolution. Jesus, yes! The Church and its oppressive religion, no! Hence, "religion, the opium of the people."

Political cryptomnesia

But it is not just the cryptomnesia stratagem of the Yahwists, the evangelists, the Koranists which is brought to light but much more: an irresistible propensity to attribute to oneself the authorship and even the originality of writings which are not the ours. The interpretation of Freud's dreams, the founding book of psychoanalysis, a rewriting of the Zohar of Jewish Kabbalah, the Protocols of the Elders of Zion, simple plagiarism and all the conspiracy theories that result from it until today and you will agree that the powerful deity complex contaminates all spheres of society.

Let us remember the millenarian writings of the first Christian communists adapted by Marx and Engels, the Rules of monks diverted by Lenin, Hitler and Stalin.

Engels, Lenin, Stalin, Mao, well understood the immense power over the masses that religion reveals. To acquire this considerable power, the emerging revolution must eliminate ideological competition and offer atheistic Marxism-Leninism as a revolutionary alternative.

"Ideologies multiplied with the development of nations, modern states and the democratic system, but then ideologies of a particular type appeared, with "Marxism-Leninism-Stalinism" and with Hitlerism; they entered directly , explicitly in competition with Christianity, claimed to be superior to transcendent religions and to replace them. However, this corresponded to the crisis and decline of Christianity. These ideologies then in reality assumed the functions and characters of these religions, and especially Christianity. They have become a kind of substitute." (Jacques Ellul, *The New Possessed*, Éditions Mille et une nuits , Paris, 2003, p.258)

Engels raises the socialist revolution to such a level of hope that it can only be compared to millenarian expectations. The spiritual foundation underlying atheistic socialism is millenarian and Christian in inspiration.

For Engels and Marx, it is obvious that early Christianity is the origin of modern socialism. It is from this atmosphere of religiosity focused on salvation that he understands that he must present his philosophical and economic theory "as a complete system of explanation, of interpretation of the world, with a global vision of the meaning of history and its movement which assured man a meaning to his life." (Ellul)

The question of the God of the Jews or Christians and its analysis leaves Marx indifferent; what matters is the role played by religion in social processes and above all to denounce the exploitation of the working class by the Church.

From now on, the Gospel is red, the manifesto of the Communist Party becomes one of the founding epistles and communism mutates into an atheistic substitute religion. Can atheism be religious? Atheism becomes religious when it falls into the trap of dogmatism inherent to all religion: embodying the only possible path to the spiritual. He puts on, so to speak, the robe of orthodoxy. Having begun by fighting against the most oppressive forms of the religious order, atheism insidiously acquires its attributes, mainly the desire to save humanity and the promise of a promised land without God. The unbeliever then becomes a "messianic" atheist convinced of his saving mission.

"The Marxist myth of a golden age, brought about by the definitive triumph of the proletariat, constitutes the most articulate and striking expression of all modern political eschatologies. According to Marx, the classless society of the future will end to all the conflicts and all the tensions which have characterized the history of humanity since its beginning. There will no longer be any history strictly speaking, there will be a sort of earthly paradise, because man will be finally free and will eat his fill, with the minimum of work, since the machines invented by scientists will take care of the rest. (Eliade Mircea, *Méphistophélès et l'androgynie*, p.226-227)

But above all, as a perverse effect of history, Engels raised the socialist revolution to such a level of hope that it can only be compared to millenarian expectations. The spiritual foundation underlying atheistic socialism is millenarian and Christian in inspiration.

But where could Engels have drawn this luminous idea if not from the writings of Joachim de Flore grouped together in Exposition of the Apocalypse which dates from the beginning of the 13th century. According to him, the millennium is the "third age" which will be that of the Spirit which will succeed the age of the Father (Old Testament), the age of the Son. (New Testament) We are barely beginning to understand the exceptional role of the "prophecies" of Joachim de Flore in the birth, the structure, in short, the genesis of all modern millenarian and/or revolutionary movements including communism in the meantime of the return of the "golden age."

The third era of History, according to Joachim, is that of freedom through knowledge placed under the sign of the Holy Spirit. It called into question the entire theology of the Catholic Church because the reign of freedom implies the historical overcoming of Christianity and Judaism and the abolition of their rites and institutions for the benefit of universal regeneration brought by knowledge. The revelation of God is no longer an element isolated in time and reserved for a chosen people, no! God's revelation is perpetual, continuous, progressive and follows the rhythm of our knowledge. The third age is that of the achievement of universal freedom marked by the triumph of reason and education. In summary, if there is a temple, it is the school.

Thanks to Engels' analysis, Marx clearly understood the emancipatory role of Jesus the Savior whose sufferings are called to change the world. Pragmatic, his big

question was: is the idea of Christ useful to the proletarian revolution? And not: is this idea true or false? Marx simply transferred the liberating power of Christ to the suffering proletariat. All that remained was to write the Gospel of the class struggle, the Manifesto of the Communist Party; because the great revolutionary movements have always needed a founding text as the mystical basis necessary for their achievements.

"Indeed, Marx's classless society and the consequent disappearance of historical tensions find their exact precedent in the myth of the Golden Age which, according to multiple traditions, characterizes the beginning and end of History. Marx enriched this venerable myth with an entire Judeo-Christian messianic ideology: on the one hand, the prophetic role and the soteriological function that it grants to the proletariat; on the other hand, the final struggle between Good and Evil, which we can easily compare it to the apocalyptic conflict between Christ and Antichrist, followed by the victory of the first." (Eliade, 1963, p.225) (soteriology: doctrine of the salvation of humanity which implies the coming of a savior)

The question of the God of the Jews or the Christians and its analysis left Marx indifferent; what mattered was the role played by religion in social processes and above all to denounce the exploitation of the working class by the Church. His position is clearly expressed in the Brussels German Gazette of September 12, 1847:

* "The social principles of Christianity have justified ancient slavery, glorified medieval serfdom, they are ready, if necessary, to also advocate the oppression of the proletariat – they will even play pity.

* The social principles of Christianity preach the necessity of a ruling class and an oppressed class and limit themselves to the pious wish that the first would be charitable towards the second.

* The social principles of Christianity place in heaven the consistorial compensation for all infamies and thereby justify their maintenance on earth.

* Social principles express all the baseness of which the oppressed are victims at the hands of the oppressors either as a just punishment for original sin and other faults, or as trials imposed on the elect by the Lord in his infinite wisdom .

* The social principles of Christianity preach cowardice, self-contempt, degradation, servility, humility, in short, all the properties of the rabble; the proletariat, which does not want to be treated like the rabble, needs its courage, its dignity, its pride and its sense of independence much more than bread.

* The social principles of Christianity are servile and devious and the proletariat is revolutionary. "

In short, the New Testament has revolutionary potential disguised by "the social principles of Christianity" preached by the Church. This position of Marx gave birth to various left-wing millenarian movements associated with utopian socialism and Christian Marxism.

Religion comes from religion a sort of link between men, the first primitive human impulse towards the community is of communist essence.



The writer Gorky is at the origin of this idea of a socialist religion. In a short story called *The Confession*, his hero Matvei is a seeker of God who unfortunately encounters many false prophets. One day, he meets a man who tells him about the terrible suffering that overwhelms his people and shows him the link between God and the deprived proletariat. Like a revelation, he understood that this God is revolutionary humanity, a socialist humanity but at the same time he understood that this God was not yet born, that this God, humanity is in the process of building him. From “bogoïskatéli”, (seeker of God) it metamorphoses into “bogostroïtéli.” (builder of God) - You who seek God proclaim this mysterious prophet, know that God is the future socialist humanity. Lenin perceived that the new man not only understood the socialist revolution, he is now exalted by it and without exaltation, man cannot create

anything grandiose, much less build God whose celebration would be the revolution, the culmination of the path of proletarian cross.

From now on, since the Soviet revolution, the Gospel is red (Communist Party Manifesto) and communism has mutated into an atheistic substitute religion. Lenin himself wrote expressly, according to Ellul, that "the constitution of the Communist Party was built on the model of the Jesuit Order and in the image of the Order of the Knights of the Swordbearers."

The reasons for the development of religious-military orders can be found in Western society in the 11th and 12th centuries: economic growth accompanied by the establishment of seigniorial structures; hierarchy, by feudal institutions, of the class of masters, the lords; to impose their control on the peasantry, the lords used the knights of their familia or "maison". They are specialists in mounted combat, but they will rise up the social ladder and their ethics will soon conquer the category of the powerful. Finally there is the Church, the Church of the Gregorian Reform. A reform which aims to correct the abuses and inadequacies of the clergy, but also to organize and control the whole of Christian society. The Church makes room for the bellatores and its aggressive vanguard that is chivalry. It is a question of making the Church free and independent of the laity but at the same time of assigning to them a mission compatible with their way of life and their state of combatant and consistent with the interests of Christianity, of Church which supervises it and the papacy which directs it. It is about Christianizing violence and offering a way of salvation to those who use it.

None other than the great Catholic theologian Gustav A. Wetter, former rector of the Pontifical Russian College and one of the best connoisseurs of communist ideology, was able to rigorously highlight, in his book *Historical and Dialectical Materialism*, the striking formal resemblances between the Roman Catholic system and the Soviet communist system. Note that the following parallel is applicable to all Islamic, Jewish religious institutions, sects and messianic movements such as Evangelicals, Pentecostals, Born again Christian, Jehovah's Witnesses, Daesh, Raelian etc.

"Like Roman Catholicism, Soviet (Chinese, North Korean, etc.) communism presupposes a world "sunk in evil," in need of "redemption. "The "revelation", occurring at the "fullness of time" or at the apogee of dialectical development, is deposited, also in communism, in three canonical texts:

- 1 The Communist Manifesto of Marx and Engels,
- 2 Lenin's State and Revolution,
- 3 Mao's Red Book and their respective epigones.

This revelation is preserved, protected and explained by the infallible magisterium of the Party (the Church), by the Holy Office of the Politburo (the Vatican) and by the infallible First Secretary (the Pope) himself. The task of philosophers (priests and theologians) is not to enrich, multiply and criticize this doctrinal deposit, but only to teach people to use it in all areas of life, and to ensure that keep "the doctrine pure" by unmasking heresies and deviationists. The infallible magisterium of the Party openly condemns heresy. When he has spoken, the deviationist heretic has only to submit, to be self-critical and to abjure his heresy. (Inquisition) If he fails in his duty, he is

"excommunicated" and excluded. (like Salmon Rusdhie and his Satanic Verses for Muslims or the theologian Eugène Drewermann for Catholics)

Thus the Party appears as "the pillar and fortress of truth" as the rampart of orthodoxy. While being on the defensive, this orthodox communism practices the missionary offensive: the only doctrine conforming to the truth and bringing salvation, it necessarily and by nature aspires to spread by all means throughout the entire world, sending its missionaries everywhere from its propaganda center. Outside, no salvation! (the hell of the gulag) This requires rigorous organization, blind obedience, party discipline. And the whole is placed under the orders of the Great Chief, who is almost venerated as in a cult with demonstrations of submission, large gatherings, parades and pilgrimages to his tomb..." (quoted in Küng, God exists he?) (the words in parentheses are ours)

Since Marxism draws inspiration from Christian messianism, it makes perfect sense that communism promises the promised land. However, this idyllic place is inspired by the City of God of Saint-Augustin, an atheist version. For Saint Augustine, the State cannot exist apart from God and his laws because to persist eternally the State needs divine power. This is why the authority of the church must be absolute. The Catholic Church is therefore by delegation master of men. All who refute this authority must be demonized and destroyed.

From Saint Augustine, Lenin understood that the only possible equality of men requires equality before submission. The master of the Kremlin also assumed the divine right of life and death over his subjects. As soon as the Revolution was accomplished, Lenin, the great Bolshevik god of the sanctified State, imitating biblical precepts, condemned the enemies of the New World Order to the ban. The peasant owners were dispossessed of their land and eliminated, the Orthodox priests and the priests were hunted down, the Tsarist soldiers were shot and the recalcitrant proletarians were sent to "re-education" camps. The Soviet Union experienced its Inquisition and its Great Terror.

Stalin, the "whipping father", the Soviet Nimrod deported entire peoples, Cossacks, Abkhazians, Armenians, Tatars, Ubykhs, Kalmyks, Karachai, Meshkists and Chechens. Two million were deported to Siberia. Red Square reflected the color of the blood shed by some 20 million victims of the Kremlin ogre.

Not only is communist China atheist but it paradoxically represents the most religious monotheist country in the world. Its unique God, Mao Tse-Tung, the Father of the nation called, "the red sun that never sets" suggesting his immortality. Mao wrote the Bible of communist action: the Little Red Book revered like the Koran or the Torah. All religions offending the Grand Helmsman were severely controlled and many temples and monasteries closed, especially in Tibet, not to mention the millions of victims of the so-called "cultural" revolution led in China by the regime.

It is always religious dogmatism, whether deist or atheist or statist, which confirms the great despots in "their good rights" when they massacre human beings or when they arbitrarily deprive them of their freedom. No civilization has been able to resist the pathology of hatred.



Pathological messianism.

The rise of the far right in the West is mainly linked to the rise of European workers' movements known as the "revolutionary left." According to historian Eric Hobsbawm, Lenin fathered Mussolini and Hitler. The victory of the Bolsheviks in Russia was the wake-up call for the right. The middle classes and the lower bourgeoisie were its backbone. The economic crisis of 1929 and its share of unemployed and deprived people confronted parliamentary democracy and economic liberalism with an increasingly revolutionary working class while the bourgeoisie asked the government to fall back on force and constraint, which Mussolini did. .

Now that Freud had demonstrated the existence of dark forces (libido) and hidden instincts (Eros and Thanatos, life and death drives), Mussolini was the first to understand that fascism had to drape itself in poetry and myths to succeed. It was by drawing from the infinite resources of theosophical currents that Mussolini resurrected the virtues of the Dionysian man who was at once victorious, destructive and creative. Inspired by the immolating vertigo of the Aztecs, he sacrificed the best elements of Italian youth on the fascist altars.

In the name of Nietzschean rhetoric advocating a violence that brings a future, Marinetti sought to merge the revolt of futurist artists with the fascist aspirations of Mussolini for whom the war represents the historic opportunity to sweep away the old world, with its decadent politicians. The futurists were the most tenacious supporters of "war until final victory." They never ceased to exalt war, that "war constituted the only hygienic remedy for the universe." This cult of violence among them affirms the belief that violence and "the laws of war are the engine of history." (Marx)

. The main spokesmen of pre-war futurism became fascists. These artists join an entire generation of individuals who believe they recognize in fascism a movement as revolutionary as communism; a third possible path between capitalism and Marxism by giving hope for a takeover of production by the workers themselves in a market economy. Hitler didn't invent anything. Exalted, he was by the exaltation of heroism, sacrifice, backwardness, patriotism, the unity of the "Volk". (people)

The creation of the new man is the engine of totalitarian ideologies. Adolphe Hitler, a failed German artist, understood all the revolutionary energy that lay dormant like a dormant volcano in the hearts of young Germans. Imitating Mussolini, it was a question of placing these hopes and framing these energies by putting them at the service of Nazi ideology. Hitler didn't invent anything. Hatred of Enlightenment, Reason and Science, the exaltation of heroism, sacrifice, backwardness, patriotism, the unity of the "Volk", this people that we meet in dreamy wandering : all this is contained in romantic poetry from the end of the 18th century. To the hedonistic values of the Romantics, Hitler added a propaganda badge, a swastika, and hastened to found "the Hitler Youth."

The feeling of a new and better generation will lead to a sect of young wild animals replacing the sentimental cowardice of adults. Thus a special elite was formed, the "leader's gang" whose political rise represents the real living force of the revolutionary dictatorship focused on the search for power. He alone counts and to maintain it, unscrupulous violence of humanity becomes a spiritual value so that the brutal exercise of power is the only duty of the elite where all members become complicit in abuses like any other. criminal gang. Georgette Mouton in Youth and the Genesis of Nazism even declares that "Nazism is a phenomenon of generalized and recovered juvenile delinquency." Thus the "new man" was both martyred in his body and morally leached capable of "doing the evil for evil's sake."

According to Hitler, permanent revolution involves the perpetual renewal of society thanks to the vital energy of young people from generation to generation. The regeneration of the world is in motion through the regeneration of the Aryan race.

The term "Holocaust" refers to the murder of six million Jews by Nazi Germany. The persecution of the Jews began in 1933. It all began with the strikes in the Rhur, where the extreme right designated the enemy: Judeo-Bolshevism, this inferior race which is a foreign body for the German "volk". Added to this are a weak, disembodied Weimar Republic, without an emblematic leader, the assassination of Rathenau, a Jew and Bolshevik sympathizer in the eyes of the Nazis, the financial crisis of 1929, poverty, the resurrection of Germany, the capture of power by default, the collaboration of business circles, Kristallnacht which designated one enemy, only one: the Jew.

There will also be homosexuals, gypsies, Sinti... But the Jews remain the core target, they are a race, a "dirty race", a vermin, and the racialization of Nazism through Aryanization has only an enemy, this inferior and devious race which defends its interests and not those of the Volk, and which is moreover Bolshevik, therefore internationalist.

But mass murder will be committed during World War II. Four and a half years were enough for the Germans and their accomplices to murder six million Jews.

It was between April and November 1942 that they demonstrated their greatest effectiveness. In the space of 250 days, they murdered nearly two and a half million Jews. They never show the slightest restraint, only slowing down when they no longer have Jews to exterminate, and will not stop until defeated by the Allies.



Tableau avec l'inscription : « Die Nürnberger Gesetze. » [Les Lois raciales de Nuremberg].

Tableau portant l'inscription : « Die Nürnberger Gesetze. »
[Les **Lois raciales de Nuremberg**]. Il comprend des colonnes
expliquant les "Deutschbluetiger" [Sang allemand], "Mischling
2. Grades" [Métis au second degré], "Mischling 1. Grades"
[Métis au premier degré], et "Jude" [juif].

US Holocaust Memorial Museum

No emergency exit, no escape. Murderers don't just destroy communities; they also relentlessly track every Jew to his hiding place and mercilessly pursue every fugitive. In their eyes, being Jewish represents a crime so serious that it justifies execution - men, women, children, pious and free-thinking, robust and hard-working, sickly and weak - all, without exception, are condemned to suffer and die. Hunted without respite, without hope of amnesty or possibility of reduction of sentence.

A large part of Europe's Jews had already been exterminated in 1945. A teeming world, a culture rich in 2000 years of history had disappeared. The survivors, those

who had not left the cities or those who had found refuge, exhausted, dazed, emaciated, overcome with grief at the loss of their loved ones, gather their last strength and the last sparks of their humanity to rebuild a life.

The Nuremberg Trials

The notes from Julius Streicher's April 26, 1946 hearing before the International Military Tribunal are eloquent. Streicher, for your information is the one who drafted the Nazi racial laws known as Adolf Hitler's Nuremberg Laws.

Why the Holocaust, the elimination of the Jews? "For we simply applied Jewish law against them: the law of the forbidden. "Doomed to the forbidden" in the Bible is indeed synonymous with genocide. We have turned this law of prohibition against those who promulgated it" according to Streicher.

What does Deuteronomy 7, 2-4 say: "When the Lord your God brings you into the land which you have just taken possession of and drives out many nations before you (...) seven nations more numerous and stronger than you. When the Lord your God has handed them over to you and you have beaten them, you will condemn them completely to the forbidden. You will not make an alliance with them, you will not show them grace. You shall not marry them, you shall not give your daughter to their son, you shall not take their daughter for your son. »

This is exactly what the Nuremberg Laws say. : the chosen people become the chosen race, the Aryan race must protect its purity by avoiding all contact with impure people as the Jews are asked to do by order of God.

Yes, I wrote that any mixing of German and Jewish blood should be prevented in the future. I have written articles along these lines and I have always repeated that we must take the Jewish race, or the Jewish people, as a model. I have always repeated, in my articles, that the Jews should be considered as a model by other races because they gave themselves a racial law, the law of Moses which says: "If you go to a foreign country, you do not You must not take foreign wives. » "And this, gentlemen, is of considerable importance in judging the Nuremberg laws. These are the Jewish laws that were taken as a model and I have just proven this and I proclaim it loud and clear: "We Germans have condemned the Jewish people to the ban in the same way that they exterminated hundreds of foreign tribes women and children included. This is the reality, sad reality I admit, but reality nonetheless. »

For you, is the Bible just that?

"Indeed, a vast plan of international domination based on religious territorial conquest, hatred of foreigners, their extermination on the orders of Yahweh to prevent any biological contamination. I repeat: the Nuremberg racial laws come from the Bible."

Thus Hitler modeled the organization of his Nazi Party on that of the Catholic Church. Moreover, he declared:

"I learned a lot from the Jesuit Order (...) Until now, there has been nothing more grandiose on earth than the hierarchical organization (sic) of the Catholic Church. I have transposed a good part of this organization in my own party. I am going to reveal

a secret to you (...) I am in the process of founding an Order (...) in the "burgs" of my order, we are going to create a youth which will shake the world. "

Hitler cut it short and explained that he could say no more. He did not reveal the identity of the fearsome organization at that time. In fact, he was referring to the Schutzstaffel, better known as the SS.

The Order of the Swordbearers

The religious-military order is the culmination of the crusade and reform because it offers an asceticism specific to the laity. It transforms the crusader whose crusade vow is temporary, into a miles christi, a "knight of Christ" who takes irrevocable vows of obedience, chastity and poverty and agrees to live according to a rule. They are religious, not monks; they remain lay people because they are not ordained priests.

This religious order is a copy, a clone of the Muslim Rîbat.

Early Christianity condemned violence; but it had to evolve and define the notion of legitimate violence. However, as late as the 11th century, the use of violence, even in a legitimate situation, remained a sin requiring penance. Noting this fact, historians have thought that the overthrow brought about with the crusade and the religious-military order – violence, war against the infidel becoming forms of penance – was so contrary to Christian tradition that only an influence exterior could explain it. Among the exogenous factors likely to have weighed on the creation of religious-military orders in the West, we find ribât at the heart of the relationship between Islamic jihad and Christian holy war.

Appearing as early as 750, the ribât has long been described as a sort of fortress-convent marking the borders of Islam, where pious men retreated and served militarily for a given period under the Koranic obligation of jihad – or war. holy. This is obviously not a direct influence, a pure and simple copy of a model.

But the ribât could not be taken up as is by the Christian world; the latter had to reappropriate it, reinvent it to make it conform to its own standards. The union of prayer and combat, the temporary service, the building itself are three major elements of the ribât taken up, but transformed, to be integrated into the Christian monastic (Benedictine) tradition.

The brotherhoods of knights, numerous in the Spain of the reconquest, are the link connecting the ribât to the Order of the Temple and bring together knights performing permanent or temporary military service and living according to religious rules.

The factors specific to the evolution of Western society are sufficient to explain the origin of the concept of religious-military order. However, making it clear that it is in a Western society "transported" to the East by the crusade and confronted with the problems born from the success of this crusade that this new experience of Western Christianity developed.

Subsequently, other religious-military orders will appear, in the Holy Land but also in areas where Christians fight against Muslims, as in Spain, and against pagans, as in the Baltic. The orders thus created will follow either the purely military model of the

Temple, this is the case of the order of the Sword Bearers in the Baltic; or the hospital and military model of the Hospital, this is the case of the Teutronics, created in the Holy Land but also active in the Baltic. There is a kinship between the religious-military orders and the hospitals, hospices and other houses of God which proliferate in the West: in the structures - with the direction of a master - and in the recruitment, these orders and institutions mainly addressing to lay people. And the religious-military orders will not be without influencing the Franciscan, Dominican, Augustinian and Jesuit orders that appeared in the 13th century.



"The SS organization was established by Himmler according to the principles of the Jesuit Order. Their regulations and the Spiritual Exercises prescribed by Ignatius of Loyola served as a model which Himmler attempted to copy exactly.

Lenin, Mussolini and Hitler understood this well by drawing inspiration from the structure of religious military orders to create the SS brotherhood among others. The feeling of a new and better generation will lead to a sect of young wild animals replacing the sentimental cowardice of adults. Thus a special elite was formed, the "leader's gang" whose political rise represents the real living force of the revolutionary dictatorship focused on the search for power. He alone counts and to maintain it, unscrupulous violence of humanity becomes a spiritual value so that the brutal exercise of power is the only duty of the elite where all members become complicit in abuses like any other. criminal gang. Georgette Mouton in Youth and the

Genesis of Nazism even declares that “Nazism is a phenomenon of generalized and recovered juvenile delinquency. »

The mysticism of War and Death, of Sacrifice to the Fatherland, this irrational, spiritualist ideal, underlies in practice the desire for murder associated with the mystical taste for the drama of Calvary for messianic ends, to speak like Freud. Terror transformed into a theological weapon borders on radical atheism.

Thus the “terrorism of religion” culminates in the “religion of terrorism.” »

The policy of a “clean slate”, complete destruction of old structures to better rebuild and ensure the Victory of the New, such is the program of the Youth Party. The next generation would always be more valuable than the previous generation. According to Hitler, permanent revolution involves the perpetual renewal of society thanks to the vital energy of young people from generation to generation. The regeneration of the world is in motion.



Across Europe, an immense cohort of citizens frustrated in their desire for heroic exploits only asked to serve a noble cause. Mussolini recruited members of the fascist brigades from soldiers, students, young workers and the unemployed. The Fascist Black Shirts of Mussolini, the Nazi Brown Shirts of Hitler, the Spanish Phalanxes of General Franco, the Arrow Crosses of Hungary, the Iron Guards of Romania fulfilled their unfulfilled desire. All these ultra-nationalist movements prophesied on the ruins of the first war the mythical advent of a decisive victory over the forces of evil and disorder. Because the fascist elite requires noble qualities present in all classes of society. It is mental predispositions, strengths of character and leadership that prevail over low socio-economic considerations. Any being who feels capable of governing society can be part of this elite by virtue of the law of natural selection. Social Darwinism will become an essential component of Italian fascism and German Nazism. The race struggle was, in Germany and Italy, preferred to the class struggle.

In another place, a man named Mao engaged the communist youth within the Red Army towards the traumatic "Cultural Revolution." The ideology of diversion characteristic of both the arts and politics of the 20th century slowly took shape. Modern dictators hastened to proclaim themselves the new gods of this technical world under construction by chasing artists from their desired Eden. It is characteristic to note that all messianic movements are based on a purification of society. Hitlerism, Stalinism and Maoism are no exception in their mission to erase all the social faults of the past and to generate a new man. As with religions, the believer of these "secular theologies" feels free from ancient fears and grants the leader divine powers.

All societies, whether communist, socialist or democratic, are permeated by mechanistic ideology, the true state religion. Struck by technological idolatry, nations all dream of their Redemption, of their liberation by industrial machines and their tenfold increase in production rates. Believing that technology has the power to solve all social problems is still the political credo of many societies today.

Thus the new man could identify with the all-powerful God-State (capitalist or communist) for the conquest of the world and with the nation by using primitive tribal hatreds as a factor of social cohesion between classes. The theological terror of the Third Reich meant that the violence of the warrior merged with the mystical ambition of the prophet. The Brownshirts, the SS and the Kapos, a motley mix of thugs from the lowlands with the educated elite, were the executioners of the ultimate immolation enthroning sacrificial destruction as the bloodthirsty universal order.

"The army and religion alone have the possibility of satisfying the most consistent aspirations of men. The first professes to truly confront death, the other knows the language imbued with anguish and stormy majesty which suits those who are on the threshold of the grave." (Georges Bataille, Complete Works II, p.246)

War is the engine of the new order while sacrifice acts as a founding act. Canon and faith merge in a complementary capacity to destroy. The Nietzschean will to power mutates into the will to end things. From this apocalyptic radicalism emerges the hell that Forster (1793) had predicted more than a century earlier, it is called totalitarianism.

Totalitarianism is intended to be a synthesis of all myths through a "fundamentalist" ideology aiming at a "utopian reconstruction of society based on a global plan" which will bring salvation to humanity, to the human race. Totalitarianism is to politics what monotheism is to religion. Instrumental reason is a partner in this chimerical project of unity embodied in the single party.

All totalitarianisms are intended to be resurrections of an authentic power which destroys everything that gets in the way of its extension. The will to power contaminates freedom through its desire for accomplishment because this aim of completion establishes the hope through which freedom sinks into radical evil as a work of totalization. More than essentially political, totalitarianism is the principle of terror, is the expression of radical Evil which tends towards the complete destruction of humanism by proposing an identity of degraded man; it is a policy of annihilation of the individual.

“The magic of the extreme” is “the tragedy of our time.”

Machiavellianism in politics, capitalism and socialism in economics, positivist scientism in the field of science, nationalism in the lives of peoples, the absolute control of technology over man, all this is the consequence of 'utilitarianism. (Berdiaef)

"The marriage between totalitarian ideology and mechanized technology made possible the formulation of demands in favor of a total man, thus allowing an "authentic" sanctification of national life. (Robert A. Pois, *The Religion of Nature and national socialism*, p.207)

Totalitarianism is a religious tragedy of the spiritually collapsed man who wants to regain his integrity in the systematic organization of all the components of his life, even if it means losing his freedom. Except that freedom transformed into necessity marks the triumph of reason having lost all contact with humanist experience because radiant reason suffering from vertigo projects itself into the Absolute of Absolutes. All these politicians of the last century understood the strength of the three axes on which despotic power rests: the militarization of the single party, the "religious" subordination of individuals and the sacralization of state policy and its leader as in the times of the great ancient tyrannies.



The 1920s appeared to be a period marked by the desire to build a stable peace. As a symbol of pacifism at its peak: the Briand-Kellogg pact (named after the American Secretary of State and the French Minister of Foreign Affairs), signed in Paris on August 27, 1928 by around sixty States, was a pact of " general renunciation of war" whose signatories undertook to resolve all conflicts "peacefully".

The situation changed radically with the effects of the great crisis of 1929 and the rise of fascism, the problems linked to the application of the treaties as well as the economic and social difficulties which the governments faced quickly weakened them and favored the rise of political protests coming from the communist revolutionary left, but also from new organizations which claimed a new ideology, fascism. In 1921, Benito Mussolini founded the National Fascist Party; on October 29, 1922, he became

head of government and established a nationalist dictatorship, based on a strong state and dominated by a single party.

The Weimar Republic, which ruled Germany after the First World War, was unable to overcome the Great Depression following the economic crisis of 1929. Faced with popular discontent, the Communist Party and the National Socialist Party achieved many successes. In January 1933, Adolf Hitler, the leader of the Nazi Party, was appointed Chancellor by President Paul von Hindenburg. The Führer ("guide") advocated a fascism whose essential specificity was its exacerbated racism. Faced with the humiliation of the dictat of Versailles, Hitler put forward the theory of Lebensraum, that is to say the fact of providing more living space for the German people; his belonging to a "superior" race, the Aryan race, giving, according to him, rights over other peoples. Political diversion from romantic idealism towards the racial ideal in Germany, towards the nationalist ideal in Japan, towards the communist ideal of classless society in Russia. All three resulted in barbarism.

On the messianic person of the Führer rested all the propaganda of the Nazi ideology, "the only faith which leads our people to salvation." Here are the remarks made at the time by an eminent Party activist recounted by Hermann Rauschning in *The Nihilist Revolution* :

"The person of the Führer must, more and more, withdraw into secrecy, into mystery. Through surprising acts, through rare speeches, he will have to manifest himself only when the nation finds itself at a decisive moment in its destiny. The rest of the time she will fade away, like the creator behind creation, in order to increase the mystery and power of action. The very rarity of her appearances will make them great events. No great leader should wear out to the daily chores of government. I can even imagine, continued this old activist, that in a critical moment for the nation, the dead Führer would have a devastating action. A day could come when the Führer would have to be sacrificed to accomplish his work. own Party comrades, his faithful will then have to sacrifice him themselves. When Hitler has become a truly mythical figure, only then will the full depth of his magical power be revealed." (p.87)

"Here the Führer Mythos had truly become "a cult of Hitler" and Himmler himself often referred to it as a "Gottmensch." (God-man) (Robert A. Pois, *The Religion of Nature and the National socialism*, p.87)

Demmin, German town drowned in the corpses of suicides in 1945

In the spring of 1945, in a Third Reich in distress, the prospect of defeat grew deeper every day. For two years, Allied bombings have reduced German cities to piles of rubble and dust. Reports from the front, even disguised by propaganda, report more and more victims. Rationing of the population is getting tougher: next to the smashed Jewish windows, the stalls of the German grocers pale in comparison and the trees in the parks have been cut down to be transformed into firewood. Famine looms.

Relayed by the radio and newspapers, the propaganda amplified the inevitable rumor of defeat. It is rumored that the terrifying "Asian hordes" of the Red Army (the Nazi regime likened Russian soldiers to steppe tribes, in order to denounce their savagery and bestiality) will devour children and rape women. "Save the women and girls of

Germany from the defilement and slaughter of the Bolshevik bloodhounds,” warned a propaganda leaflet distributed in February 1945.



Torture and humiliation awaited the losers, the Reich loudspeakers bludgeoned. This led to a first wave of suicides across Germany starting in January 1945.

Nazi party officials were the first to be affected, killing themselves en masse in April and May. Considering themselves deprived of a future, they often take their family with them. The objective: to make an impact to make the fall of the Reich resonate in history, as the Roman Empire did more than fourteen centuries earlier. “If it is written that we must sink, the entire German people will sink with us, but in such a glorious way that in a thousand more years the heroic fall of the Germans will occupy the first place in world history,” warns Joseph Goebbels. The six children in his family also ingested the cyanide served by their own mother.

Terrorized, the inhabitants of Demmin embrace the model of honorable suicide glorified by Goebbels and take their lives by the hundreds. Some dive, weighted with stones, into the Peene or the Tollense – one witness even says he saw a woman jump in with her baby in her arms. Others use the means at hand: we see mothers cutting the veins of their own children, fathers shooting their offspring with a hunting rifle.

However, corpses of drowned people still surface on the surface of the rivers – the phenomenon will continue for weeks. If the total number of victims is difficult to estimate, most historians maintain the range of 700 to 1,200 deaths – mainly women, children and the elderly.

The story of Demmin, anonymous on the scale of the great upheavals of the century, is a poignant testimony to the suicidal epidemic which galvanized the Reich in the last months of the war. Ironically, it was encouraged both by the oppressor – Nazi propaganda calling for the glorious sacrifice of its inhabitants – and by the Soviet “liberator”: of the two million German women raped by Red Army soldiers, it is estimated that 100,000 took their own lives.

The genocide of the Gypsies.

The Gypsies (or Roma) were originally nomads from the Punjab region of northern India who arrived in Europe between the 8th and 10th centuries. They were also called "Gypsies" (from the Spanish gitano; from egiptano) because Europeans mistakenly thought they came from Egypt. This minority has different branches.

Most Gypsies in Germany and German-occupied countries during World War II were Sinti and Gypsies. Both groups spoke dialects derived from Romani, a common language derived from Sanskrit (the classical language of India), and the term Gypsy came to include both Gypsy and Sinti groupings (although some preferred to be called Gypsies). Some Gypsies are Christians, others are Muslims, converted during their migrations to Persia, Asia Minor and the Balkans.



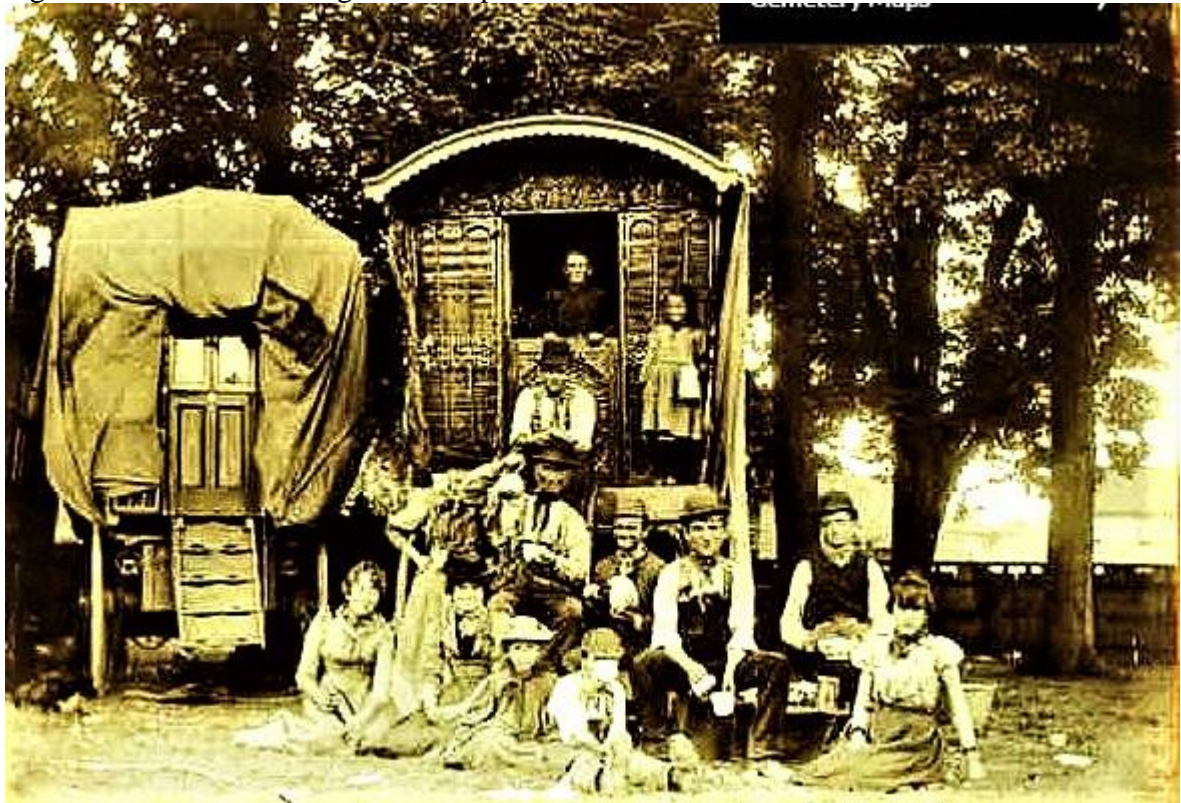
For centuries, Gypsies were despised and persecuted in Europe. "Zigeuner", the German term for Gypsy, comes from a Greek root meaning "untouchable", "outcast". There are many bridges between the Armenian genocide during the First World War, that of the Tsiiganes and the genocide of the Jews during the Second World War. From this perspective, the main elements which participated in the implementation of a genocide also emerge: rational programming, planning of extermination by the State and "totalization" of society.

In 1939, approximately one million Gypsies lived in Europe. Nearly half lived in Eastern Europe, mainly the Soviet Union and Romania. Hungary, Yugoslavia and Bulgaria also had significant Gypsy communities. In Greater Germany, the majority of the 30,000 Gypsies were German citizens; around 11,200 of them lived in Austria.

An extermination parallel to that of the Jews of Europe

Contrary to popular belief, the majority of Gypsies were from sedentary, rural or city families. For the Nazi eugenicists, they were a people cousin to the "Aryan race", also supposedly of Indo-European origin. But unlike the Aryans, the so-called "Gypsy

race" is judged by the Reich's racial experts to be corrupted by miscegenation. The Roma were therefore sent in 1933 to the Dachau and Buchenwald concentration camps. Gypsies were one of the groups persecuted on racial grounds by the Nazi regime and its allies throughout Europe.



The Nazis viewed Gypsies as "racially inferior" and relied on the social prejudices of many non-Nazi Germans against them. In many ways, the fate of the Gypsies was similar to that of the Jews. Under the Nazi regime, Gypsies suffered arbitrary internments, forced labor and mass murder. German authorities exterminated tens of thousands of Gypsies in German-occupied territories in the Soviet Union and Serbia. Thousands more were killed in the killing camps of Auschwitz-Birkenau, Chelmno, Belzec, Sobibor and Treblinka. The SS and police also incarcerated Gypsies in the concentration camps of Bergen-Belsen, Sachsenhausen, Buchenwald, Dachau, Mauthausen and Ravensbrück. Both in the Great German Reich and in the General Government (which corresponded to the part of Poland occupied by the Germans which was not directly attached to the German Reich), the German civil authorities administered several forced labor camps in which they incarcerated Gypsies.

Nearly half of the Gypsies died in the first months following their arrival, due to lack of food, heating, shelter and medicine. During the first months of 1942, the SS and police deported those who survived these conditions to the Chelmno extermination camp. There, along with tens of thousands of Jewish residents of the Lodz ghetto, Gypsies were killed with carbon monoxide in gas trucks.

German army and SS and police units also executed at least 30,000 Gypsies in the Baltics and the occupied Soviet Union, where Einsatzgruppen and other mobile extermination units massacred Gypsies at the same time as They exterminated Jews and communist leaders.

We do not know exactly the number of Gypsies killed during the Shoah. Although precise figures or percentages cannot be verified, historians estimate that the Germans and their allies exterminated around 25% of European Gypsies. Of just under a million Gypsies living in Europe before the war, up to 220,000 were killed by the Germans and their Axis partners.

After the war, discrimination against Gypsies continued across central and eastern Europe. It was only in late 1979 that the FRG parliament recognized the racist nature of the Nazi persecution of Gypsies, allowing most Gypsies to seek compensation for the suffering and losses suffered under the Nazi regime. By that time, however, many of these victims had already died.

“Fifteen Years’ War” (1931-1945)

From the Sino-Japanese War to the Pacific War

Japanese soldiers pose after the capture of Shanghai in the summer of 1937. The Far East and Southeast Asia were battered by fifteen years of brutal wars, from the Japanese conquest of Manchuria in 1931 to the bombing of Hiroshima and Nagasaki.



This “Fifteen Years' War” is a succession of conflicts which all involve the Empire of the Rising Sun. First a Sino-Japanese war (1931-1940) then a conquest of South-East Asia, finally, from 1941, a Pacific war or more precisely an “Asian and Pacific war” (Asia-Pacific War in English) against the Americans and incidentally the British.

Its human toll is almost as heavy as the war which took place in Europe from 1939 to 1945, with two million deaths among Japanese soldiers and double that among Chinese combatants, the Americans having for their part not counted “that” 100,000 deaths.

Added to this are civilian victims: twenty million Chinese, two million Indonesians, one million Japanese, as many Vietnamese and Filipinos, a total of more than thirty million military and civilian deaths.

Chinese indigestion (1937-1940)

On July 7, 1937, an “incident” on the Marco Polo Bridge, near Beijing, provided the Japanese war party with the pretext to invade China. On August 13, 1937, the Japanese invested Shanghai.

The Rape of Nanking

In January 1932, Japan conquered Shanghai and part of the coastline, then, in the years that followed, extended its domination throughout northern China. In 1937, during a campaign of extreme violence, he sought to seize the rest of China, subjecting the conquered regions to a particularly severe regime of occupation. Hiro-Hito, Emperor of Japan, by invading China during the last Sino-Japanese conflict of 1937-45, wrote one of the darkest pages in Japanese history, an episode called "the Rape of Nanking". Large-scale massacres immediately began. Executions with bayonet or sabre. Rape and mutilation. The “Rape of Nanking” ranks high among the crimes against humanity committed in the 20th century, even though the Japanese government continues to deny its importance.





Never has the death instinct manifested itself so ferociously on civilian populations. Here is what historians call "the Rape of Nanking" perpetrated by Japanese soldiers against the civilian population with supporting testimony. The "Rape of Nanking" ranks high among the crimes against humanity committed in the 20th century, even though the Japanese government continues to deny its importance.

And for good reason ! Historians estimate that it was the most heinous massacre of the 20th century: hundreds of thousands (+ 300,000) of murders and summary executions at the point of rifles and bayonets and tens of thousands of rapes and sodomy including on corpses. A dark period in Japanese history that many Japanese often ignore, or pretend to ignore, when they do not simply contest the reality of this past. Many Japanese also deny that the imperial army enlisted tens of thousands of "sex slaves", a fact that has long been established by historians.

Nanking, then the capital of China, fell in December 1937, a few months after the start of the invasion of China by the Japanese Imperial Army. An occupation that lasted until Japan's surrender in August 1945. According to the Tokyo War Crimes Trials, which took place after the conflict, more than 140,000 Chinese civilians and prisoners of war were executed. by Japanese forces during the six weeks following the fall of the city. Some Chinese historians even speak of 300,000 deaths. Figures obviously disputed on the Japanese side. However, the entire coastal region between Nanking and Shanghai was, by 1938, ravaged. Until 1945, the end of the occupation, twenty -two million deaths including eighteen million civilians. Compared to this

massacre, Hiroshima and Nagasaki are no match, far from it. Some Japanese still say that there never was a massacre in Nanking, it's unbearable.

“To these, I respond by showing them my arms and my legs, my face. I am living proof.” Here is the verbatim version of the documentary which is dedicated to Madame Li, one of the only survivors still able to testify. Along with nine other fellow citizens, victims of horrific abuse, she began legal action in August 1995, the date of the celebration of the fiftieth anniversary of the end of the war.

With her head bowed, comfortable in her old gray suit, she recounts that morning of December 19, 1937, when Japanese soldiers burst into the shelter where she had been hiding for several days with 70 other people. "These shelters had been set up by foreign embassies. We were around forty women, most of them very young. The men took care of the supplies and often went out, because there was no water there. interior. We thought we were safe." The story is almost mechanical. Then over the course of the conversation, the old lady becomes agitated, seems to relive the suffering that comes up again. "The Japanese took the men away first. Later they came back. We knew they were going to rape us."

Seven months pregnant, Li, then 19, wanted to kill herself. She mimes: "I hit my head against the stone wall and ended up passing out." She is left for dead; young Li escaped it for the first time. But again, soldiers came in the afternoon. "There were three of them. One of them made the others come out and immediately rushed at me to tear off my clothes. My sweater was very tight." A modest smile slides across her face at the memory of the young girl she was. Then she stands up. "So, with all my rage, I fought. I bit him, scratched his face, he was bloody. I even managed to take his knife. But the other two ended up coming to his aid ." And then the horror. "They beat me with knives. I received 37 stabs. First on my legs." She shows her legs. "Then to the face. All over the face." So she takes your hand to feel her cheeks. She knows that the wrinkles have now almost covered the scars of her ordeal. She won't say if the soldiers abused her.

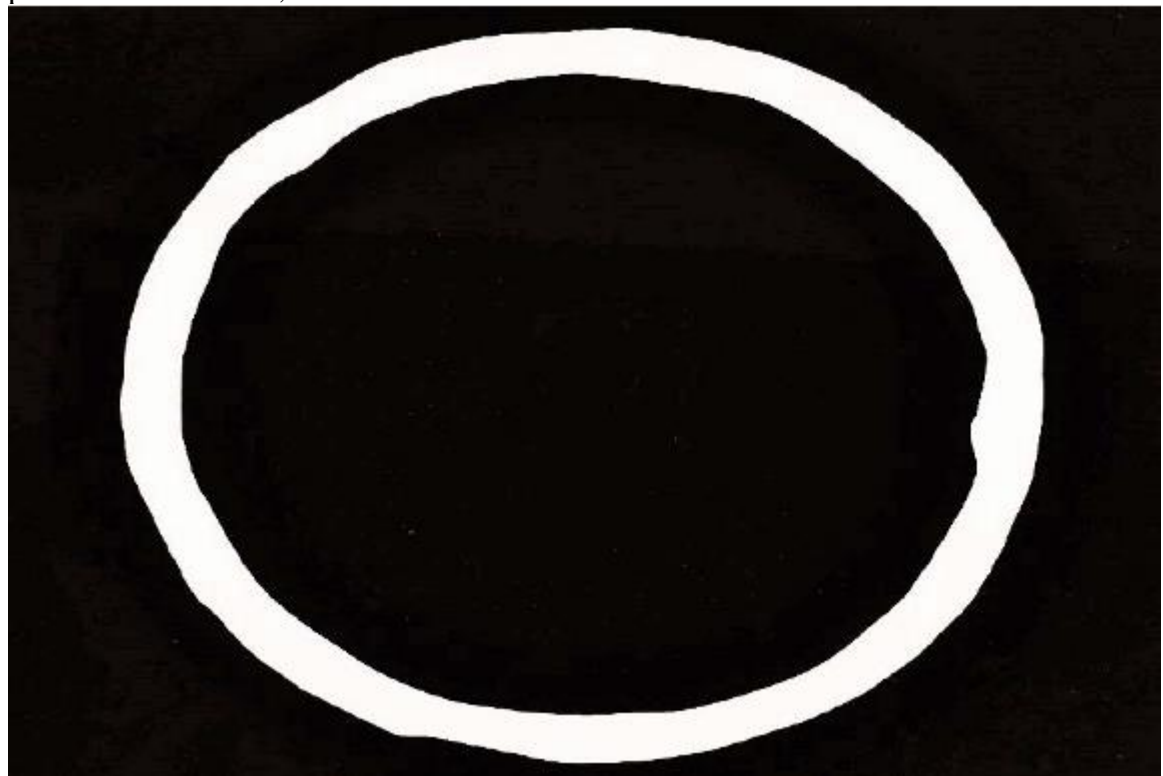
She survived thanks to the care provided by an American pastor, but lost her child. Pastor Maggee, who saved several survivors by hiding them in his church, had the idea of filming the victims. Ms. Li stayed in the hospital for two months. "I was totally disfigured. For a very long time, I refused to leave my house." Because of her face, she was never able to work. And his family suffered from this lack of money. "I couldn't give my children a good education." It's the biggest regret of his life. "

“People looked at me strangely, like an abnormal or crazy person.” She's searching. "Like I'm a ghost. That's it." However, young Li was pretty, very pretty. She says it, with the hope in her narrowed eyes that someone might believe her. And finally blurted out: “That’s what people said at the time.”

The Greeks created the ideal image of humanity and democracy while treating slaves cruelly. The 20th century became acquainted with typically human totalitarian ideologies (Hitler , Stalin, Hiro Hito, Mao) without the pretext of a vengeful god. The philosophy of the Enlightenment did not prevent Nanking, Auschwitz and Hiroshima.



Now the problem is more extreme. Globalization creates a planetary ghetto with its own internal truth by locking the entire world into a techno-economy that totally isolates the individual. And so, everything will continue until its apotheosis: the world will be transformed into an immense virtual delirium. Our era is not post-modern, but posthumous. Besides, here is the black sunset.



Pacific War

The rapprochement of Germany, Italy and Japan led to the signing of several alliance treaties; in November 1936, the Rome-Berlin axis was proclaimed and, on November 25, 1936, an Anti-Comintern (non-aggression) pact, to which Italy adhered the following year, was signed between Japan and Germany. The three states constituted

the Axis powers. The sneaky Japanese attack (December 7, 1941) on Pearl Harbor which destroyed almost the entire American navy in the Pacific zone, marked the "awakening of America" and the intervention of the United States in the Second World War. In Japan, General Tojo, leader of the war party, became Prime Minister on October 16, 1941.

Already ten years earlier, Japan, led by a military junta, set out to conquer China without backing down from terrible atrocities like the "Rape of Nanking" in 1937. The United States, the world's leading power, almost ten times richer than Japan, could have stuck to their isolationist tradition. But President Franklin Roosevelt did not spare his support for the British in the fight against the German Third Reich and was just as worried about Japanese imperialism.

On July 26, 1940, he decreed an embargo on oil destined for Japan. Fearing economic asphyxiation, General Tojo's government therefore resolved to brutally strike the United States in the mad hope of forcing them to conclude a rapid armistice and returning them to their isolationism.

Admiral Isoroku Yamamoto, who commands the Imperial Fleet, therefore sets up "plan Z" with a view to attacking Pearl Harbor, in the middle of the Pacific Ocean, 5,500 km from the Japanese coast. Its pilots were trained in secret and their planes equipped with special torpedoes capable of diving into the very shallow waters of the American harbor.



When the day comes, the Japanese fleet, with 6 aircraft carriers, 423 planes and 27 submarines, approaches 500 km from the archipelago without being detected by radar. The trigger code for the attack is "Tora, Tora, Tora" (Tiger in Japanese).

At 7:40 a.m., a first wave of assault dives towards the ships stored in the harbor (90 in total!). A second wave hits the base at 9:45 a.m. In two hours, the Japanese destroy or damage eight battleships as well as 3 cruisers, 3 destroyers and 4 auxiliary ships. 188 planes were also destroyed.

A total of 2,403 American sailors were killed. On the attackers' side, losses were estimated at 55 killed and 29 planes destroyed.

Three hours later, the Japanese government sent its American counterpart a formal declaration of war.

Three days later, it was the turn of Germany and Italy, allies of Japan, to declare war on the United States. From being European, the war started in 1939 on the German-Polish border became global...

The response
1942

After their surprise attack on Pearl Harbor, the Japanese made a lightning advance in the Pacific and the Indian. Seizing the Philippines, Singapore, the Solomon Islands and Indonesia, they managed to threaten Calcutta (India) and bomb Port Darwin (Australia). But during this time, the Americans, strong on their industrial superiority, prepared their response.

From June 3 to 6, 1942, Admiral Nimitz's American fleet confronted the Japanese fleet near the Midway archipelago, in the heart of the Pacific Ocean. The Japanese fleet loses four aircraft carriers. The Japanese, combative, but limited in modern weapons, no longer represent a serious threat.

To put an end to this madness, man imagined an even more terrifying madness by creating his nuclear apocalypse. Man once again began to despair at his own end except that this time, unlike religious apocalypses, there will be no renewal, the nuclear apocalypse is the "final solution" without a "bright tomorrow." It was always like this when humanity allowed itself to be carried away by brutality disguised as religious ecstasy, except that this time, man was overwhelmed by catastrophes no longer divine but by those he himself caused. Thus in all aspects of life, man will always have chosen thanatos.

On August 6 and 9, 1945, the Japanese cities of Hiroshima and Nagasaki were literally "taken back to the Stone Age", the favorite expression of the head of the US Air Force at the time, General Curtis Le May. Throughout his presidency, Harry Truman claimed that the destruction of Hiroshima and Nagasaki saved a quarter of a million human lives. And yet, even General Dwight Eisenhower informed his superiors "that Japan was already defeated, that its reissue was only a matter of days, and that the use of the bomb was completely unnecessary." So why the Japanese holocaust ? Eight months earlier, on February 13, 1945, Winston Churchill ordered the total destruction of Dresden. However, as aerial photographs from British Mosquito planes later showed, Dresden was completely devoid of German military installations and had no defense systems. So why the German Holocaust? Answer in Chronicle of the Second World War, page 606:

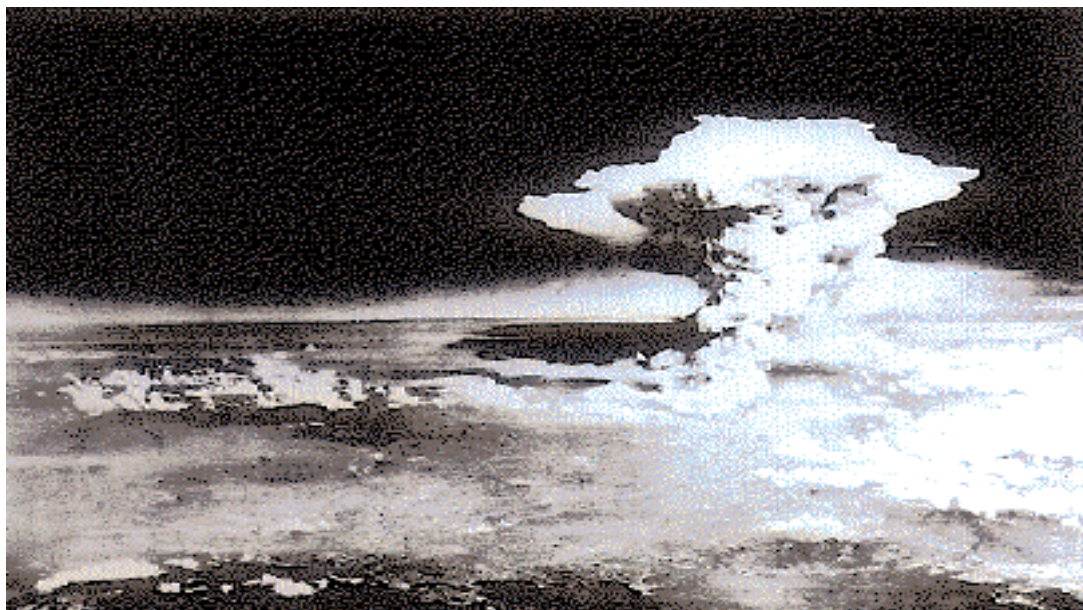
"We may wonder, following this deadly raid, why a historic city without any military interest was devastated in this way. The Americans, in particular - although they participated fully - did so. deemed "terrorist. "

Brilliant glow, black silence.

Words are incapable of describing what is necessary for those who do not know what horror represents. (Apocalypse Now, Francis Ford Coppola)

But above all, why a second atomic bomb, that of Nagasaki, when Japan was already “knocked out” by that of Hiroshima? Dresden (400,000 dead), Hiroshima (140,000) and Nagasaki (80,000) were, in fact, just guinea pig cities whose destruction was intended to impress the Soviets militarily and “unofficially” marked the beginning of the cold war: strategy of terror concocted by the Churchill-Truman tandem. The secret of this powerful explosive completely changed the diplomatic balance in favor of the allies. It therefore remained to demonstrate to the Russians that we had the logistical capabilities to use it. Unthinkable for the allies, the prospect of a typically anthropocentric atheistic millenarianism, economically communist and geopolitically universalist without any transcendental dimension, in short which rejects the religion of God in favor of the religion of the State. Hiroshima and Nagasaki were the cities designated for the dramatic demonstration of modern terror. As a demonic scenario, even the gods have never done it better. Homo sapiens or Homo demens, “that’s the question!” (Frédéric F. Clairmonte)





Sparkling debris
stretch out into a vast landscape,
Clear ashes which are these burned bodies with raw flesh,
Strange rhythm of the bodies of dead men,
Did all this exist?
Tamiki Hara

These images of Hiroshima were confiscated for fourteen years by the American authorities and revealed to the world by the film *Hiroshima mon amour* (1959) by Alain Resnais. At the beginning of the film, sick, irradiated, silent Japanese women look at us quietly to better guide our gaze towards these unbearable images. Before these terrible photos, there were only oral and written testimonies.

The testimony below comes from Japanese military doctor Shuntaro Hida, in "Little boy" - Stories of the days of Hiroshima. "I was going down the slope at full speed, when a figure appeared around the bend. Was it still a human being? He approached me, wobbling. He was naked, bleeding, covered in mud, his body swollen. tatters of torn clothing hung on his chest and around his waist. He held his hands in front of his chest, palms down. Drops of water fell from the edges of his rags. But when he was near me, I saw that the shreds of fabric were none other than his skin and the drops of water of human blood. I could not distinguish whether I had before me a man or a woman, a soldier or a civilian.

The head was singularly large, with swollen eyelids and large protruding lips which seemed to occupy half the face. There was not a single hair left on the burned head. I couldn't help but step back. I then saw a procession of other figures slowly coming towards me along the road. I had no medicines or instruments with me. I was distraught. It was impossible for me to make my way between these unfortunate people. I jumped into the river without hesitation. I hurried down the course of the river, under the luxuriant vegetation that grows along the banks in summer. Driven by a violent wind, clouds of smoke swirled on the surface of the water. The hot breath slapped my face, the hot smoke suffocated me. Noticing that beneath my feet the rocks of the river bed had given way to sand, I understood that I had finally reached

Choju-En, one of the large parks on the outskirts of Hiroshima. I plunged into a storm of deep red flames. The blue of the summer sky had disappeared.

Around me, under the black wind, the river was reddened by the reflection of the flames. As soon as the heat became intolerable, I submerged my face in the water and held my breath. In the park, the Ohta River is divided into two branches, one leading straight to Hiroshima Bay, the other, the Kanda River, heading east. To reach the city, the Hesaka road crosses the Kanda River on a suspension bridge. When I reached this place, the wind suddenly changed direction. The black smoke drifted downstream, and the blue sky reappeared in the brightness of midday. As far as I could see, the entire bank of Choju-En was covered with burned bodies. The corpses floating along the water were even more numerous. Countless survivors dragged themselves to the shore, crawling on top of each other. The suspension bridge was in flames and giving off immense black swirls. Yet men, creatures of flesh, still staggered there; but, exhausted, many fell into the river. On the opposite bank, an area occupied by an engineering detachment was shaken by successive explosions. Above the flames, lightning tore through the dark clouds in bursts of fireworks. Survivors, fleeing the monstrous fires that ravaged the city, found themselves blocked by the river and many fell into the water. I stood frozen in place, unable to take a step. Shadows passed me, which no longer had human faces or voices. Corpses rose to the surface, others remained submerged in the depths, collided with me, spun around and floated downstream.

Every time I saw a small child among them, I looked up at the sky, biting my lips to control my urge to cry. Above the black swirls, the enormous mushroom-shaped cloud shone with its five colors in the infinite blue sky. I then saw two metal engineering boats coming down the river. The soldiers rowed under the command of a young officer. I knew him. He had worked with me on the construction of the underground shelter in Hesaka. When he reached me, he jumped into the water and said to me: "Doctor, return to Hesaka immediately! There are a multitude of wounded people. They are waiting for you." I immediately understood the situation. He shook my hand, promised to inquire about the fate of the military hospital, then he disappeared into the mist with his soldiers. "

Start of a tragedy.

(...) "I believe that it was at least a week after the bombing that the first symptoms appeared among the surviving refugees in Hesaka. However, it may well be that some strange phenomena had occurred before then. Given the number of deaths recorded every day, a sudden evolution of the symptoms could very well have escaped us. And this, all the more so since, in the first days, signs of improvement had appeared among the severe burn victims. We had begun to hope that the Victims whose wounds were relatively shallow would recover more quickly than would have been predicted by their general condition and the frightening appearance of their bodies covered in wounds. (...) Swarms of flies covered the wounds of the wounded who could not move. Large white maggots were swarming around their eyes, their ears, their noses. This may seem strange, but we were helped in our task by these large white maggots which cleaned the gangrenous skin of our patients by getting rid of it. of all necrotic tissues!



It was with the report of one of our nurses that the strange "epidemic" that was to worry us night and day for so long began for us. According to this report, some patients had just suffered an outbreak of fever which had exceeded 40°C . We rushed to the bedsides of these patients to examine them. They were dripping with sweat and their tonsils were starting to break down. While we were confused by the severity and violence of the symptoms, increasingly severe bleeding appeared from the mucous membranes. Soon, the patients began to cough up large quantities of blood. Despite resorting to emergency blood transfusions and applications of Ringer's solutions, we were unable to stop what seemed to us to be an epidemic. The number of victims of these sudden and violent hemorrhages increased hourly. In fact, medical staff thought they were dealing with an epidemic of typhoid fever or dysentery. Of course, we used treatment based on coagulants and hemostatics, but this had no other effect than to ease our conscience.

At the same time, another "epidemic" struck the survivors. They called it "encounter." When, under the influence of violent pain, for example, they put their hand on their scalp, they noticed that their hair came out in whole tufts, as if they had been shaved. The unfortunate people who presented these symptoms (fever, throat pain,

hemorrhages, hair loss) found themselves in a completely critical condition in less than an hour. Despite our efforts, only a few gave us the impression that we could escape death. As the hours passed, the survivors fell ill in groups of seven or eight, then died at about the same time. Later, I understood that those who died together had been, at the time of the explosion, equidistant from its epicenter. Which means they had received a roughly similar dose of radiation. In fact, these men and women who died in successive series confirmed the laws that govern nuclear physics, as simple experimentally irradiated guinea pigs would have done. But, in the first days, we did not know the real cause of the "epidemic." Since the general staff of the Japanese army had never mentioned the possibility of an atomic bombing, we still believed that it would was the explosion of a new type of classic but extremely powerful bomb. Since the majority of patients presented similar symptoms (intestinal bleeding), we honestly thought we were dealing with cases of dysentery. But under the authority of the chief physician, we carried out at night and in the greatest secrecy the autopsy of the bodies of patients who died during the day. The corpses piled up in a field near the village before being cremated. We placed them on a sheet metal plate and made an incision in the abdomen using a sharp knife.



One of the objectives of these autopsies was to verify whether the cause of the intestinal bleeding was of inflammatory origin or not. I carefully examined the mucous membrane samples by candle light. I discovered none of the characteristic signs of dysentery. A few days later, when we learned of the information that the

Imperial Navy radio station in Kure had picked up an American radio broadcast stating that an atomic bomb had been used in Hiroshima, we considered problem in a different light. The syndrome that we had been unable to clearly define could now be explained by exposure to radiation causing disruption of the blood system. But even if we had known this earlier, we would have been just as powerless to stop an illness for which there was no effective treatment.

Someone suggested using persimmon leaves, which are rich in vitamins. The leaves were picked and used by many survivors convinced of their beneficial effects. Most doctors laughed it off, claiming it was all superstition. In truth, this treatment based on persimmon leaves proved positive for many patients. This was certainly not the only phenomenon to remain unexplained. At the time, we were unable to understand the nature of the evil that overcame the survivors. (...) We did not then know what residual radiation was.”

The “atomic” depression strongly marked the intellectual climate of the post-war period. Since then, modern Western man has lived in anguish and found himself in a state close to agony. Of course the man knew he was mortal but suddenly he discovers with dismay that his civilization risks dying, disappearing before his eyes through his irresponsibility alone. The foundations of his existence are shaken, he feels lost in a chaotic world. He lost his inner balance. Man finds himself faced with a new reality for which he is poorly prepared spiritually.

It must be admitted that since the Renaissance, despite laws, codes, religions, States, reason and knowledge, that after Auschwitz, after "Little Boy" and "Fat Man", humanism has lamentably failed.

The two great world wars demonstrated without trial the collapse of all progressive ideals, the collapse of the Nietzschean superman and the super heroes brutally revealing the self-destructive potential of Western societies, showing the defeat of humanism devastated as much by the corporatism of State (Communist Russia) than private corporatism. (Capitalist West)

In short, the end of the Second World War represents a major turning point in the neurotic expression of collective fears: fear of delinquents, fear of drugs, fear of communists, fear of anarchists, fear of atheists, ultimately by delving into the most hidden corners. retreated from our collective unconscious, fear of the civilized Christian barbarian that we have become, capable of once again using the infernal energy of the evil atom against ourselves, against life.

1948 - Apartheid: Racist terror in South Africa

Racial separation

Ignoring the black majority, contemporary South Africa was born "between whites" in 1910, from the union of British settlers and Afrikaners (or Boers), of Dutch origin.

Apartheid, or "separation" in Afrikaans, systematized from 1948 the segregation practiced since the 17th century by the first Dutch settlers. The system, established by the National Party (PN) which dominated the country's political life from 1948 to 1994, was based on three pillars: the law on population classification, the law on

separate housing and the law on earth. The inhabitants were classified from birth into four categories: White, Black, Colored or Indian.

To characterize an apartheid system, three main criteria must be established:

- A system of oppression and domination of one racial group over another.
- One or more inhumane acts, such as forced transfers of populations, torture and murder.
- An intention to maintain the dominance of one racial group over another.

The term "apartheid" was originally used to refer to South Africa's political regime from 1948 to 1991. At the time, the country explicitly imposed racial segregation, establishing a system of laws throughout the country, and practice the domination and oppression of one racial group by another, in this case that of blacks by whites.

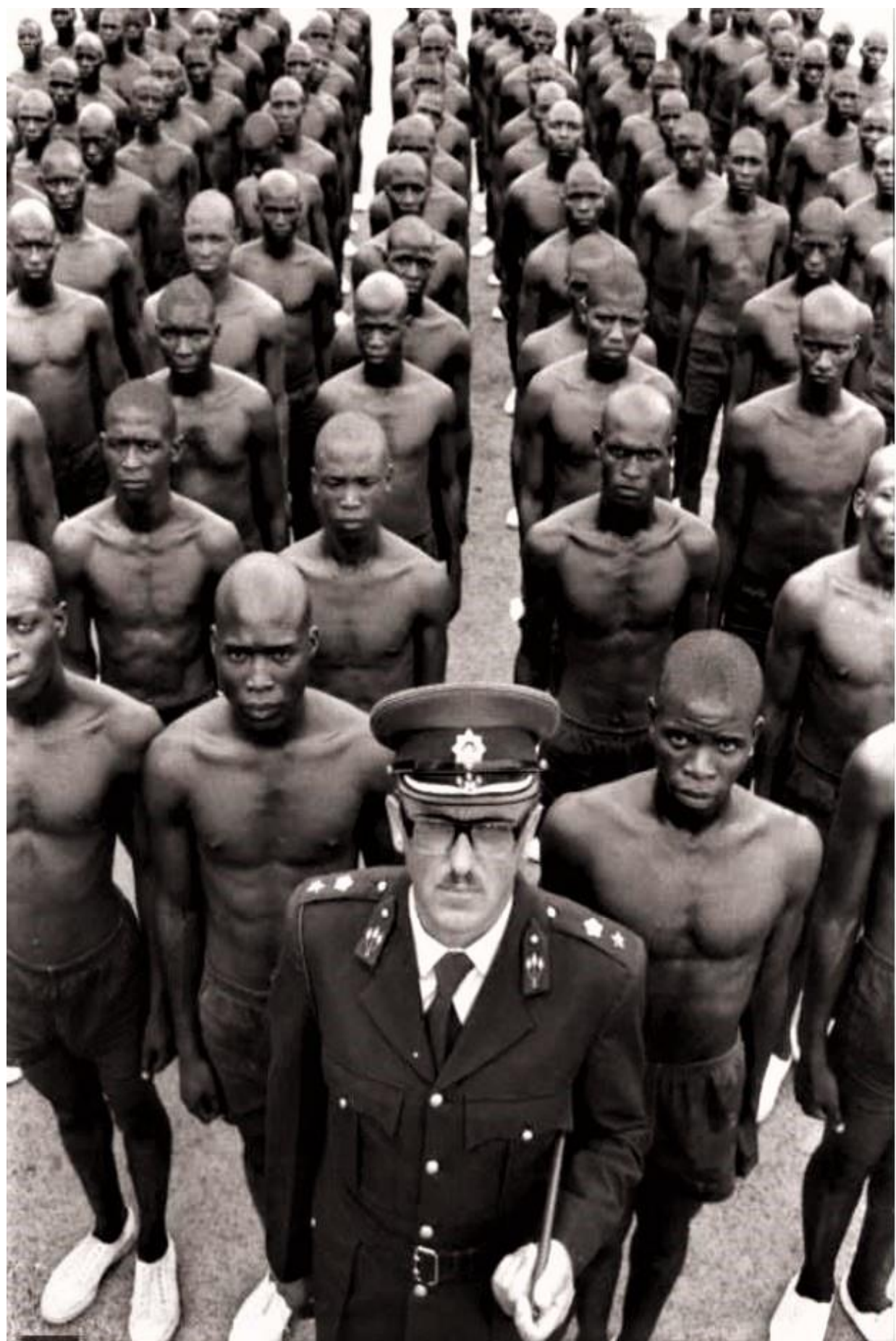


When using the word "race" or "racial", this includes, in international law, "race, color, ancestry or national or ethnic origin". (article 1 of the International Convention on the Elimination of All Forms of Racial Discrimination).

What crimes were committed under an apartheid regime?

Specific acts committed in this context and characterized as apartheid crimes range from overtly violent acts, such as serious injury, murder, rape and torture, to forced population transfers, administrative detentions, deprivation of rights and fundamental freedoms and the denial of the right to participate in the political, social, economic and cultural life of the country. These crimes, committed with almost total impunity, aim to maintain the domination of one racial group (as defined by the International Convention on the Elimination of All Forms of Racial Discrimination) over another.

Most of the territory (87%) was reserved for whites. Some 3.5 million people were forcibly expelled and blacks relegated to townships and bantustans. The issue of land redistribution remains burning today. Until 1986, black people had to travel with a "passport", an identity document specifying where they had the right to go, otherwise risking prison or fines.



Resistors

The establishment of apartheid immediately generated resistance. The African National Congress (ANC) initially adopted non-violent methods, advocating strikes, boycotts and civil disobedience campaigns.

In 1960, police opened fire on demonstrators in Sharpeville, killing 69 black people. The ANC and the Communist Party are banned and a state of emergency is imposed.

Having gone underground, the ANC opted for armed struggle. In 1964, its leader Nelson Mandela was sentenced to life in prison for “sabotage”.

In 1976, thousands of schoolchildren took to the streets of Soweto to denounce imposition on the teaching of Afrikaans. The police open fire. The uprising lasted and left several hundred dead.

In 1977, Steve Biko, founder of the Black Consciousness Movement, died in prison at the hands of the police.

International sanctions against South Africa are piling up: exclusion from the Olympic Games, expulsion from UN bodies, arms embargo... Stars take action against the regime during a giant concert at Wembley (Greater Britain) in 1990.

First free elections in 1994

In February 1990, President Frederik de Klerk, in power for five months, stunned the country by legalizing the black opposition. Nelson Mandela was released on February 11, after 27 years in prison. A year and a half later, on June 30, 1991, the system of racial segregation was officially abolished.

The democratic transition is laborious. Among the obstacles, resistance to change within the white security services, as well as a bloody rivalry between activists of the ANC and the Zulu Inkhata Party (IFP).

Pressure also comes from white extremists (notably the Afrikaner Resistance Movement-AWB) and black extremists (the Africanists of the Azanian People's Liberation Army-APLA) who organize attacks.

In April 1993, the country almost fell into civil war when a supporter of the white extreme right assassinated Chris Hani, the charismatic secretary general of the Communist Party, an ally of the ANC.

In April 1994, South Africa had its first multiracial elections, turning the page on apartheid. “Free at last,” exclaims Nelson Mandela, elected president.

Apartheid in India

After the First World War, Gandhi, quickly joined by millions of Indians, opposed the British by organizing civic resistance and non-cooperation campaigns (boycott of authorities, courts and schools). Having become famous throughout India, he is nicknamed the “Mahatma” (the Great Soul). He also launched a campaign aimed at obtaining economic independence in the face of the impoverishment of the population

and the destruction of local industry, a consequence of British colonial policy. But his civil disobedience campaign was a failure. He was arrested for subversion in 1922 by the British government and released in 1924.

In 1930, benefiting from considerable influence, Gandhi undertook a new campaign of civil disobedience aimed at the abolition of taxes, particularly on salt. He was imprisoned again, then released in 1931. Always by non-violent but active means (boycott, silent demonstrations, hunger strikes, etc.), he then undertook a struggle for the abolition of the caste system and equality. rights for the "untouchables". After India's partial independence in 1935, he fought for the unification of local Indian principalities. At the head of the Congress Party, with Nehru, he worked for the total independence of India.

During the Second World War, Gandhi, refusing to support the British without the return of immediate independence, launched an appeal for them to leave India: "Quit India". What followed was the most radical revolt for independence and terrible repressions. Gandhi was arrested in 1942, then released for health reasons.

In 1944, the British agreed to grant independence to Indians if they put an end to quarrels between Muslims and members of the Congress party. Gandhi opposed with all his strength the partition of the country but had to resolve to the creation of two states, India and Pakistan, in 1947, to guarantee internal peace. He could not prevent the outbreak of violence between Muslims and Hindus and was murdered on January 30, 1948 by a Hindu fanatic.

Gandhi's non-violent fights for human rights had an important influence on liberation and civil rights movements around the world, particularly for blacks in North America.

The theologian Jacques Ellul, in *The New Possessed*, provides an essential demonstration where he demonstrates the spectacular entry of politics into the religious universe despite the atheistic discourse of certain society, a phenomenon that he described as "political religions. "

Crime against humanity in Soviet Russia.

The shadow of Vladimir Ilyich Ulyanov, known as Lenin, dominated most of the 20th century. Russian agitator, follower of Marxist philosophy, he seized power with his militants by taking advantage of the disintegration of democracy resulting from the February Revolution (1917), during the First World War.

Lenin argues for the need to create a revolutionary vanguard that will show the way to workers and guide them to a bright future, if necessary by dictatorship. Lenin's supporters call themselves Bolsheviks or Bolsheviks (majority in Russian) and call their rivals Mensheviks (minority).



Revolution and terror

Faced with the weakening of the Russian government, Lenin, still in Finland, finally judged the situation ripe for intervention. This will be the coup d'état of November 6, 1917, also called the October Revolution. Without delay, Lenin put in place the instruments of dictatorship. Mass terror was institutionalized by the decree "On the Red Terror", dated September 5, 1918. A long descent into hell followed: civil war, famines, work camps, summary executions... He died in his Gorky's house on January 21, 1924, at the age of 53. Ultimately, it was the opportunist Stalin who won thanks to his key position in the party's general secretariat.

Stalinist Russia - 1940 onwards

Executions, desertion, collaboration

More than 2.53 million Soviets were convicted by military courts for various crimes, including 1.43 million as deserters or draft evaders. Between 1941 and 1945, 157,593 people were executed for espionage, treason, desertion or even defeatism.

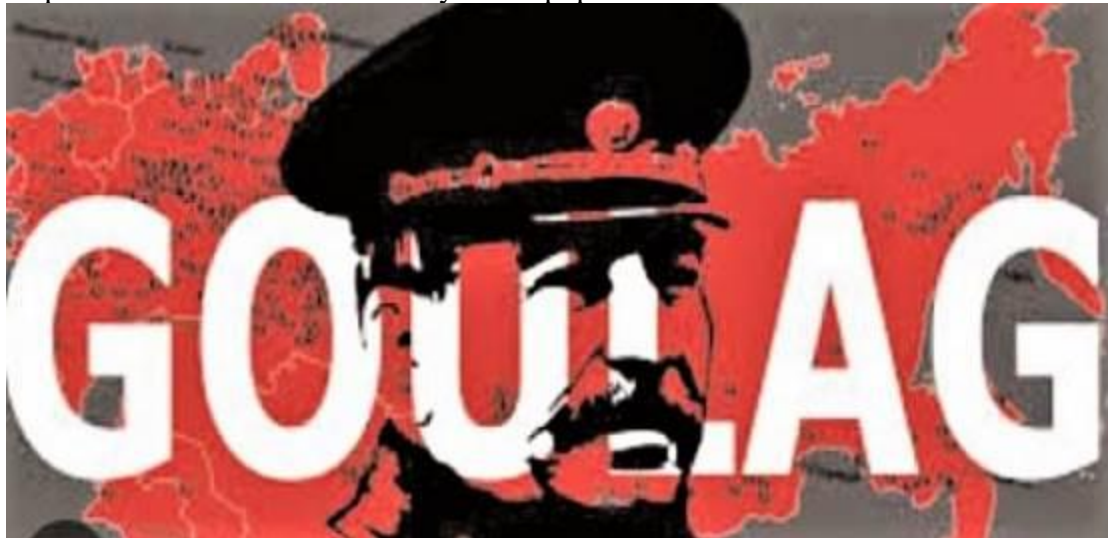
Nearly 80 million nationals of the USSR or countries incorporated by force such as the Baltic States lived under Nazi occupation. And a total of 1.24 million served in the German army, including 400,000 Russians, 250,000 Ukrainians, 150,000 Latvians, 90,000 Estonians and 70,000 Belarusians, according to military historian Viktor Gavrilov of the Military Academy of Russian armed forces.

The great Stalinist purges: order 00447, the code of terror

It all began on July 2, 1937. That day, Stalin himself sent a highly confidential note to regional Party leaders planning to begin a campaign of repression against criminals and former kulaks. The term, which originally referred to wealthy peasants, was now applied to all those who opposed forced collectivization. In the early 1930s, around 2.5 million of them were deported to inhospitable regions of Siberia or Kazakhstan after being robbed of all their possessions. Over time, some of these ex-kulaks

managed to escape, and could constitute a potential breeding ground for insurrection for the regime.

Stalin's note was accompanied by instructions. First of all, a “troika ” consisting of the regional Party secretary, the head of the local NKVD and the prosecutor of the territory concerned, was to be established in each locality. Without appeal or defense, the sentences would be enforceable. Then, the first estimates of the number of suspects had to be submitted to the Central Committee... within five days. The order had taken everyone by surprise. On July 30, 1937, operational order 00447 was ready . It bore the signature of Nikolai Yezhov, the supreme leader of the NKVD. The violence of this repressive campaign exceeded all previous violence in its suddenness, its planned nature and the diversity of the populations affected.



On around fifteen pages, the document listed several "risk groups" with vague outlines: "former kulaks", "people from the past" linked directly or indirectly to the tsarist regime, sympathizers of non-Bolshevik organizations, members of sects or representatives of the clergy, criminals, speculators, cattle thieves... Once judged, the condemned were divided into two classes. Category 1 brought together the most hostile individuals intended to be shot. Category 2 concerned less threatening elements who were to be sent to work camps for eight to ten years. Only the latter were informed of the sentence imposed. In accordance with NKVD instructions, those sentenced to death, as well as their relatives, were to absolutely remain in ignorance of the verdict.

Unlike the political purges of the Party which intended, at the end of highly publicized public trials, to substitute a new elite for that of the past, the mass operations of the Great Terror endeavored to "clean up " society in the greatest secrecy. . Far from being a chaotic and bloodthirsty drift, order 00447 was therefore the result of a formidable social engineering enterprise. With the “culture of numbers” as a lever, and the objective of complete control of the social body.

Operation 00447 ended as it began: with a simple directive from Stalin. On November 17, 1938, senior party and NKVD officials were informed that all special jurisdictions and operations established since August 1937 were to stop immediately. The reason given? The infiltration of spies into the organs of the political police. This argument once again reflected Stalin's paranoid torments.

Peoples punished

The Soviet Union experienced its Inquisition and its Great Terror. From 1941-1942, Stalin decided on the preventive deportation of ethnic minorities suspected of being "potential collaborators", starting with the Germans in Russia, of whom more than 800,000 representatives, living in particular on the Volga, were deported in wagons to livestock to Kazakhstan. The Finns, Greeks and others follow. In 1943-1944, after repelling the German army, Stalin began deporting dozens of other peoples (Chechens, Ingush, Crimean Tatars, etc.) to the inhospitable steppes of Kazakhstan, Kyrgyzstan and Siberia.

Some 1.2 million people were sent in the space of a few months to the other end of the empire, without means of subsistence. These deported people, rehabilitated after the death of Stalin, are accused of having collaborated with the enemy, often without proof. For Soviet power, it was also an opportunity to break powerful nationalisms and populate immense desert territories. Red Square reflected the color of the blood shed by some 20 million victims of the Kremlin ogre.



It is one of the best kept secrets in the Soviet Union. An island gulag that locals still call Ostrov-Smert' – “death island”. In 1933, thousands of ordinary peasants were deported there: two thirds of them did not make the return trip.

It has been more than eighty years since the island welcomed its last prisoners, yet we still talk about it with a chill in our voices. The specters of Nazino still haunt the bare swamps of Siberia. An immaculate taiga as far as the eye can see which leaves the curious impression of a white memory. However, the dark hours of Stalinism left an indelible mark there, in the form of massive deportations – and often without return.

On May 1, 1933, Labor Day, 6,000 “declassés” (these are minor delinquents, mostly men) were chased out of Moscow and transported to the Tomsk transit camp, 4,000 kilometers to the east. As the journey progresses, the urban centers shrouded in black smoke quickly recede, giving way to desolate areas punctuated with conifers or

poplars. Then the prisoners embark on the Ob River towards their final destination: Nazino, a one square kilometer island surrounded by swamps. The “work settlers” were abandoned inside a camp guarded by nearby villagers, with a pound of flour per day as their only ration.

Barely a month later, only a third of these individuals remain, torn by hunger, cold (many are barefoot) and eaten away by dysentery. It's snowing, yet not a single hot meal has been distributed. Gangs were formed among the most violent offenders, murders were committed, prisoners were shot for no reason... And even more atrocious crimes are documented, which survive today in the island's nickname: "Ostrov lyudoedov » – cannibal island.

Stalin's mass repressions remain silent even today in Russia. In 1989, under the presidency of Mikhail Gorbachev, the sentences handed down by the special courts of Stalin's time were repealed. But it was not until 1992, after the dislocation of the USSR, that archives that had until then been strictly locked were opened. This is how operational order 00447 emerged from the archives. Thanks to the persistence of Memorial, a Russian NGO supported by Andrei Sakharov, thousands of execution certificates were made public and dozens of mass graves were discovered. However, no major national initiative was launched to shed light on this state crime.

Since Vladimir Putin came to power in 2000, the official discourse has tended to minimize it. In 2018, the Russian Military History Society, founded by Putin himself, attributed one of the mass graves from Operation 00447 to the murderous action of Finnish troops stationed in the USSR in 1941-1944. In 2019, the city of Tver, located northwest of Moscow, removed commemorative plaques installed by the NGO Memorial in memory of “ordinary ” victims of repression. In this period nostalgic for Soviet power, the best-kept secret of the Stalinist years is once again pushed into the shadows.

The largest country in the world has cut itself off from its link with Europe, to which it belongs culturally and towards which it has looked for three centuries. It has become a quasi-vassal of China. Its economy is on the ground, its immense energy resources have lost most of their outlets. Thousands of young people were sacrificed as cannon fodder on the Donbass front; hundreds of thousands of others, among the most educated and best trained, chose exile.

The master of the Kremlin has transformed great Russia into a pariah state. His ambition was that of a neo-imperial restoration; his war will, more likely, remain as the last gasp of a declining empire. And on the field of ruins that it will leave, many French “ experts” and politicians will have to ask themselves how they managed to see nothing coming.

Maoist terror

In another place, a man named Mao led communist youth into the Red Army in the traumatic "cultural revolution." At the end of a long civil war, punctuated by the Long March and the terrible Japanese invasion, the communists took power in mainland China. Mao Zedong (55 years old) proclaimed the advent of the People's Republic of

China on October 1, 1949 and took over as president of an almost entirely reunified China. His loyalist Zhou Enlai becomes head of government.

Combining the functions of President of the Chinese Communist Party and President of the Republic, the Chinese leader enjoys undivided authority over the most populous country in the world (one fifth of humanity). He can be proud of having reestablished the unity of the Middle Kingdom, with the exception of Taiwan, and of having freed China from all foreign interference after one hundred and fifty years of humiliation, impoverishment and civil wars of all kinds.

The newfound stability is reminiscent of a change of dynasty as happens in China every three centuries after a long period of anarchy. But this stability is only a facade. The executions of political opponents and the tensions arising from the confiscation of land will cause millions of victims.

In 1956, after brutal collectivization campaigns, China showed signs of fatigue. In May 1958, full left! Mao launches People's China into the "Great Leap Forward". The aim is to overtake Great Britain in fifteen years. It is a terrible failure which results in 30 million deaths and chain famines. By launching the "Cultural Revolution". It mobilizes youth against the hierarchs of the Communist Party and all the values of the past.



Between 1968 and 1980, nearly seventeen million young Chinese schoolchildren, aged fifteen and over, were authoritarily sent from the cities to the countryside to "be re-educated by the poor and lower middle peasants", according to instructions

given by Mao Zedong. These "educated young people", the zhiqing, literally, young scholars, were to transform themselves into "peasants of a new type", "endowed with socialist consciousness and culture" for the rest of their lives. The peasants were wary of the zhiqing which they did not in fact need and who were often poorly accepted, confined to the least interesting jobs, considered a dangerous class. Between zhiqing and peasants, relations of distant politeness most often hid mutual contempt. They are also the experience of extremely harsh and degraded housing, hygiene and working conditions, without hope of a better future. Cases of death as a result of illness, clandestine abortions, work accidents or others are quite common.



Carried away by their momentum, young people from all backgrounds come together under the banner of the "Red Guards". They are increasing the number of political meetings and mass gatherings, expressing themselves through dazibaos (handwritten posters) and shaking up, literally and figuratively, the country's institutions.

In the two years that followed, they lynched their masters and supposed "representatives of the bourgeoisie" to death. They also ransacked temples, heritage monuments and even shops linked to the old order. They burn old books. The Cultural Revolution claimed several million victims. The country is emerging bloodless from this new ordeal.

Between revolts and repression of the Uighurs

With the end of the Manchu Empire in 1911, the region began to dream of independence and rose up twice, in 1933 and 1944, with the aim of becoming an "East Turkestan Republic".

It is also the cradle of Uyghur Jadidism, this renaissance movement which took place among the Turkish people between 1890 and 1945, led in particular by intellectuals and businessmen wishing to reform Islam and Muslim society and to modernize this region on the Western model. Jadidism participated in the awakening of Uyghur society and the beginning of its struggle against Chinese colonialism. A first rebellion took place in the south of the region, which gave rise to the first Turkish Islamic

Republic of East Turkestan (1933-1934), then a second rebellion to the second East Turkestan Republic (1944-1949) in the north, of which Ghulja was the capital.

The Jadidists were massively hunted, imprisoned and massacred by the Chinese colonial powers. Intellectuals like Lutpulla Mutellip, Abduhaliq Uyghur, Telet Nasiri and Memtéli Tewpiq (the author of the East Turkestan national anthem) were burned alive. The 1930s-1940s were notably marked by terror from the colonial state nicknamed "white terror".

The arrival of the Communists to power in 1949 marked a brake on the population, which they sought to "dilute" by encouraging members of the Han ethnic group, the majority in China, to settle in these western lands. In what has been the "Uyghur autonomous province of Xinjiang" since 1955, there are only 47% Uyghur inhabitants compared to 80% in the 1950s.

The Uyghurs in the Cultural Revolution

"During the Cultural Revolution, part of the Mongols, Tibetans and Uighurs engaged in the ideological battle. The Mongols were incredibly martyred during the Cultural Revolution, while in Tibet, virtually all temples were partially destroyed, or completely demolished. In Xinjiang, mosques, and everything that formed the identity that did not fit into the general mold of Maoist China, were attacked," says Marie Holzman.

After Mao's death in 1976, a wave of hope blew among ethnic minorities, particularly because certain leaders, such as Hu Yaobang, promised to return the works of art and help with reconstruction. "There was an improvement in the climate throughout China in the 1980s and part of the 1990s, before things moved in the other direction," continues the specialist. "At the end of the 1990s, the Tibetans and the Uyghurs, who advance in parallel in their relations with Chinese power, experienced repression. The Uyghurs want to protect their identity in all its aspects, in a more brutal way than the Tibetans. There will be violent clashes with the Chinese authorities.

"For example, the Chinese, who eat pork, build pigsties in Xinjiang, sometimes near mosques or in Uighur neighborhoods. Conflicts are increasing between the Uighurs, the Hans and the police, with extremely violent repressions each time.

With the arrival of these new inhabitants, cities explode and become giant megalopolises, like the capital Urumqi which now has more than 3 million inhabitants. This type of "internal colonialism", associated with total control of political, economic, religious and cultural activities, accelerated with the fall of the USSR for fear of secession. This did not happen without clashes since in 2009, for example, riots in Urumqi left (officially) nearly 200 dead.

The Uyghur town of Ghulja (Yining in Chinese) has long had a reputation as a center of rebellion and protest against Chinese rule. Today it is the prefecture of the Ili region, located on the border with Kazakhstan. Colonized at the end of the 19th century by the Russian Empire, to which it belonged for ten years, Ili is a gateway to Western-influenced China, via neighboring Russian-speaking Central Asia.



The repression of Uyghurs in July 2009

In 2009, the situation of the Uyghurs in China reached a turning point. At the beginning of July, violent riots between Uyghurs and Hans broke out in the capital of arrests.

Why these riots? It all started with a conflict within a factory in Guangdong province, in southern China, where Uyghur and Han workers worked. On the night of June 25 to 26, 2009, Uyghur workers were attacked by Han workers after rumors of a rape allegedly committed by several Uyghurs on a Han woman. At least two Uyghurs are killed.

Shared on social networks, lynching videos arouse indignation among the Muslim community in Xinjiang. "The Uyghurs then demanded explanations and justice, but did not obtain their cause," reports Marie Holzman. "From these riots, the Chinese authorities said that the Uyghurs were terrorists, and that terrorism had to be eradicated, hence a repression which only grew," she continues. "These riots were a pretext: we see today that there has been an evolution since Xi Jinping came to power in 2012, the situation of the Uyghurs having never stopped deteriorating since."

A multifaceted repression

The repression of Uyghurs takes place on several levels. "Nowhere in the world have the instruments of population surveillance been as absolute as in Xinjiang.

Surveillance cameras filter the entrances and exits of homes, there is not a detail that can escape detection. eye of Beijing", reports Marie Holzman, who affirms that within the "Chinese totalitarian system, we will monitor that you eat during the fast of Ramadan, for example. For the moment, the Uyghurs have understood that it is necessary that They give up."

Previously, Uyghur students could study abroad. In 2017, dozens of Uyghurs, most of them students at al-Azhar University, were arrested in Cairo by Egyptian police, only to be extradited to China. It was also from this date that Uyghurs were sent to internment camps, called "re-education camps" by the Chinese authorities. "The Chinese are very good at hiding the figures, but we are talking about at least a million Uyghurs, or a tenth of the population, who have passed through camps. But it is perhaps much more," says Marie Holzman. According to several NGOs, Uyghurs are forced there to read the texts of the Communist Party, to which they must swear allegiance, and to abandon their religion. Women are also said to be forcibly sterilized.

To be Uyghur today is to live in a region under siege: movement is scrupulously monitored, police checks follow one another, gas stations are locked behind barbed wire. Everywhere, cameras are watching...

Not only is communist China atheist, but it paradoxically represents the most religious monotheist country in the world. Its unique God, Mao Tse-Tung, the Father of the Nation called, "the red sun that never sets" suggesting his immortality. Mao wrote the Bible of communist action: the Little Red Book revered like the Koran or the Torah. All religions overshadowing the Grand Helmsman have been severely controlled and many temples and monasteries closed, particularly in Tibet, not to mention the millions of victims of the so-called "cultural" revolution led in China by the regime.



RED TIBET

On October 7, 1950, a year after the proclamation of the People's Republic of China, Mao Zedong ordered the military invasion of Tibet, considered by the new regime as a Chinese province whose independence was only a fiction created by the Westerners.

On May 23, 1951, a Sino-Tibetan treaty officially integrated Tibet into communist China, but provided for respect for the Buddhist religion and the rights of the Dalai Lama. In the 1950s, a profound transformation of traditional Tibet took place, which entered a phase of accelerated modernization. But in 1959, the compromise was broken when China suppressed a surge of Tibetan resistance, forcing the Dalai Lama to flee the country for India. On March 10, 1959, the Dalai Lama, Tibet's spiritual and political leader, was scheduled to visit the Chinese military headquarters in Lhasa, the Tibetan capital, to attend a play. But many of his fellow citizens suspected this invitation of being a trap set by the Chinese army to kidnap the Dalai Lama, detain him in Beijing and force him to recognize China's sovereignty over Tibet, occupied since 1950 by the Chinese army. Thousands of Tibetans then gathered around the Potala Palace, the Dalai Lama's residence, to prevent him from going to the booby-trapped meeting.

Two days later, a similar gathering near the Potala Palace transformed into a demonstration for the independence of Tibet, then into an uprising against the Chinese occupier. An immense wave of Chinese military repression then fell on some 8,000 poorly armed Tibetan insurgent soldiers. In addition to the thousands of deaths among Tibetan rebels, 50,000 civilians were killed by the powerful Chinese army. On March 17, 1959, the Dalai Lama and 50,000 followers fled Tibet by crossing the Himalayas to Dharamsala, in the north of India where the Tibetan government in exile is still located. For 60 years, China has called the Dalai Lama a terrorist and intimidated world leaders from meeting with this allegedly dangerous Buddhist monk.



Was Tibet a theocracy?

The Dalai Lama is considered the emanation of Tibet's patron deity, the bodhisattva of compassion Avalokiteshvara. The name Dalai Lama appeared in the 16th century following the meeting in 1578 between a Mongolian leader and the third master in a line of eminent clerics. But it was not until 1642 that the fifth Dalai Lama received

sovereignty over the country from the hands of Gushri Khan, leader of the Qoshot Mongols, of whom he was the religious master.

In fact, peasants, the vast majority of the people, were hereditarily tied to the land and owed taxes which were paid in money, in kind, but most were in the form of labor, essentially working the land. Despite this structure which may seem rigid, there was in fact great flexibility. These peasants had duties but also enjoyed rights. The lords had no power of life and death over them. It was not an ideal system at all, but it had nothing to do with slavery rather with a feudal system.

On the other hand, since the arrival of the communists, the economic aspect has deteriorated. Construction companies usually come from other parts of China. In addition, the workers are essentially Chinese workers, often better workers due to their training. The construction of the train linking the major cities of China to Lhasa facilitated the arrival of many Chinese migrants. Furthermore, the need to speak Mandarin fluently to find a job does not allow Tibetans to compete with the Chinese on the job market. The beneficiaries of this economic boom are Han migrants and a few privileged Tibetans, which explains the enormous frustration that Tibetans feel.

Can we really speak of “cultural genocide” in Tibet, according to the Dalai Lama’s formula?

It is true that if the situation does not change, we are heading towards the disappearance of Tibetan civilization. The language is in danger: in the Autonomous Region, teaching is in Chinese from middle school onwards and Tibetan is not used in administration. It is true that the situation is better outside the Autonomous Region, because there are middle and high schools where Tibetan is the language of instruction.

Another frustration comes from restrictions on religious issues. Certainly, many monasteries have been rebuilt. Religious activities take place there. But since 1995, the situation has gotten tougher. Photos of the Dalai Lama are prohibited both in public and in private; state civil servants do not have the right to practice; there are courses of patriotic education in monasteries; Certain conditions must be met to enter the monastery.

Why is China so intractable on Tibet? Ultimately, what is at stake for her?

In addition to an ideological claim which is part of the history of Chinese nationalism, it is certainly the geostrategic position of Tibet which explains China’s attitude. We cannot forget the immense size of this country. Greater Tibet, that is to say historical Tibet, represents a quarter of China.

If we add to this that ten of the largest rivers in Asia have their source there and that mineral wealth is abundant there, we can understand the intractable position of the Chinese rulers. In their eyes, losing Tibet would bring the seeds of the disintegration of their multi-ethnic empire. After Tibet, East Turkestan (Xinjiang), which is also experiencing endemic unrest, could manifest itself more violently. If you take away Tibet, Xinjiang and Inner Mongolia from China, it is left with a significantly reduced space.

January 1, 1959 Fidel Castro seizes power in Cuba

In the euphoria of decolonization, the year 1959 opened with the flight of a corrupt and despised dictator, Fulgencio Batista, and the triumph of a romantic, laughing, bearded young guerrilla. It takes place in Cuba, the “pearl of the Antilles”, a tropical island evocative of all the pleasures of the earth.

Fidel Castro's takeover, at the end of a two-year blitzkrieg campaign, offers hope of a new beginning for Latin America, a hope quickly betrayed.

Unexpected journey of a child of the bourgeoisie

Son of a rich Cuban planter of Spanish origin, Fidel Castro studied law and married the daughter of a lawyer close to Fulgencio Batista, the country's strong man.

The young Fidel Castro launched himself with enthusiasm into political action, driven by hatred of American imperialism. With around a hundred supporters, he attacked the Moncada barracks in Santiago de Cuba on July 26, 1953. It's a bloody fiasco. He was sentenced to 15 years in prison but released in 1954 under an amnesty.

He took refuge with his brother Raul in Mexico where he founded the “July 26 Movement” and met Ernesto Guevara, a young Argentine doctor nicknamed Che (the Man). Like Raul, the latter declared himself a Marxist-Leninist and confessed his proximity to the Soviet Union but he was unable to get his opinions to be shared by Fidel.

On December 2, 1956, Fidel Castro returned clandestinely to Cuba aboard a small makeshift boat, the Granma, with 81 companions in total. A week later, hunted down by the Cuban army, there are only twelve of them left. Like the apostles! They go underground and are joined by young dissidents. It is then the beginning of a long triumphal march.



There were several thousand “barbudos” for the final coup de grace, the flight of Batista, on January 1, 1959.

A Marxist-Leninist caudillo

Very quickly, out of concern for social justice, Fidel Castro launched a vast agrarian reform. Then he nationalized the sugar cane plantations, half of which belonged to American groups. To demonstrate its independence from its very powerful neighbor, it also dared to reestablish diplomatic relations with the Soviet Union. This is more than the United States can bear. President Dwight Eisenhower orders an embargo and prohibits American and allied companies from trading with Cuba.

The threat is serious. Castro knows like everyone the precedents of Iran and Guatemala whose leaders were overthrown by the CIA (the American secret services) for having wanted to regain their economic independence: Mossadegh in 1953 and Arbenz in 1954. To escape their comes out, he has no choice but to throw himself into the arms of his new ally.

Having become an advanced base for Moscow 150 km from Florida, his regime arouses fear in the United States. After the fiasco of the Bay of Pigs landing and the rocket crisis, which raised fears of a nuclear war, Cuba came under complete dependence on the USSR, of which Castro became the representative to all the rebels of the Third World.

Six decades later, the disillusionment is immense, but the Castro regime persists against all odds, in the shadow of its nonagenarian leader. Helping with nostalgia, the old dictator even has the luxury of receiving tributes from all over the world, including the Pope and the American President!

In Latin America, where it was hoped that democracy would finally prevail over caudillismo (social dictatorships led by military leaders), we are seeing the emergence of a new form of caudillismo carried by disciples of Fidel: Ortega in Nicaragua, Morales in Bolivia, Chavez in Venezuela.

Vietnam War

The year 1945 was marked by the capitulation of the Japanese and the proclamation of the Democratic Republic of Vietnam by Ho Chi Minh on September 2. A conflict broke out with France, which sought to maintain its influence and supported the return of Emperor Bao Dai. In its fight against France, Vietnam benefits from the support of China and the sympathy of the communist world. After the defeat of Diên Biên Phu, the Geneva Accords in 1954 confirmed the end of the French presence and the partition of Vietnamese territory in two, at the 17th parallel. The Communists hold control in the North while the South is torn by conflict which leads to massive intervention by the United States. The American presence, which increased significantly during the 1960s, placed Vietnam at the heart of international news by making it a veritable battlefield of the Cold War.

August 2, 1964

Naval incident between North Vietnamese and Americans in the Gulf of Tonkin
Reports of altercations in the Gulf of Tonkin between North Vietnamese launches and the American destroyers "Maddox" and "C. Joy Turner" led to the adoption of a Congressional resolution giving President Lyndon B free rein. Johnson to intervene in Southeast Asia.



January 31, 1968

Tet Offensive in Vietnam

The North Vietnamese Army and the National Liberation Front (NLF) of South Vietnam (Viet Cong) launched a series of simultaneous military offensives against more than 100 cities in South Vietnam. A failure on a military level, this offensive was nevertheless a political victory which shocked American and world public opinion. This war caused hundreds of thousands of deaths and significant material destruction.

The Mỹ Lai massacre is certainly one of the most shocking episodes in the history of the Vietnam War. The Mỹ Lai massacre, which occurred during the Vietnam War, was perpetrated on March 16, 1968 by American soldiers against several hundred Vietnamese civilians, including many women and children, in the hamlet of Mỹ Lai. The massacre was covered up by the American army and revealed only a year and a half later in a report in Harper's magazine. The indignation aroused by this massacre was the starting point of an international scandal.

The US National Archives maintains the files of a secret research group, the *Vietnam War Crimes Working Group* which showed that the American army had found evidence of more than 300 massacres, murders, rapes or torture committed by American soldiers. American military intelligence estimated that elements of this unit, retreating, had probably retreated and found refuge in Mỹ Lai, a small coastal village in the Gulf of Tonkin, in the north of South Vietnam, not very far away. of North Vietnam (in the current province of Quảng Ngãi).

An operation was therefore decided to eliminate them: on March 16, 1968, Lieutenant William Calley surrounded Mỹ Lai. He is ordered (as he later says at his trial) to clean the area, "from the old man to the baby ." He regroups the population, sets the village on fire and gives the order to kill the entire population: women, children, and old

people. American troops entered the village and managed to completely seal it off without finding a single Vietnamese fighter. Some civilians tried to run away, and even women with children in their arms, but they were prevented from doing so with automatic weapons. Before being killed, some victims are sexually assaulted, raped, beaten, tortured or mutilated. The number of civilians killed cannot be established with certainty. The memorial built on the site lists 504 names (from 1 to 82 years old). This affair contributed largely to the rise of the peace movement in the United States.



September 2, 1969

Death of the President of the Democratic Republic of Vietnam, Ho Chi Minh

A well-known figure in the anti-imperialist struggle, the president of the Democratic Republic of Vietnam (DRV), Ho Chi Minh, died in Hanoi on September 2, 1969, at the age of 79. The death of the man who has led his country since independence in 1945 occurs while negotiations are taking place in Paris to put an end to the conflict tearing apart Vietnam.

The country was ravaged by a bloody war which ended in 1975 with the reunification of Vietnam into a single state which adopted the socialist model. Chaos, poverty and repression are at the origin of the departure of thousands of refugees by makeshift means - the "boat people" - which moves the whole world.



July 20, 1979

Opening of an international conference on boat refugees in Southeast Asia

An international conference, held under the auspices of the United Nations (UN), is attempting to resolve the problem of refugees who have left Vietnam by sea in recent years. The G7 countries, meeting in Tokyo in June 1979, described this crisis as “a humanitarian problem of historic proportions”.

January 27, 1973

Signing of the Paris Accords on the war in Vietnam

The parties involved in the conflict tearing Vietnam apart agree on the content of a ceasefire agreement which is signed in Paris. It comes after long negotiations which began in 1968.

July 2, 1976

Reunification of Vietnam into a single state

One year after the unconditional surrender of South Vietnam and the departure of American troops, the newly formed National Assembly proclaimed the reunification of Vietnamese territory into a single state: the Socialist Republic of Vietnam.



Leaders moved towards a more liberal economy from 1986, while democratic openings were also made during the 1990s. Despite persistent social inequalities, impressive economic growth rates helped make Vietnam one of the world's emerging nations. Asian at the beginning of the 21st century. The Communist Party continues to exercise complete domination over political life there.

Furthermore, the war that the United States is waging in Vietnam is extending to Cambodia, where American troops are coming to flush out the Vietnamese forces who have taken refuge there.

The departure of the American army in 1973 precipitated the arrival of the Khmer Rouge to power. On April 17, 1975, they took Phnom Penh and established the Democratic Republic of Kampuchea. From then on, the dictatorship led by Pol Pot was characterized by massive population displacements (Phnom Penh was completely emptied of its inhabitants in one day), the elimination of the intellectual elite, forced labor, famine, the generalization of torture and summary executions...

Cambodian genocide

Pol Pot was born into a wealthy family, he went to study with four other students in Paris. There he built the foundations of his totalitarian ideology and together founded the PCK (Communist Party of Kampuchea). In 1967, a period of confrontation began between the guerrilla movements and the Government of King Sihanouk and Lon Nol, his Minister of Defense.

This period coincides with Mao's Cultural Revolution (1966-1976) and the rise of the National Liberation Front of Vietnam against the Saigon regime (1960-1976).

In March 1970, Lon Nol took power and plunged Cambodia into a five-year civil war opposing the Khmer Rouge. A million deaths were recorded, mainly civilian and military victims of American bombings.

On April 17, 1975, Pol Pot won the war and took power, with his acolytes Nuon Chea, Ta Mok, Ieng Sary, Son Sen, Khieu Samphan. The Khmer Rouge founded Democratic Kampuchea in 1976 (new constitution). As soon as power was taken, the intellectuals, the wealthy classes, the socio-economic elite of the country, were designated as enemies of the New People.



He transposes his Marxist analysis to Cambodian society and, in an unstable political climate. The Khmer Rouge revolutionary project, however, goes well beyond communist ideology: the idea of a new dawn where homo sapiens would live in harmony, because the hope that this utopia arouses justified the bloodiest exterminations of the history.

“[...] the Cambodians adopted more radical, more insane solutions. Money, courts, newspapers, the postal system and international telecommunications – and even the very concept of a city – were abolished altogether. Individual rights have not been abridged in favor of collective rights, they have been completely abolished. Creativity, initiative, originality have been condemned in themselves. Personal conscience has been systematically crushed.”

This plan is part of the political vision of the Khmer Rouge, who aimed to purify Cambodia, in particular of the urban bourgeoisie. Deported city dwellers are therefore led to participate in the national effort by working on farms, mainly focused on rice production. The working conditions are such that they can easily be compared to Nazi

concentration camps or Soviet gulags, with the notable difference that the entire country was subject to this barbarity. Cambodians exhaust themselves with manual labor, mechanical machines being banned because they are considered imperialist products. The traditional obstacles aimed at limiting the freedom of movement of prisoners in order to better monitor them are no longer necessary (surrounding walls, fences and barbed wire, etc.) because the entire country is a huge work camp. Furthermore, all individual possessions, even down to elements of language (the use of the term “me”), are abandoned. The money system, in its most rustic value such as metallic or fiat money, is prohibited. Bartering is also the case, but in reality, everyone uses it.

This segment of the population is required to be re-educated in order to correspond to the ideological model of the new regime. The same day a massive exodus towards the countryside begins, and the capital Phnom-Penh is completely emptied of its three million inhabitants.

This period saw the emergence of many places where interrogations took place where extreme torture was common. Prisoners there are almost all sentenced to death as soon as they are admitted, with a few exceptions. The executions take place on the premises or in the immediate vicinity. The S-21 center, also known as Tuol Sleng, is the best known of all. It is estimated that around 20,000 people were tortured and sentenced to death there. Furthermore, numerous massacres took place in the countryside, where the victims were executed in an indiscriminate manner.



Between 1975 and 1979, more than a million and a half people died in this chaos. The figures vary from 1.3 to 2.3 million deaths, or 17 to 30% of the Cambodian population at the time.

Angkar, which means "organization", is the name under which..., the Khmer Rouge arrested or eliminated not only the culprit, but also his wife and his descendants, even his family network. Among the most frequent slogans under Democratic Kampuchea, we could hear: "When we pull up the weeds, we must uproot all the roots!" » ; or again: "Cutting down a bad plant is not enough, you have to uproot it. » The Maoists and Stalinists were content to closely monitor the families of the detainees or to subject them to all kinds of harassment. They were not irremediably condemned, as under the Khmer Rouge regime. Considered dangerous until the "third generation", the children are, for the most part, thrown in prison or murdered, notably in the S21 prison (since transformed into a genocide museum), because they have inherited the corrupted genes of their parents . Didn't the Khmer Rouge invent "class heredity" from scratch?

The Cambodian genocide stems, on the one hand, from the Marxist-Leninist doctrine and, on the other hand, from racial and ultranationalist characteristics, through a Khmeritude.

In accordance with their "murderous utopia", the Khmer Rouge wanted to create a new category of individuals and distinguished three groups among the Khmer people: the fallen (members of the former Lon Nol regime, landowners, who are to be eliminated) , the candidates (new people made up mainly of city dwellers, also called the "75"

The "75" designate, like the "new people", the...", who are to be re-educated and purified in contact with the basic people. Displaced, subjected to grueling marches, intentionally undernourished, they will be the most decimated. Finally, the full rights (basic people which correspond to the areas occupied by the Khmer Rouge since 1970): "Candidates and full rights, were to give birth to a regenerated people, up to the historical requirements of a social State, egalitarian, ethnically purified community.

In the implementation of this ideal people, which overlaps both ideological class purity and national purity, various communities were persecuted by the Khmer Rouge: ethnic minorities (Chams, Chinese and Vietnamese), religious groups (Buddhist clergy, Muslims and Catholic clergy).

Muslim by profession, the Chams were strongly repressed and murdered (more than 60%), because they refused to submit to the totalitarian injunctions of the Khmer Rouge and to abandon their faith and their habits and customs. In addition, the Khmer Rouge exterminated in 1978, in the eastern zone of the country, one hundred thousand Cambodians, stigmatized as having "a Vietnamese spirit in a Khmer body". For its specific groups, the 1948 UN Convention – "the intention to destroy, in whole or in part, a national, ethnic, racial or religious group, as such" – can apply *stricto sensu*.

More than twenty years after the fall of the Polpotists, it is still difficult to assess the number of people who were summarily executed or who succumbed to exhaustion

caused by work or forced marches, to illness, torture or even death. hunger. Glass of alcohol and human liver before the massacre Almost every adult residing in Phnom Penh today lost several members of their family at the time. King Norodom Sihanouk himself deplores the loss of 14 of his children and grandchildren. Working to the limit of their strength, the Cambodians, underfed and suffering from disastrous sanitary conditions, succumbed by the thousands. Intellectuals, religious people, collaborators of the old regime were eliminated in large numbers.



The principle of a purge had been decided in July 1976. A young Khmer Rouge, Nuon Sary, aged 16, admitted to having participated in June 1978 in the killing of 10,000 people convinced of being pro-Vietnamese. "I drank a big glass of alcohol mixed with human liver, and then I shot all day," he said a year later. One of the most macabre relics of the Khmer Rouge era is the Tuol Sleng prison in Phnom Penh, today transformed into the "Genocide Museum " where 14,000 to 20,000 people were interrogated and tortured from 1976 to 1978. "counter-revolutionaries" before being killed in a nearby field. The majority of those convicted were officials of the Polpotist regime, victims of the purges of Angkar, the all-powerful communist organization which managed Cambodia during the era of "Democratic Kampuchea ". These abuses have remained unpunished to this day. During the "Phnom Penh trial ", organized by the pro-Vietnamese regime in August 1979, Pol Pot, the regime's number one and his closest collaborator, Ieng Sary, were sentenced to death in absentia, "for criminal acts with intent to commit genocide", a sentence which remained unanswered. Pol Pot died in April 1998. His death, which remained mysterious, sounded the death knell for the Khmer Rouge armed rebellion. The "ideologues " Khieu Samphan and Nuon Chea as well as the hard core of the rebellion pledged allegiance to the authorities in Phnom Penh. Only the last warlord Ta Mok known as "The Butcher", captured last March and since imprisoned in Phnom Penh, will have to answer for his actions before a local military court with the participation of foreign magistrates. The current number one of the regime, Hun Sen, himself a former Khmer Rouge, refused the

establishment of an international tribunal outside Cambodia. The latter, however, did not rule out the possibility that the other Polpotist leaders who joined would one day be brought to justice.

To put an end to the Khmer Rouge regime, which was increasingly hostile to the Vietnamese, Vietnam invaded Democratic Kampuchea on January 7, 1979 with the help of the USSR. Pol Pot and his accomplices then found refuge in the jungle from where they continued to carry out guerrilla actions. The leader of the Khmer Rouge left his military functions in 1985. Arrested by his own troops in 1997, he was sentenced to life imprisonment. He died in 1998 following a long illness.

Balkans

The Yugoslav Wars

As soon as the Berlin Wall fell in 1989, Serbian nationalists rushed to disrupt the fragile balance of the Yugoslav Federation. This multinational construction resulting from the two world wars had until then only held together due to the fear of becoming the scene of a confrontation between Moscow and Washington.

With the end of the Cold War, the dissensions between the different nationalities that make up Yugoslavia lead to a succession of conflicts which will cast Europe into mourning and revive the bad memories of the two world wars.

The origins of the war

In 1986, a group of academicians from Belgrade published an appeal to hope that the Serbs would regain the hegemony within Yugoslavia to which they would be entitled by virtue of their historical role in the resistance to the Turkish or German occupiers.

Milosevic, leader of the Communist Party of the Federal Republic of Serbia, on his way to becoming President of the Republic, straddled nationalist theses in 1987 to conquer the hearts of the crowds, gain absolute power and maintain it.



Serbia buries the Yugoslav Federation

On March 23, 1989, Milosevic unilaterally abolished the autonomy enjoyed by the Serbian province of Kosovo (or Kosovo in English), equal to the Yugoslav Federal Republics (Croatia, Bosnia-Herzegovina, Slovenia, Macedonia, Montenegro, Serbia). It also abolishes the autonomy of Vojvodina, another province of the Federal Republic of Serbia which has 300,000 Hungarians.

On June 28, 1989, on the occasion of the 600th anniversary of the Battle of Champ du Merle, a million Serbs, or a fifth of the adult population (!), gave Milosevic a triumph when he announced a program of "reconquest » of Kossovo, where 200,000 Serbs are worried about their marginalization in the face of nearly 2 million Albanian-speaking Muslims.

The other republics of the Federation, more open to the West, are worried about Serbia's warlike drift.

In May 1991, the first bloody incidents occurred between Serbs and Croats. On June 13, the Yugoslav army, dominated by the Serbs, began the first artillery fire in Slavonia (Croatia), in the Vukovar region. This is the effective start of the war.

On June 25, 1991, the Croats and Slovenes proclaimed their "disassociation" from the Yugoslav Federation. At the urging of the European Community, they agreed to postpone their independence for three months on condition that the Serbs return to an equitable concept of federal relations.

Their expectations were betrayed on the following July 1 when, the Croatian Stipe Mesic having been legally elected president of the Yugoslav Federation, Serbia refused to recognize his authority!

Slovenia and Croatia take off

On July 3, 1991, the Slovenes, who live in the north of the country, clashed with the federal army and easily chased it from their territory. They become de facto independent. The Croats are less lucky. They must face a full-blown invasion by the Serbs of the Yugoslav People's Army, supported by militiamen from Krajina, a region of Croatia with a majority Serb population.

The positions became radicalized and Vukovar was heavily bombed on August 30... Westerners were not overly concerned because international attention was focused on Moscow where Gorbachev's authority was reduced to pieces after an attempt coup d'état by his opponents. To defend themselves, the Croats called on an energetic man, General Franjo Tudjman. He is a Croatian nationalist who was at other times close to the Ustasha extremists.

On October 7, Mesic, defeated by Serb obstruction, resigned from the Yugoslav presidency. From that day on, the Federation ceased to exist... In this matter, should we recall it? Milosevic benefits from astonishing leniency on the part of Europeans and in particular from French President François Mitterrand, who becomes famous for an anthological phrase: "We must not add war to war!" "

April 6, 1992 - Bombing of Sarajevo

On April 6, 1992, the siege of the city of Sarajevo by the Serbian army began. The same day, the European Community recognized the independence of Bosnia and Herzegovina, a republic of the Yugoslav Federation of which Sarajevo is the capital.

It was the start of the Bosnian War, which would cast Europe into mourning and revive the bad memories of the two world wars.



Bosnia-Herzegovina in turmoil

On January 15, 1992, the European Community recognized the independence of Croatia and Slovenia to put an end to the war led by the Serbs against these dissident republics of the Yugoslav federation. The small republic of Macedonia, to the south of Yugoslavia, has since become independent amid general indifference.

Everyone is waiting for Bosnia-Herzegovina's turn. This republic is a shrinking Yugoslavia, with a population divided almost equally between Serbo-Croat-speaking Muslims, Catholic Croats and Orthodox Serbs.

In Sarajevo itself, there were countless intercommunity marriages and cohabitation seemed to go without saying... until March 28, 1992, when Serbian nationalists proclaimed a Serbian Republic of Bosnia-Herzegovina.

Militiamen against peace activists

A week later, on April 6, 1992, the European Community recognized the independence of Bosnia-Herzegovina. The same day, Sarajevo, the capital of the republic, was the scene of a large peaceful demonstration. Thousands of Bosniaks hold up the portrait of the deceased Tito and call for tolerance and fraternization between the different Bosnian communities.

The first victim is a 24-year-old student, Suada Dilberovic. She falls on the bridge which today bears her name.

Then began the long siege of Sarajevo by Milosevic's Serbian army, under the orders of a charismatic and brutal Serbian officer, Ratko Mladic, son of a chetnik (resister to the German occupation) executed by ustashi (Croatian fighters). in the pay of the Nazis).

“Open fire. PULL. PULL. We must drive them crazy,” is Mladic’s order to his gunners stationed in the heights around the city. In the three years that followed, the siege would claim 12,000 lives among the city's 200,000 inhabitants and leave lasting consequences.

The Bosnian War resulted in unspeakable cruelties. The Serbs open concentration camps and systematize terror. Muslims and Croats return the favor. The number of deaths from this war is estimated at 100,000 out of a population of four million inhabitants. Half the population is displaced or exiled.

It is from the West that hope arises with the election of Jacques Chirac as President of the French Republic! Breaking with the leniency of his predecessor towards Serbian President Milosevic, the president and his Minister of Foreign Affairs Alain Juppé are taking up the cause of the Bosniaks.

They propose the creation of a Rapid Reaction Force. This was created by the UN on June 15, 1995 and intervened in Bosnia against the Serbs in July. NATO itself engages in brutal airstrikes on Serbia, in retaliation for the aggression.

July 7-13, 1995 Srebrenica massacre

The climax of the horror in the Bosnian War was reached in Srebrenica, a predominantly Muslim town of 20,000 inhabitants, landlocked in an Orthodox region in the east of Bosnia-Herzegovina.

The capture of the city by the Serbs led between July 7 and 13, 1995 to the massacre of several thousand men and adolescents. The Srebrenica massacre is considered the worst massacre perpetrated in Europe since the end of World War II.

The Srebrenica massacre took place in the context of the Bosnia-Herzegovina War. After the breakup of Yugoslavia in 1990, the people of Bosnia and Herzegovina were divided over the organization of the country. Bosniaks (Muslims) and Croats vote for the independence of Bosnia-Herzegovina, but this referendum is not recognized by the Serbs, who in turn proclaim the Serbian Republic of Bosnia. Thus, a civil war broke out in 1992, during which Bosnian Serbs invaded the east of the country. The latter then carried out ethnic cleansing operations against the Bosniaks. They want to exterminate Muslims to create an ethnically “pure” territory. The town of Srebrenica is a strategic point for the Serbs: its control is essential for the unification of the territory of the Serbian Republic of Bosnia.



From 1992 to 1995, the town of Srebrenica was surrounded by the Serbs and isolated from territories under Bosnian control. In many surrounding villages, Muslim residents are expelled or killed. Despite the presence of UN soldiers, the Serbs launched an assault on Srebrenica on July 7, 1995. Many civilians left the town to find refuge in the territories controlled by the Bosniaks and in Potočari, where the Dutch peacekeepers were stationed.

Capture of the city by Mladic

From the start of the Bosnian War, Srebrenica was the subject of numerous attacks from both sides.

To ensure the safety of civilians, the UN deployed 400 to 600 French and Dutch peacekeepers around the city, under the command of French General Philippe Morillon. In March 1993, he did not hesitate to get on a tank and harangue the inhabitants in order to reassure them: "We will not abandon you! ".

But the French general, despite or because of this, was extradited on July 12, 1993 and replaced by the Belgian general Francis Briquemont.

Serbian pressure on the city increased in mid-1995, despite NATO airstrikes.

General Bernard Janvier, who commands the UN forces in the former Yugoslavia (UNPROFOR), considers that the city is indefensible and publicly expresses the wish that his men be evacuated.

The Serbs who besiege Srebrenica take him at his word. They take the peacekeepers hostage and threaten to expose them to NATO bombs. UN representatives negotiate their release in return for a cessation of airstrikes.

Thereupon, on July 7, 1995, the Serbs stormed the city led by Ratko Mladic.

Seeing that the town was going to be taken by the Serbs, around 12,500 Bosniaks decided to evacuate the town of Srebrenica on the night of July 11 to 12, 1995. At the same time, Serbian troops executed the men and committed rapes and acts of torture on refugees in Potočari, under the eyes of Dutch peacekeepers.

Advancing in column towards the north, the Bosnian fighters were quickly surrounded by Serbian troops. From July 13 to 17, the Serbs systematically shot Bosnian prisoners then buried them in mass graves.

Failure of the UN

In Srebrenica, the Dutch peacekeepers, reduced to the status of observers, called in vain for the resumption of air strikes.

Before their eyes, the Serbs rounded up the city's population and cast aside men over 15 years old. Women and children are evacuated by buses or on foot to Muslim-majority areas. Men and adolescents are dragged towards the surrounding forests under the pretext of evacuation.

During the following days, the Serbs will massacre them with heavy weapons, on the edge of mass graves, in full view of NATO, which is increasing observation flights over the region. Nearly 8,000 victims were later recorded.

On July 13, 1995, the Dutch peacekeepers were in turn evacuated. For several days, on orders, they will keep quiet about the horrors they witnessed and the truth of the massacres.

On September 14, 1995, despite several outbreaks and massacres, including that of Srebrenica (8,000 dead), the Serbs had to recognize their defeat. Sarajevo can breathe again. But the city was largely destroyed and we particularly deplored the fire of its historic library, the repository of a very fine collection of old works.

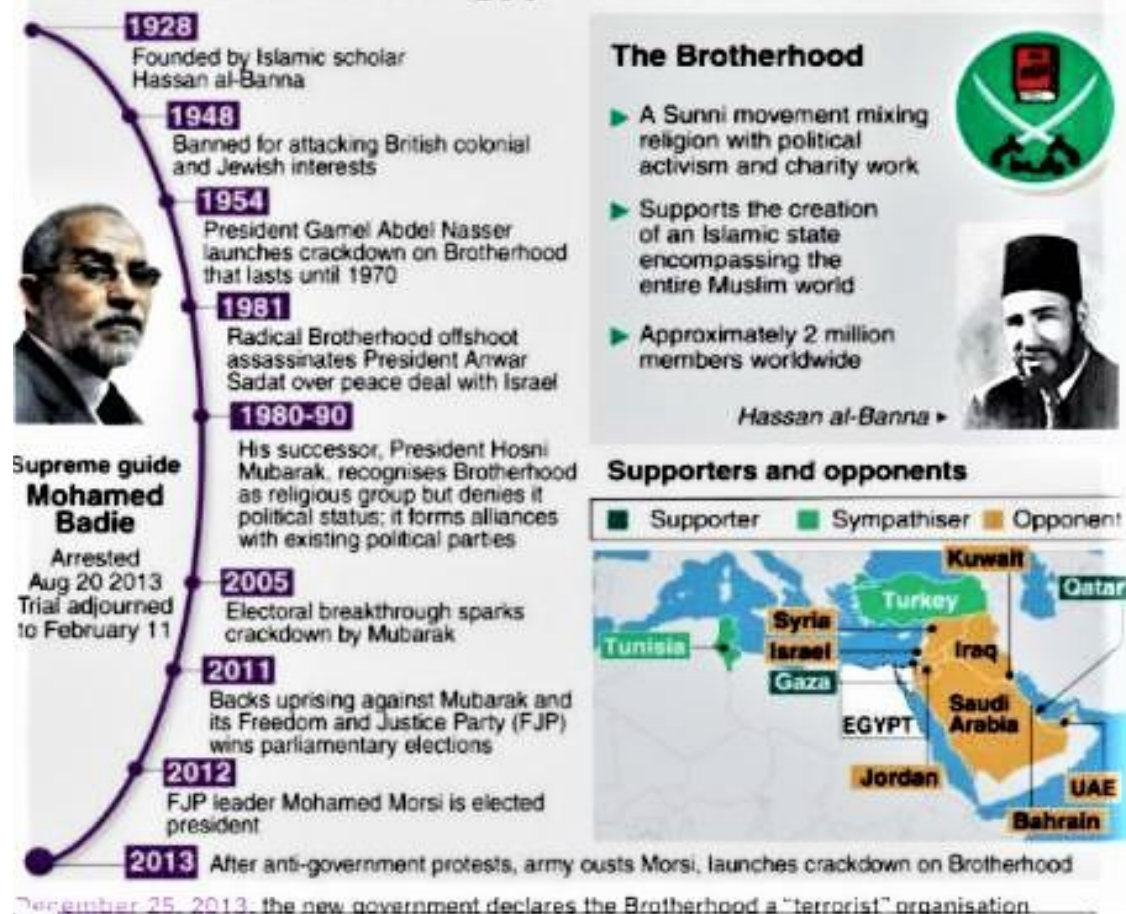
Terrorism in the Middle East, from the PLO to Daesh

Sunni terrorism in the 21st century is “revolutionary” terrorism. In the Middle East, it is a weapon of war against the Shiites. In Europe, it aims to overthrow a tolerant and disarmed society by individuals from clan-based and violent societies who, although welcomed with kindness, fail to adopt its values: social relationships based on trust, success by merit and work...

Sunni terrorism differs radically from its predecessors by the reference to religion (Islam) and sacrificial suicide, as well as by the numerous supports it enjoys among the population of certain European cities.

Terrorism in the Middle East is above all the work of Palestinians who fight Israel. Their fight is part of a secular perspective. The hostage-taking at the 1972 Munich Olympics raised global awareness of the Palestinian cause.

The rise and fall of Egypt's Muslim Brotherhood



The birth of political Islam

A precursor to the Islamist movements of the end of the 20th century, the Muslim Brotherhood was founded in March 1928, in Ismailia, by a teacher named Hassan Al-Banna (26 years old) and around ten disciples.

It aims to establish in Egypt and other Arab states a theocratic regime based on the Koran and sharia (Islamic law). His slogans: "The Koran is our Constitution; Islam as a way of life"!

It draws its inspiration from fascist-type ideologies (single party, cult of authority, moral order), which triumphed in the 1920s in a large part of continental Europe, adding a religious dimension inspired by a 9th century preacher, Ahmed ibn Hanbal. Note that the Grand Mufti of Jerusalem, close to Hassan Al-Banna, joined Hitler and Nazism in 1941, seduced by their anti-Semitism.

Hassan Al-Banna, Supreme Guide of the Brotherhood, understands the difficulty of conquering power, particularly in Cairo, where the king is a puppet in the hands of the British government. Aware of the illusory nature of a Mussolini-style coup d'état, he made it his prior mission to convert the Muslim masses to the way of life and moral principles of the first believers, such as he imagined them.

These ancestors ("salaf" in Arabic) are the disciples of Muhammad and the believers of the following two generations. In the 1980s, they gave their name to the "Salafist" terrorist movements stemming from the Muslim Brotherhood.

September 8, 1978, “Black Friday” in Tehran

On September 8, 1978, demonstrators, including many students, gathered in Jaleh Square in Tehran to demand democracy. The army opened fire on the crowd, causing many casualties, leading to a general uprising throughout Iran.

After this "Black Friday", the Shahinchah (emperor) quickly lost control of the situation. However, he must avoid the Revolution being taken over by the Islamists. It is the end of the Pahlevi dynasty, in power in Iran since 1921... It is also the beginning of a new era for the entire Muslim world, re-Islamization giving way to attempts at democratization on the Western model. .

Towards the Islamic revolution

Annoyance at the corruption of the regime, social inequalities and the pressure exerted by Savak on opponents increased after the oil crisis of 1973. In 1977, the Iranian intelligentsia launched a campaign to demand respect for fundamental liberties.

In January 1978, the first religious protests took place against Savak, who had criticized Ayatollah Khomeini in a newspaper article. They are repressed but grow rapidly, spreading from the middle classes to the working classes.

On September 7, 1978, in Tehran, the crowd demanded the departure of the Shah for the first time. That same evening, martial law was declared in 11 cities across the country. Then comes the drama of “Black Friday”. A general strike paralyzes the economy. The protests continue unabated. Weakened by the disengagement of the United States, the shah reacted in a disorderly manner, granting amnesty to political prisoners, including religious leaders, promising free elections but also extending martial law. On January 16, 1979, he went into exile in Egypt.



On February 1, Ayatollah Khomeini returned to Iran and was acclaimed by the crowd. After two days of confrontation between the military forces remaining loyal to the Shah and the opposition movements, the opposition's victory was complete. Khomeini

appoints a moderate provisional government. Many civilian and military leaders of the Pahlavi regime were executed.

Students, democrats and left-wing activists are quickly marginalized and abuses multiply. Many civilian and military leaders of the Pahlavi regime were tortured and executed.

On the fringes of civil government, the revolution committees, created in mosques, the Revolution Council and Ayatollah Khomeini concentrate the majority of powers. Khomeini gave enlightened religious people the mission of guiding the country while waiting for the “hidden imam”. This mission is entrusted to a Council of Experts of 80 clerics and a “Supreme Guide”, the Ayatollah himself.



It is a decisive break with the Shiite tradition which advocates the separation of the political sphere and the religious sphere. Claiming the freedom of interpretation specific to Shiism, a majority of ayatollahs contest the thesis of the predominance of religion over politics uttered by their illustrious (and all-powerful) colleague...

On the fringes of civil government, the revolution committees, created in mosques, the Revolution Council and Ayatollah Khomeini concentrate the majority of powers. Khomeini gave enlightened religious people the mission of guiding the country while waiting for the “hidden imam”.

This mission is entrusted to a Council of experts of 80 clerics and a “Supreme Guide”: the Ayatollah himself and, since his death on June 3, 1989, Ayatollah Ali Khamenei. It is a decisive break with the Shiite tradition which advocates the separation of the political sphere and the religious sphere. On April 1, 1979, the creation of an Islamic Republic was approved by 98% by referendum.

But the Islamic Republic faces resistance from Saudi Arabia, a Sunni power that it is incapable of destabilizing. In September 1980, the Gulf monarchies and the West encouraged Saddam Hussein to attack Iran. The Iraqi dictator invades the Arabic-speaking province of Khuzestan (Khuzestan). It was the beginning of the endless Iraq-Iran war (1980-1988, one million deaths).

This merciless war will unite Iranians around power and strengthen the weight of religious people. Between 1981 and 1983, a real civil war raged, during which left-wing activists who had participated in the Revolution were executed. With the elimination of the communist party, Toudeh, the year 1983 marked the definitive victory of the conservative clergy, who monopolized power. Engaged in the name of human rights, the Islamic revolution ultimately led to a reactionary theocracy.

April 27, 1978 - December 27, 1979

Coup d'état in Kabul and Soviet invasion

On April 27, 1978, in Kabul, the capital of Afghanistan, a coup d'état abruptly ended the government of General Daoud, who had overthrown the monarchy five years earlier.



The Soviets, who were the instigators, have no idea that they are embarking on an adventure that will ruin them... A few thousand Soviet soldiers discreetly land in Kabul to protect the regime. President Taraki then goes to Moscow. On his return, on September 16, 1979, his Prime Minister, Hafizullah Amin, worried about the

increased submission of his country to the USSR, had him strangled. An elite Soviet unit, under the command of Colonel Yakov Semenov, seizes the presidential palace and executes Amin. The president is immediately replaced by Babrak Karmal, a die-hard communist. Soviet "advisors" were installed at all levels of the state. The United Nations General Assembly calls for the immediate withdrawal of Soviet troops, to no avail.

Soviet disengagement

The Kremlin's new strongman, Mikhail Gorbachev, takes note of this failure. Its representatives concluded a withdrawal agreement with the Afghan government in Geneva on April 14, 1988, under the auspices of the UN, in the presence of the United States and Pakistan. The last soldiers of the Red Army left the country on February 15, 1989.

Afghan factions come face to face and a new war begins, this time fueled by neighboring Pakistan. From 1992 to 1995, a real civil war, with a strong ethnic dimension, raged in the country.

Political Islam therefore appears in Pakistan and Afghanistan so that the Americans can defeat the Soviets. But there is another major event which strengthens political Islam almost at the same time, it is the Iranian revolution which begins in 1978 and culminates a year later with the overthrow of the regime of the shah (king in Iranian) and puts an end to more than two and a half thousand years of royalty in Iran. Here the interventionism of Western states is much more subtle, but their goal is the same: to strengthen political Islam against the Soviets.

In 1994, a party of fundamentalist students formed in Pakistan, the "Taliban", rose up against the supporters of Commander Massoud, of Tajik origin. With the active support of the Bhutto governments in Pakistan and the Clinton governments in the United States, they captured Kabul in September 1996 and took control of most of the country by imposing particularly rigorous so-called Islamic law.

A rich Saudi heir named Osama Bin Laden then settled in the mountains with his militias and began a total war against Western Jews or Christians and moderate Muslims. Benefiting from the active protection of the Taliban, he published a Declaration of jihad against the Americans who occupied the country of the two Holy Places, in which we can read: "These young people love death as much as you love life, they have inherited the honor, pride, bravery, generosity, sincerity, courage and spirit of sacrifice, from father to son, and their endurance in combat will be verified during the confrontation."

In 1998, in his Declaration of the World Islamic Front for Jihad against Jews and Crusaders, he further wrote: "Killing Americans and their allies, whether civilian or military, is the duty of every Muslim who can. August 7, 1998, suicide attacks in Africa against the American embassies in Nairobi (Kenya) and Dar es Salaam (Tanzania) by local al-Qaeda militants. They killed 213 people in the first city and eleven in the second. The attacks of September 11, 2001, much more violent and spectacular, are part of the direct lineage of these.

Evangelical Protestants and fundamentalist Catholics in the USA

After the Reformed Protestants, emancipated during the Revolution, who became spearheads in the European battles for freedom, democracy and secularism, Catholics have therefore rediscovered the best of their history, reconnected with the accents of their founder, taken their part of the secularization of the world, redoubled its efforts towards the poorest populations, the excluded, migrants, all the disadvantaged. But how can we not also see that this progress is threatened today by behavior which defies the spirit of the Gospels and the declarations of Church leaders, and by a certain fascination with violence.

When George Bush declared in the aftermath of the attacks of September 11, 2001 that "America must lead the world" and defend itself against the "axis of evil", he was only expressing the official credo of the American national catechism as professed by the Evangelical Churches of Jesus Christ whose followers are called "evangelicals" and who work tirelessly to tear down the wall between church and state. (Zeghidour, 2004).



We must remember that it was indeed dissidents, the 16th century Protestants opposed to the state church who migrated to this new land which would become the United States where the separation of power between church and state will become the heart of its constitution.

How could a minority sect of the 1970s become an essential force in American political power to the point of having thwarted the country's constitution by directly accessing the exercise of political power?

"And this leads me, not to find the explanation, but at least to identify the conditions for the formation of totalitarianism.(...) When the insecurity of individuals increases, as a result of an economic crisis , or the ravages of a war, when the conflict between classes and groups becomes exasperated and does not find its symbolic resolution in

the political sphere, when power seems to fall on the plane of reality, comes to appear as something particular in the service of the interests and appetites of ambitious vulgarians, in short, it shows itself in society and at the same time it is seen to be fragmented, then the fantasy of the people-one develops, the quest for a substantial identity, of 'a social body united at its head, of an embodying power, of a State delivered from division. (Claude Lefort, The question of democracy, in Essays on politics 19th - 20th centuries, Esprit-Seuil 1986, pp .29 sq)

Now these evangelicals are precisely part of these institutions necessary for the expansion of the theology of domination whose totalitarian representation does indeed involve the return of the Messiah, the creation of Greater Israel and the definitive liberation of Jerusalem by the expulsion of the Muslims. Great fad! you say! Except that the most powerful man in the world is simply a convinced believer in this expansionist and apocalyptic church. When Bush proclaims the Bible as The Book, I can only remember Leibnitz's words: "I fear the man of one book."

And what expansion! Since the Second World War, it is the religious movement which has progressed the most in the world. From 4 million in 1940, today it represents 500 million believers, one in four Christians, and it is predicted that this evangelical movement will become the dominant religion of the 21st century around 2050. Already, there are 14,000 evangelical denominations comprising 1 million of churches run by 1 million full-time pastors. Present on every continent and in every country, we see that the center of gravity of Christianity is inexorably sliding from north to south, towards the Third World where the future soldiers of God will be recruited. This expansion is so considerable that many see it as the work of the CIA since the reestablishment of diplomatic relations between the Vatican and the USA in 1984, a pact concluded between the Pope and President Reagan, a practicing evangelical and convinced supporter of the theology of domination.

Since the 1970s, we have witnessed the flourishing of the American religious right to the point of becoming one of the most influential political forces in the country thanks to the alliance concluded between ultra-religious Republicans and ultra-reactionary religious sects. Thanks to televised evangelistic campaigns, powerful foundations like the Heritage Foundation, Free Congress Foundation, Hoover Institute, American Enterprise Institute, were born, amassed colossal wealth and became formidable lobbying agencies located a few steps from the Capitol.

Their credo is this: since God is with them, they must "promote the democratic system and capitalism based on free enterprise, on every occasion, on all continents." Creed that one could associate with right-wing Judeo-millennialism. Moreover, clearly anti-feminist and anti-abortion, these coalitions including the Moral Majority want to rebuild America on the values of the Bible and conquer the world through a messianic interventionist policy. At the level of domestic politics, according to these conservatives, the United States has been taken hostage by the left and liberals who have imposed their values such as the secularism of public institutions, gender equality, positive discrimination towards minorities, the defense of common law, inspired by left-wing Christian milleranism. According to them, the secular state is what caused the collapse of American values such as work, family, country, and the search for individual enrichment.

Do you now understand why private schools of Jewish, Muslim and Christian religious sects discredit public schools so much? As in the United States where the entire policy of evangelical fundamentalists aims to systematically attack public education so that the middle class leaves it in favor of private religious schools. And thus "the American Republic will have lost its only instrument capable of transforming a mass of future employees into a plurality of citizens." (Walter Karp). The plurality of opinions in public schools is the bane of the religious right.

Social programs represent the democratic force of the modern secular state. Thanks to them, the poor, the deprived, the sick maintain hope and dignity in the face of injustice and misfortune. The social solidarity of the State deprives religious proselytism of its favorite weapon of persuasion: charity, whether Christian, Muslim or Jewish.

All fundamentalist movements attack social programs, demanding their dismantling to better monopolize the beneficiaries in their zone of influence. Their model is of course the capitalist market, so the services offered by religious communities must meet demand. As with the American Republican right, fundamentalists see the deified market of "charity business" as the only one capable of responding to their millenarian vision. By ruining the social role of the State, disoriented citizens without recourse to social programs must therefore turn to religious groups to find support and help and become easy prey to their evangelical messages, moreover they have the choice ? That said, religious communities have the right and the duty to exercise their charitable mission without becoming subcontractors of the social responsibilities of the State.

Internationally, their major enemies are Catholic liberation theology implanted in poor countries and of course Islam. They fight them by planting Pentecostal, evangelical churches everywhere with a view to the re-establishment of Greater Israel, the central battle of the clash of civilizations. These messianic currents revive ancestor worship and integrate tribal traditions, mainly in Africa, Mexico and Brazil.

Quietly guerrilla movements against the exploitation of large white and Catholic landowners are taking shape, a guerrilla movement that priests ready to recognize Christ's message of social liberation will try to pacify , thus liberation theology will be born.

The world of the 1960s and 1970s was also crossed by regional revolutionary movements following the momentum of the Cuban revolution of 1959: in 1960 alone, 17 African nations achieved national independence followed by the independence of Algeria in 1962, ETA (Euskadi Ta Askatasuna, Basque Country and Freedom) and the IRA (Irish Republican Army), the PLO (Palestine Liberation Organization) the FNL (National Front for the Liberation of Vietnam), so many movements revolutionaries and liberation on the move fueled by writings such as *The Wretched of the Earth* by Frantz Fanon, *The Portrait of the Colonized* by Albert Memmi or *Dispossession of the World* by Jacques Bergue. All of them will have a considerable influence on the ideologues of the Quebec Liberation Front including, of course, the famous White Negroes of America of Pierre Vallières.

Suddenly, parallel to the Liberation movements, everywhere where Catholicism reigns, worker-priests appear, here and there, who, in a "heretical" rereading of the Gospels, in turn initiate a reflection in which a preferential option emerges in favor of the poor and solidarity with their struggle for social self-emancipation. This (re)new insurrectional Christianity, this theology of liberation, comes to openly challenge the power of the Vatican.

It is not a question of waiting for salvation from above: the biblical Exodus shows us "the construction of man by himself in the historical political struggle". It thus becomes the model of a salvation, not individual and private but community and "public", the issue of which is not the soul of the individual as such but the Redemption and liberation of an entire people. enslaved. The poor, in this perspective, are no longer an object of pity or charity but, like the Hebrew slaves, the actor of their own liberation. As for the Church, it must cease to be a part of the system of domination: following the tradition of the great biblical prophets and the personal example of Christ, it must oppose the powerful and denounce social injustice. Michael Löwy. Rebel Century, p.598)

In 1985, the Vatican condemned the liberation theology observed in South America, in agreement with American ideologues who declared: "The foreign policy of the United States must begin to confront liberation theology." (Santa Fé Declaration, Proposition 3, February 7, 1985). Subsequently, the great liberation theologian, Leonardo Boff, was forced into silence by the Roman curia and forced to resign because of his preferential option for the poor. On October 26, 1993, Mgr Ruiz, bishop of the Province of Chiapas in Mexico, was forced to resign because, in the name of liberation theology, he had defended the Indians and poor peasants to the detriment of big landowners. of the region. On March 12, 1992, in the Italian Catholic magazine Panorama, Ronald Reagan declared : "The Pope and I had found the common denominator between the United States and the Vatican because of the unity of our ideals."

Attacks of September 11, 2001

The attacks of September 11, 2001 (commonly known as September 11, 9/11 in English Nine eleven) were four Islamist suicide attacks perpetrated on the same day in the United States and causing the death of 2,977 people, in the center of Manhattan in New York , Arlington, Virginia and Shanksville, Pennsylvania, in less than two hours, between 8:14 a.m. and 10:03 a.m. They were carried out by members of the jihadist network Al-Qaeda, two days after the organization's suicide attack . killing anti-Taliban commander and former defense minister Ahmed Shah Massoud in Afghanistan. They are targeting symbolic buildings in the northeast of the country, including the World Trade Center, already attacked in 1993.

Impacts and damage reported

Around 17,400 people were in the two towers at the time of the collisions and most of them were able to evacuate the scene before it was destroyed. This was the second attack on the complex since its commissioning, the first dating back to 1993.

Flights AA 11 and UA 175 that were diverted to crash into Towers 1 and 2 of the World Trade Center in New York were two Boeing 767-200ERs. Flight AA11 was

estimated to weigh 128.6 tonnes (283,600 lb) and carried nearly 38,000 liters (10,000 gallons) of fuel at impact, Flight UA175 carried over 34,000 liters (9,100 gallons).



The deadliest attack in history

The attacks of September 11, 2001 are the deadliest attacks (2,977 dead and 1,6,291 injured) ever perpetrated since the beginning of history. As of June 6, 2017, since 2001, there have been 2,363 deaths in Europe (Russia and Turkey included) in terrorist attacks and nearly 8,200 injured).

Uncle Sam shows his claws

Less than a month after the attacks, an international coalition invaded Afghanistan, where bin Laden had found refuge with the Islamist Taliban. After a few months of military strikes, the American government and its allies cherish the hope of having defeated the terrorist hydra. Bin Laden himself was shot dead in his Pakistani hideout on May 2, 2011, ten years after the attacks...

Reason of State before ideology

It all started with Iraq's invasion of Kuwait.

On August 2, 1990, Iraqi troops, around 100,000 men massed since July 24 on the Kuwaiti border, invaded the emirate and marched in a few hours on Kuwait City. Emir Jaber al-Ahmad al-Sabah and the ruling family fled to Saudi Arabia. A few days later, Iraqi leaders proclaimed the "total and irreversible" merger of Kuwait and Iraq and described this annexation as a "legitimate act", allowing the return of Kuwait to the fold of the "motherland" and putting an end to "a colonial division which had offered wealth to a minority and misery to others".

The invasion of Kuwait was the starting point of a serious crisis that shook the entire world. It was the first time since World War II that one nation had taken over another by force, officially recognized by the international community. Likewise, it was the

first large-scale regional conflict to arise after the fall of the Berlin Wall and the East-West understanding. The Iraqi president's coup resulted in a vast confrontation which led his country to a real disaster, from which it will not recover for a very long time.

The Gulf War, led by the twenty-eight countries of the anti-Iraqi coalition, under the leadership of the United States, certainly allowed the restoration of the Kuwaiti regime but it sowed the seeds of new imbalances and profound ruptures in the Middle East. -East. Apart from the human suffering it caused - hundreds of thousands of victims, the tragedy of Arab and Asian refugees, the displacement of millions of people in appalling conditions - it shook a region with national, religious, cultural and fragile ethnic groups, left lasting consequences on the Arab population and certainly widens the gap between the West and the Arab-Muslim world.

1. The first Gulf War (1991): an interstate war?

The Gulf War took place from August 2, 1990 to February 28, 1991. This "mother of all battles", according to the expression used by Saddam Hussein to galvanize his troops and try to mobilize Arab opinions, is the first conflict of after the Cold War. It is an inaugural conflict of a new strategic era characterized, at least initially, by the political, economic, technological and financial domination of the United States without any rival of their own.

a. On the Iraqi side

In August 1990, Saddam Hussein invaded and annexed Kuwait, which he accused of illegally pumping oil straddling the border between the two countries.

In reality, its objective is threefold:

- * financial: Kuwait holds 122 billion in capital invested in the West. This can only attract a country that has emerged bloodless from its long war against Iran and which is heavily indebted to the emirate;

Noticed

The Iran-Iraq War began on September 22, 1980, the date of the Iraqi invasion of Iran, and ended on August 20, 1988 against a backdrop of border disputes.

- * oil: Kuwait decided to unilaterally increase its production, causing a 20% drop in prices and Iraqi revenues. Between the Iraqi reserves and those of Kuwait, Saddam Hussein would hold 19% of the world's reserves, which would give him considerable decision-making power in OPEC;

OPEC (Organization of the Petroleum Exporting Countries) is an intergovernmental organization of countries aimed at negotiating with oil companies on everything related to oil production, its price and future concession rights.

- * strategic: for a long time, Iraq has claimed access to the Gulf in order to develop its maritime power.

b. On the American side

Officially, the use of force as it is taking shape with Operation "Desert Storm" has no other justification than the protection of Saudi Arabia and the defense of international law guaranteed by the resolutions of the UN.

However, it is above all in the threat that Iraq poses to the strategic and economic interests of the industrialized world that the key to American determination must be sought:

- * Iraq's over-armament, its real (conventional and chemical weapons) and potential (nuclear weapons) destructive power are a threat to the two traditional allies of the United States (Saudi Arabia and Israel);
- * the oil factor plays an even more decisive role. Recognizing the annexation of Kuwait by Iraq would amount to leaving this country in control of 1/5th of the world's oil reserves. Neither the United States nor its European and Arab allies want Iraq, once Kuwait's deposits have been monopolized, to dominate the oil market.



c. Operation Desert Storm

The American reaction was immediately very strong: Washington announced a total economic boycott of the country and a strengthening of its military presence in the Gulf.

Operation “Desert Storm” was launched on the night of January 17, 1991, with the massive bombardment of Iraqi strategic targets. Iraq responds by attacking Israel. Allied air operations do not spare civilians. Their goal is to destroy the maximum of Iraqi military potential while minimizing Allied losses. Air attacks are supported by ground attacks.

The Gulf War consisted of an air campaign lasting about six weeks and a ground battle lasting less than four days. On February 28, 1991, the Iraqi government accepted, unconditionally, all UN resolutions. Military operations cease. The toll of the war is very unequal: 466 dead on the Allied side compared to 170,000 to 250,000 on the Iraqi side, including civilians. We are talking about an interstate war.

An interstate war (between two states) is an asymmetric conflict, that is to say an armed conflict between regular forces that do not have equivalent operational capabilities.

It is an economic disaster for this already struggling country. It only survives thanks to the UN's "Oil for Food" program.

Designed as temporary, the "Oil for Food" program aims to meet Iraq's food needs after the Gulf War. It operated from 1996 to 2003. It allowed the defeated country to sell its oil in exchange for food, medicine and essential goods under UN supervision.

Saddam Hussein remains in power, but is subject to the control of UN weapons inspectors. The operation was a success for the UN: the Iraqi aggression was unanimously condemned (resolution 660), the use of force was decided without a veto by the "Big Two" (USSR and United States). It is a victory for multilateralism.

Multilateralism is a system of international relations which favors negotiations and relationships between several countries. It is opposed to unilateralism (action of a single State) and bilateralism (relations between two States).



Was the war necessary? This is the main question that shook the intellectual and democratic milieu in the West after the invasion of Kuwait by Iraqi forces and the sending of marines to Saudi Arabia. Faced with the intransigence and obstinacy of a dictator, should the "civilized" and democratic countries, conscious of the absolute superiority of their military panoply and the glaring inequality of the balance of power, resort to arms to settle a regional conflict? In the name of this "civilization" of which the West believes itself to be the sole owner, should they not patiently exhaust all possible peaceful means? Failing to have known how to prevent, should they punish at all costs?

Obviously, passivity in the face of Iraqi aggression could have other, even more dramatic repercussions, but was it necessary to oppose violence with other violence, with the hegemonic aspirations of a despot with other hegemonic desires, with selfish interests of other selfish designs, drowned out by moral considerations?

Certainly, Iraq's coup was a flagrant violation of international law and therefore reprehensible, but had not other violations gone unpunished due to the hesitation and complicity of Western powers - starting with by the invasion of Iran in 1980 by Saddam Hussein, who had benefited from indulgence and even received encouragement? Were not the duplicity and inconsistency of the West in the region partly responsible for this new crisis...

2. The second Gulf War: a conflict that divided the Western powers

a. American motivations

The United States' intervention in Iraq must not be detached from the broader context of American policy. The attacks of September 11, 2001 led President Bush to declare a “war on terrorism.” The second Gulf War, or Iraq War, officially began on March 20, 2003. A coalition led by the United States of George W. Bush invaded Saddam Hussein's Iraq.

The coalition brings together twenty-eight countries and has 700,000 men, including 510,000 Americans. The participation of each country is unequal, ranging from the provision of health teams to the deployment of the most advanced offensive devices available.

Saudi Arabia: 67,500 men, with 550 American M-60 and French AMX-30 tanks, 1,840 various armored vehicles, 500 105 mm and 155 mm cannons, Crotale and Roland anti-aircraft defense batteries, 140 F combat aircraft -15, Tornado and F-5. To this must be added ten thousand men from the Gulf Cooperation Council (Bahrain, Qatar, United Arab Emirates and Oman) and four thousand men from the Kuwaiti army based in Saudi Arabia.

Argentina: 300 men, with 2 warships.

Australia: 600 men, with 3 warships.

Bangladesh: 2,000 men. Belgium : 400 men, with 5 mine hunters.

South Korea: 150 men from a medical team.

Denmark: A patrol boat and a medical team of 30 people.

Egypt: 35,600 men with 300 M-60 tanks, American M-113 armored vehicles, Soviet 155 mm cannons and 122 mm rocket launchers, French Crotale anti-aircraft missiles and ZSU surface-to-air artillery Soviet.

Spain: 500 men, with 3 warships.

United States: 510,000 men (285,000 from the Army, 90,000 from the US Marines, 80,000 from the Navy and 55,000 from the Air Force), with 2,000 tanks (including 1 000 Abrams M1 and M1A1 of the latest generation), 2,000 armored personnel carriers, 1,300 combat aircraft (F-15, F-117A, B-52 and F-16 of the Army of the air; A-10s from the Army; F-18s, F-14s and A-6s from the naval aviation), 1,500 helicopters (including Cobras and Apaches from the Army, Sea Knights and Super

Stallion of the US Marines); Hawk, Patriot and Stinger anti-aircraft and anti-missile defense batteries and around a hundred ships (including six aircraft carriers with their on-board combat group and their escort vessels)...

For the American General Staff, it is a question of waging a “preventive war”. The concept of preemptive war involves initiating war with the belief that future conflict is inevitable. It would aim to strategically attack one enemy before the other has a chance to dominate. This concept is highly debated and many international relations lawyers question (or even contest) its legality.

Indeed, in September 2002, George W. Bush indicated that he had proof that the Iraqi state held weapons of mass destruction. The war is launched without the vote of the UN Security Council. The United States wants to avoid exposing itself to the veto of several members of the Security Council, including that of France.

Minister de Villepin's speech to the UN in February 2003 contested American evidence as well as Canada, which refused to be part of the armed coalition.

b. An asymmetric war that destabilizes the country

The fighting officially stopped on May 1, 2003. However, the coalition remained engaged there due to the destructuring of the Iraqi state. It leads an asymmetrical war which turns into guerrilla warfare and civil war.

An asymmetric war is a war which pits the regular force of a State against materially insignificant combatants, who use the adversary's weak points to achieve their often political or religious goal. The Iraqi Baath Party regime is overthrown. Saddam Hussein and his allies are being hunted down.



Noticed

Arrested in a cellar by the American army, Saddam Hussein was tried by a Special Court and hanged in December 2006.

American intervention is causing Iraqi political structures to collapse. It provokes a confessional and political conflict between multiple actors:

- army in Iraq, of Sunni obedience;
- “resistance” of the Baathist forces (pan-Arab movement);
- Al-Qaeda jihadists in Iraq;
- various Shiite militias such as the Mahdi Army.

Pan-Arabism is a political and ideological movement that aims to unify Arab peoples. The Baath Party, to which Saddam Hussein belonged, was founded in 1947.

Sunnism and Shiism are the two main branches of the Muslim religion.

Iraq then suffered waves of terrorist attacks.

Noticed

In 2006, the first Iraqi civil war between Sunnis and Shiites began with the attack against the Al-Askari sanctuary in Samarra, a holy site for Shiism.

Jihadist forces are taking advantage of this collapse of the state in Iraq. In 2006, Al-Qaeda structured itself and formed the Consultative Council of Mujahideen in Iraq, which then proclaimed the Islamic State of Iraq (Daesh).

Daesh (or “Islamic State”) is a terrorist organization with Salafist ideology. She proclaimed the establishment of a caliphate in June 2014, which evolved into a proto-state in Iraq and Syria.

In 2008, Shiite forces took control of Baghdad and expelled the Sunni population. From 2009, American forces gradually disengaged, while financing Sunni militias engaged against Daesh. This withdrawal ended in 2011, after more than eight years of presence on Iraqi soil.

The Gulf War by the United States in 2003 reshuffled the cards in the Middle East while destabilizing the states resulting from the First World War. The Islamic Republic of Iran has thus placed the Shiites of Iraq and Lebanon under its protection. Also taking advantage of the disorders born from the "Arab Spring" of 2011, it aroused the Shiites of Bahrain and stirred up the Hutist (Shiite) rebellion in Yemen. In Syria, Iran intervened as did Vladimir Putin's Russia in support of Bashar al-Assad.

What followed from 2015 was a Middle Eastern “Great Game” which reshuffled the cards in an incredible way until the Palestinian question was pushed aside.

The invasion of Iraq, a historical error

And hatred between humans is tenacious; there is no shortage of disastrous contemporary manifestations: massacre of Muslims by Christians in Ex-Yugoslavia, civil war between Hindu Tamils and Muslims, genocide in Rwanda and recently in Sudanese Darfur.

The main pitfall in the history of the 20th century is that of the collision of certainties. While totalitarian regimes promise the utopia of collective happiness as a universal good, democracy prophesies itself as deliverance from evil and engages the whole of society in this fight by demanding ever more order and submission. This observation was "true" until the collapse of communism in 1989. Now politically freed from the totalitarian evil of Nazism, Nipponism and communism, the democratic West, deified by these victories, in turn fell into the totalitarian trap in offering itself on the altar of the globalization of Good as the only certainty. Complete reversal of the situation where Good is radicalized into Evil.

Because America also has its internal demons, its fundamentalists. As early as 1898, American Senator Albert Deveridge declared: "God has made Americans the master organizers of the world to establish order where chaos reigns." Too often, we forget that in white and Christian America of the 1930s, rampant anti-Semitism loomed large in large public and private institutions. Thus the telephone companies refused to hire Jews; ditto for the three largest automobile manufacturers. Universities refused to admit Jews to their health faculties. In 1944, Roosevelt refused to bomb the railroad lines leading to the death camps, preferring to target the more strategic oil refineries. The most ironic part of this sad story is that the planes had to fly over the Nazi concentration camps to reach the fuel depots fifteen kilometers away.

On the other hand, so-called right-wing millenarian currents that are very accommodating to capitalism will also emerge, especially in the Anglo-Saxon countries and the USA; we think here of the Seventh-day Adventists, the Jehovah's Witnesses, the Baptist, Pentecostal and evangelical churches.

When George Bush declared in the aftermath of the attacks of September 11, 2001 that "America must lead the world" and defend itself against the "axis of evil", he was only expressing the official credo of the American national catechism as professed by the Evangelical Churches of Jesus Christ whose followers are called "evangelicals" and who work tirelessly to tear down the wall between church and state. (Zeghidour, 2004).

We must remember that it was indeed dissidents, the 16th century Protestants opposed to the state church who migrated to this new land which would become the United States where the separation of power between church and state will become the heart of its constitution.

How could a minority sect of the 1970s become an essential force in American political power to the point of having thwarted the country's constitution by directly accessing the exercise of political power?

The USA wanted to "punish" the supposed perpetrators of September 11, export democracy to the Arab world, set in motion a "virtuous circle" in the Middle East, on the path to peace and prosperity. They also wanted to "disarm" a dictator they claimed had an atomic bomb and other weapons of mass destruction.

Weapons of mass destruction, as we know, will never be found in Iraq during the American occupation. Fifteen years after the - proven - massacres of Kurdish villages

with nerve gas (Halabja massacre in 1988), the regime of Saddam Hussein, not crazy, had gotten rid of all traces of such weapons.

They were completely wrong, or almost, and achieved the exact opposite of the desired effect: chaos for years in Iraq, then in neighboring Syria and beyond ; human carnage in the six figures; a very hard blow to the prestige of the United States and its supposed ability to dictate the course of events.

They opened the door to the influence of Iran, perhaps the true geostrategic winner of the Iraq War, until this day of March 20, 2023. The political vacuum and the rise to power of the Shiites, consecutive to the invasion, will have allowed Shiite Iran to interfere in the political affairs of Shiite Iraq for many years. Until recently, it was de facto Tehran which decided the identity of the country's prime minister.

As for foreign control of the energy sector in Iraq, in parallel with the nationalized companies, it is today more Chinese than American. So much for the hackneyed argument that repeats that they went there for the oil! Faced with such results, imperialism in action... appears in retrospect very pitiful.

2006: civil war

The insurgent war of Sunni militias against the occupation regime will become, from 2006, a real civil war, with the rise in power of Shiite militias, some actively supported by neighboring Iran. Iran which, this is not the least of its paradoxes, saw an avenue open for it in Iraq thanks to the intervention of the United States.

Saddam Hussein's regime, despite its brutality, maintained a functional state, providing, for example, health and education services of a good standard compared to the Arab world average. Many of these institutions were devastated by the whirlwind triggered by the intervention. After his fall, access to medical care, drinking water, basic services and essential products plummeted.

It is on this bed of devastation and frustration that Sunni religious fundamentalist currents took root, far from the secular and military dictatorship of the deposed Raïs. These currents considered the new Iraqi regime - the American occupier, the Shiites and the Kurds - as illegitimate and made it their mission to return power to their community.

Thus was born the Islamic State movement in Iraq and the Levant (soon renamed Islamic State), which would have a bloody career over a vast swath of Syrian-Iraqi territory, between 2013 and 2017, controlling the cities of Raqqa (Syria) and Mosul (Iraq). It will be, one could almost say, the second Iraq war of the 21st century: violent deaths skyrocketed during these five years, which corresponded to the years of horror in neighboring Syria.

An estimated 200,000 Iraqi civilians were killed in shootings, bombings and explosions between the 2003 invasion and the 2011 withdrawal (orchestrated by President Barack Obama, but never total). And around 300,000, if we include armed combatants (evaluation from the Iraq Body Count site, one of the most reliable on the subject).

The American invasion of 2003 was a major, deadly event that started the 21st century on the wrong foot. An event which, through a return of imperialist impulse (also a sign of American decline), undoubtedly set Iraq back and certainly modified its horizons.



The promised stability and prosperity are not, or not yet, delivered. The fault of the United States before History, their strategic blunder, will remain forever. The United States overall lost the Iraq War.

The Khomeinist regime resorted to state terrorism following the example of the French Convention of 1793. In 1980 it also had to face the aggression of neighboring Iraq, led with an iron fist by the secular dictator Saddam Hussein. , mascot of the West. Having only the State of Israel as its only ally , Iran will use Terror against its external enemies, a weapon of the weak against the strong.

But his religious revolution will find an echo in the Muslim world and in particular in the Arab-Sunni Middle East, whose youth continues to brood over the failure of the secular, social and national. It will also resonate with many young Muslims in Europe

who are struggling to integrate into their host country and its values (sacredness of work and studies, gender equality, freedom of thought).

Annoyed by Western modernity, this Middle Eastern and Islamic-European youth will therefore seek an alternative ideal in Salafism, the most archaic form of the Muslim religion, advocated by the Muslim Brotherhood and the Wahhabis in power in Saudi Arabia and the Qatar.

The Arab Spring

The first wave of anti-government revolts in Arab countries broke out in December 2010 in Tunisia, followed by a second in Egypt two months later. They then spread to the Arab-Muslim societies of North Africa and the Middle East.

At the origin of the uprisings is therefore socio-economic distress as well as a marginalization of youth which goes beyond a simple rebellion of educated young people against authoritarian rules.



On the one hand, demographic and cultural factors leading to mass unemployment have been one of the most crucial problems. The unemployment rate has also deteriorated the conditions for the transition from adolescence to adulthood, affecting social structures and causing frustration that the young generation at the start of the 21st century was no longer ready to accept.

Several events will soon give rise to the latent revolt. In Tunisia, it was the immolation on December 17, 2010 of Mohamed Bouazizi, a street vegetable seller, educated but unemployed, whose work tools had been confiscated. In Egypt, the youth of Alexandria launched the movement by relaying on the Facebook page "We are all Khaled Said", the story of this young man killed by the police on June 6, 2010.

On the other hand, and perhaps more pragmatically, these regions have experienced an increase in the price index of basic foodstuffs going hand in hand with poverty which has gradually affected all segments of the population. The authoritarian

oligarchies in power have been unable, or unwilling, to introduce the social, political, and structural reforms needed to resolve these problems.

These democratic revolutions that took place in countries across the Middle East and North Africa highlighted the incredible courage and sense of dignity of the young people who took the lead. These are spontaneous revolts involving all social classes. They inspired various movements in other countries, such as the Indignados in Spain (2011-2012), the Portuguese and Greek demonstrations or the Occupy Wall Street movement in the United States. Although these movements are not based on exactly the same demands, parallels can nevertheless be noted in the forms of social mobilization, the use of modern technologies such as social media and in al-Muthahara al Silmiyya's methods of peaceful protest. However, the slogans were different: the Arab revolts targeted regimes deemed authoritarian, repressive and corrupt, where the Indignados demanded more social equity, governmental efficiency and opportunities.

The Spanish demonstrations and the Youth Without Future movement could be followed on social networks. (Some protest sites are also being created, such as Real Democracy Now in the United States.) Although the Spanish protesters were a heterogeneous group, they shared a strong rejection of the unemployment situation worsened by the economic crisis, budget cuts as well as the lack of bipartisan representation. The rallies began in Madrid on Puerta del Sol (May 2011) and around fifty other cities.

While the indignant Europeans demanded more justice, Arab youth demanded freedom and justice. The Arab uprisings stand out from the workers' revolts which have punctuated recent history - in Algeria in 1977, in Gafsa in Tunisia in 2008, as well as in the textile and cotton industry in Mehalla in Egypt - and which have continued in recent times . years . Their massive and spontaneous character included workers from other movements. The Arab uprisings are both a social and democratic revolution.

With the Arab revolutions, the region's youth have become a universal model in terms of capacity for mobilization and civic and political activism capable, with popular support, of delegitimizing and overthrowing authoritarian regimes. A model which perhaps inspired or fueled youth movements in the north of the Mediterranean with which young people from the south of the Mediterranean share their thirst for democracy, justice and freedom, although the aspirations do not come from initial situations similar.

Terror in Syria against the Arab Spring

It was in March 2011, as part of the Arab Spring, that demonstrations denouncing the regime of President Bashar Al-Assad began. This spontaneous movement was harshly repressed by the police, which caused, in part, its radicalization.

The rebels initially made significant gains, capturing the country's second city, Aleppo, and reaching the outskirts of Damascus in the summer of 2012. But the regime held firm. Unlike Muammar Gaddafi in Libya and Hosni Mubarak in Egypt, Bashar Al-Assad did not fall. With the support of Iran and Hezbollah, he resisted in the face of a fragmented opposition.

The appearance of ISIS

In the summer of 2014, the armed group Islamic State (IS) proclaimed its caliphate and increased its territorial conquests in Iraq and Syria. He becomes the enemy to be defeated, thus once again influencing the course of the war.



What ISIS [Islamic State] wants is to start a civil war. A strategy implemented in 2005, by Abu Moussab Al-Souri in his famous Call for global Islamic resistance: the multiplication of indiscriminate attacks will organize lynchings of Muslims, attacks on mosques, attacks on veiled women and will thus provoke wars of enclaves, which will set Europe ablaze, seen as the soft underbelly of the West. Yesterday's attacks are part of this global strategy. (...) But they indiscriminately target young people, among whom must be some of their co-religionists whom they want to enlist in their ranks. This may be the strategic flaw. Because the whole problem with terrorism is to sway the masses so that they support its action. If they do not succeed, they fail politically, as in Algeria in 1997, or as after the attacks by Al-Qaeda, which exhausted its model of action by not finding political outlets. Today, indiscriminate attacks seek to provoke pogroms, but they also target the very people they want to mobilize

The Syrian conflict quickly went well beyond local issues. What was originally a civil war became complicated with the intervention of regional powers, such as Iran, Saudi Arabia and Qatar, then the West and finally Russia, making resolution of the conflict still more difficult, complex.

Attacking and liberating this territory is difficult, but not impossible if the coalition countries have the will and work in the same direction. If crushed to the ground, ISIS will also lose much of its aura. But this will not mean the end of jihadism. Saudi

Arabia has spent tens of billions of dollars across the Muslim world building mosques, training imams, funding Koranic schools teaching this particular form of Islam. With this considerable financial firepower, it was able to gradually transform what was an ultra-minority sect in the Muslim world into the dominant form of Sunni Islam today. Since at least 1979, Saudi Arabia has been a major supporter of Sunni extremist movements, whether armed or not.

June 5, 2014 - The Islamic State (Daesh) takes action

Was the Gulf War necessary? This is the main question that shook the intellectual and democratic milieu in the West after the invasion of Kuwait by Iraqi forces and the sending of marines to Saudi Arabia. Faced with the intransigence and obstinacy of a dictator, should the "civilized" and democratic countries, aware of the absolute superiority of their military panoply and the glaring inequality of the balance of power, resort to arms to settle a regional conflict? In the name of this "civilization" of which the West believes itself to be the sole owner, should they not patiently exhaust all possible peaceful means? Failing to have known how to prevent, should they punish at all costs?

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The civil war in Syria and the collapse of the Iraqi state following the American invasion led to the coagulation of different Islamist factions under the label Islamic State in Iraq and the Levant (Daesh or Daesh in Arabic). The new entity benefited, at least in its early days, from the active support of Qatar and Saudi Arabia. The ruling families of these two autocracies in fact profess a religious ideology, Wahhabism, very similar to the radical Islamism of Daesh.

This is how the Islamic State was able to take spectacular action in the spring of 2014. In a few weeks, it seized the semi-desert areas on the borders of Syria and Iraq and above all, the 10 and June 11, 2014, the cities of Mosul and Tikrit, with a majority Kurdish population.

The Kurdish peshmerga took advantage of the collapse of the Iraqi army to seize Kirkuk but very quickly the autonomous Kurdistan of Iraq saw itself besieged by the Islamic State.

Deprived, it seems, of financial aid from the Persian Gulf, the Islamist organization compensated for it through the smuggling of local oil, via Turkey, and the trafficking of works of art. She also taxed the populations subject to her authority.

These unexpected revenues allowed him to obtain heavy weapons from deserters from the Iraqi army, in particular state-of-the-art tanks supplied by the United States! Thus an embryonic tax administration and an army were set up.

Absolute horror

Finally cornered by the Western coalition, Daesh redoubled its violence. The organization received the support of several thousand young unhinged Europeans, sons of Muslim immigrants or converts. She broadcast videos of beheadings of hostages and prisoners.

On August 3, 2014, it captured Sinjar, the main stronghold of the Yazidis, a Kurdish-speaking community that practices a four-thousand-year-old monotheistic religion. It was the beginning of an ordeal resembling genocide for this community of half a million people, who saw several thousand young women and girls kidnapped for the purpose of sexual slavery.

In October 2014, the Islamic State group attacked the Syrian city of Kobani, mainly populated by Kurds. Then the duplicity of Turkish President Erdogan was revealed.

He forbade the Kurds of Turkey from coming to the aid of their compatriots in Syria, refused Western planes access to his bases and kindly allowed convoys destined for the Islamists to circulate; all this with the secret desire that Daesh purge Kobané of its Kurdish inhabitants, so as to cut off the Kurds of Turkey from the Kurds of Iraq and Syria.



The Islamic State group multiplied the horrors: beheading of prisoners and even crucifixion of Christians in public squares. He also staged the destruction of ancient heritage. For him, as for all fundamentalist Muslims, including the Wahhabi leaders of Saudi Arabia, art and heritage are evil in that they distract from the contemplation of God...

Under pressure from rebellions of all kinds, from the Syrian and Iraqi armies, from the Kurds and their American allies, slowly, very slowly, the Islamic State group finally loosened its grip. The death of the "caliph" Baghdadi then the recapture of Rakka, his capital, by the Syrian Kurds and the army of President Assad, on October 17, 2017, put an end to his hope of forming a territorial state.

But even today, the Islamists retain a great capacity for harm and no clearing appears in the Middle East, where the unilateral independence of Iraqi Kurdistan, proclaimed after the referendum of September 25, 2017, adds to the ambient disorder. .

Radical Islam in Africa

The jihadist group Boko Haram, which has led a rebellion in northeastern Nigeria for 12 years, has sowed terror across entire swaths of the territory around Lake Chad. The Boko Haram rebellion broke out in 2009 in northeastern Nigeria before spreading to neighboring countries. In 2009, clashes broke out between Boko Haram and the police in Maiduguri. The army kills hundreds of people and captures Mohamed Yusuf, executed without trial. Abubakar Shekau, his right-hand man, succeeds him. The movement went underground, its surviving cadres fled.

Jihad in Africa

Boko Haram means "Western education is sin" in Hausa, the most widely spoken language in northern Nigeria.

Advocating radical Islam, Boko Haram blames the country's problems on Western values, introduced by the British colonizer. He appeals to the region's idle youth, criticizing the central regime in Abuja, rife with corruption.

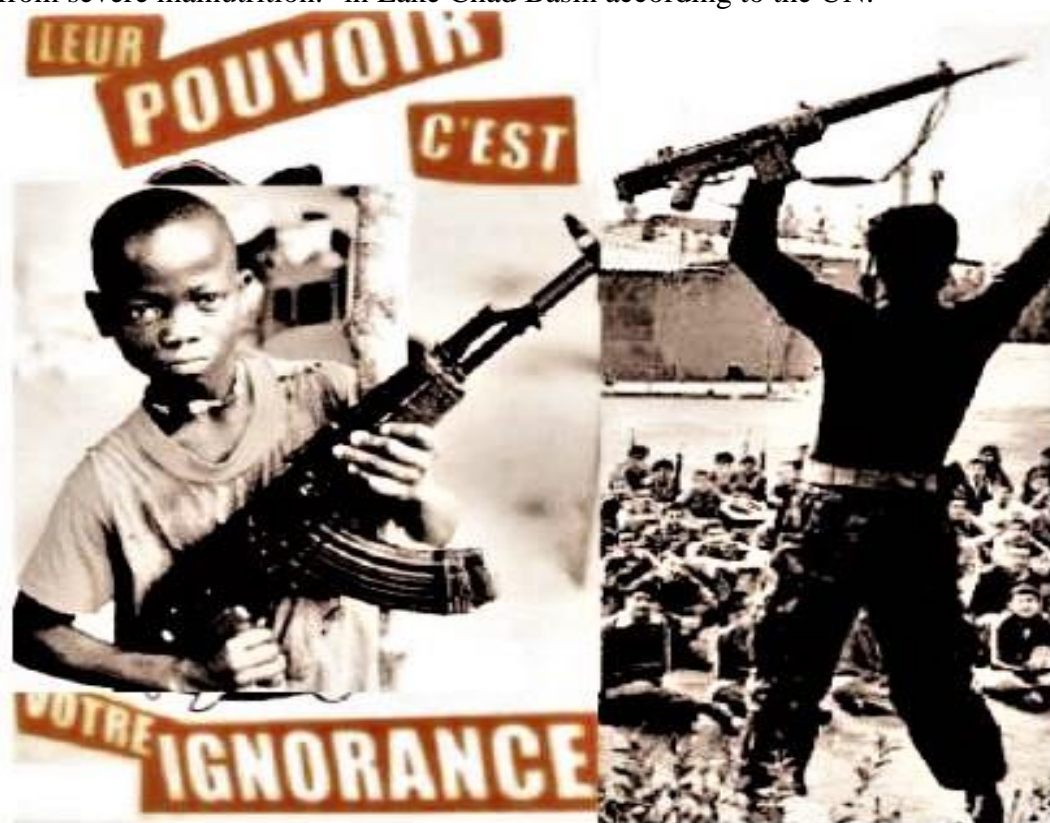
When they emerged from hiding in 2010, international jihadist movements were expanding, united behind Al-Qaeda. Dozens of attacks kill several thousand people, targeting schools, churches, mosques and symbols of the state and law enforcement, mainly in the North and Northeast. The group also uses children or young girls as suicide bombers.



The Islamists of Boko Haram carried out the first kidnappings from schools, with the kidnapping of more than 200 young girls from their dormitory in Chibok in 2014, sparking global public opinion. Kidnappings of schoolchildren will then increase, especially this year, when more than 1,000 young people have been kidnapped since December 2020 by criminal gangs, some of whom have established links with jihadist groups present in the North-East.

In August 2014, Boko Haram proclaimed a "caliphate" in areas under its control, like ISIS in Iraq and Syria. The organization reaps territorial conquests in the North-East, which becomes completely inaccessible. In March 2015, he pledged allegiance to ISIS and became Iswap. The armies of the region (Nigeria, Chad, Cameroon, Niger) are leading an offensive from 2015 to drive out the jihadists from the localities they have seized. But suicide bombings, attacks on villages and mass kidnappings continue.

In August 2016, ISIS named a new leader for Iswap, disavowing Abubakar Shekau who split by reviving the historic Boko Haram faction. The IS leadership disapproves of suicide bombings carried out by children or women and raids against predominantly Muslim civilians, mainly targeting military positions or humanitarians working for international organizations. Iswap, which carries out increasingly sophisticated attacks, today controls large swaths of territory around the Lake Chad region, where people live under its control, without access to state services or services. international humanitarian agencies. According to the UN, more than 36,000 people (mainly in Nigeria) have been killed, and three million have had to flee their homes, "5.1 million people struggle with hunger" and "400,000 children suffer from severe malnutrition." in Lake Chad Basin according to the UN.



Their power is your ignorance

September 13, 2022, Terror in Iran

As this terrorist organization's role in spreading chaos across the world and oppression of dissidents in Iran becomes clearer, it is important to know about this force.

The supreme leader of the mullahs ordered the creation of the IRGC (Islamic Revolutionary Guard Corps). The regime defined the mandate of this military force as the preservation of the revolution and its values. However, the IRGC's true mandate is to preserve the mullahs' regime at all costs. Khomeini once said: "If the IRGC is defeated, the whole country will be lost. Of course, by country, he was talking about his regime.



Iran - Corps de garde révolutionnaire islamique - IRGC

Since its establishment, the IRGC has actively engaged in both the oppression of dissidents in Iran and the spread of terrorism abroad. The IRGC finances and supports terrorist groups such as Hezbollah in Lebanon and Hamas in Palestine. The IRGC played a key role during the Iran-Iraq War. Having control of all military personnel and logistics, the IRGC took all possible measures to continue this unpatriotic war for eight years. IRGC commanders sent thousands of Iranian children into the minefields, using them as so-called "spot troopers" to clear the minefields by setting off the bombs themselves. The regime's Ministry of Education announced on January 5, 1989 that during the war it had sent 440,000 students to the minefields of the front. However, the IRGC's priority is to suppress any dissenting voices inside the country and protect the regime from popular uprisings. During nationwide protests in Iran in November 2019, IRGC forces, on direct orders from the regime's current supreme leader, Ali Khamenei, killed more than 1,500 protesters. Amnesty International, in a shocking new report, has revealed that IRGC forces continued to torture and kill detained protesters.

From a regime of terror to a societal awakening: the heroic and historic struggle of women in Iran.

September 13, 2022. Mahsa Amini, a 22-year-old Iranian Kurd, is arrested by the moral police for improperly wearing her veil while visiting her family in Tehran. The young woman fell into a coma after her arrest and died in hospital three days later.



On Sunday, the day Mahsa's death was announced , hundreds took to the streets of the country. From the capital of the Kurdistan province in the northwest of the country - where the young woman comes from - to the Iranian capital where students are launching protest movements in several universities.

These manifestations are quickly suppressed in the blood. At least 201 people have been killed since the start of the clashes, according to a latest report from the NGO Iran Human Rights based in Oslo. According to reports received by the latter, many injured protesters are being refused admission to hospitals and medical centers or are being treated at home for fear of arrest. In an attempt to limit the spread of information, the government restricted access to the Internet and muzzled activists.

Persecuted women



In Iran, covering your hair is obligatory in public. The law further prohibits women from wearing short coats above the knee, tight pants and ripped jeans, and brightly colored outfits, among other things. The police unit responsible for enforcing these rules is called the “morality police”. This was established by Ayatollah Ruhollah Khomeini, the first leader of the Islamic Republic of Iran, when he came to power. Since then, although it changed its name and appearance in 2005, its mission remains the same: “spread the culture of decency and hijab”.

This time, it's women who are on the front line, but not only...

"Something has changed in Iranian society. For years, men left women alone, they did not support them, for fear of losing their power within the family circle. Today, young men have understood that their fate was linked to that of women and that they had to support them. They understood that women were not revolting against them, but against the power in place. We are witnessing an awakening of men too, it is a very important change because it is true that we are seeing men becoming more aware of women's rights, which is a first in this patriarchal society.

Apartheid and femicide in Afghanistan

"If this isn't apartheid, then what is it?" says Afghan women's rights activist Mahbouba defiantly. Seraj, in interview with Le Devoir. "What the Taliban do to women is because of their gender. It is because they are women that the doors of universities are closed to them, that they cannot work, that they cannot can't walk in the street, they can't go see a doctor."

An ideology which is not dictated by the Koran, but rather by political design, underlines the 75-year-old Afghan woman, who lives in Kabul and who is nominated for the Nobel Peace Prize in 2023. "Since the Taliban regained power in Afghanistan, a year and a half ago, they passed about 80 decrees. Of these, 53 concern women. Just as South Africa did for non-whites, " Afghanistan has enshrined systematic discrimination against women in the country's laws. "It is at the heart of the political ideology [governing ideology]" of the Taliban.



The Taliban government has announced that it has ordered the closure of beauty salons within a month in Afghanistan, a new measure aimed at further distancing women from public life. They were seen as safe places for women to meet in the absence of men and also allowed many women to start their own businesses.

This decision will lead to the disappearance of thousands of businesses run by women, whose families often have no other sources of income, and of one of the last spaces of freedom and socialization for Afghan women.

"I think it would be better if women did not exist at all in this society," quips the manager of a Kabul salon who requested anonymity.

Since returning to power in August 2021, the Taliban have excluded women from most secondary schools, universities and public administration. They also largely banned them from working with the UN and international NGOs.

Women are also prohibited from entering parks, gardens, gyms and public baths, from traveling unaccompanied by a male relative, and from covering themselves fully when leaving home.

A vice that continues to tighten on women by destroying their rights one by one while the attention of the international community is monopolized by the war in Ukraine, she is indignant. "Every time the Taliban have not been able to get what they want or have not been able to make themselves heard as they wanted [notably when they have not been able to have their representative recognized at the UN], "They repressed women," continues Mahbouba Seraj, who dedicates her life to being the voice of Afghan women. Meanwhile, the whole world watches, but remains silent."

Should institutionalized discrimination against women in Afghanistan and Iran be recognized as "gender apartheid"? A heavy and loaded term which inevitably refers to the racial apartheid which has plagued South Africa for decades and which is actively fought by the international community. However, increasingly loud voices are being raised for this "apartheid of the 21st century" to be named as such and for the international community to seize the legal tools to fight against sexual segregation as a political project.

Crime against humanity and war crimes in Ukraine

Immense pride in the Soviet victory over Nazi Germany, a pillar of patriotism advocated by Vladimir Putin, Moscow does not tolerate any criticism or accusation against the USSR and its soldiers who invaded Ukraine.

Ukraine and the international community have four instruments to respond to Russian aggression against Ukraine: armed resistance is the task of the Ukrainian armed forces; economic sanctions, a tool used by Ukraine's allies to weaken the Russian economy; diplomatic isolation ; and international justice. The latter is represented by the various international courts.

The war, launched by Russia on February 24, 2022 against Ukraine, falsely called by President Vladimir Putin "the special military operation" has provoked multiple international crimes on Ukrainian territory, namely: war crimes, crimes against humanity, crime of aggression, and crimes against the environment, named by international jurists ecocide. It turned out, after a few days of fierce fighting on Ukrainian soil, that the "special military operation" is in fact synonymous with Putin's unacknowledged "declaration of war" against Ukraine. Putin justified his "special military operation" in order to "demilitarize and denazify Ukraine" which he claimed was committing genocide against the Russian-speaking population in the Donetsk and Lugansk regions of eastern Ukraine. Ukraine.



According to Putin, Ukraine was planning an attack on Russia with the help of NATO. This false account of the causes of the war in Ukraine has been denied by Yevgeny Prigozhin, the leader of Wagner, a private militia. Prigozhin, a 20-year ally of Putin, claimed during the armed rebellion of his Wagnerian militia against Putin and the Russian army general staff on June 24 that "in 2022 Kiev had no intention of attack Russia with the help of NATO. Prigozhin claimed that the affair was fabricated by Russian Defense Minister, "Sergei Shoigu, and other corrupt officers, supported by oligarchs who made money from the deployment of the army." He and Prigozhin's militia participated in the invasion of Ukraine from day one and fought on the front lines, making his statements credible.

It appears that one of the reasons why President Putin called the war in Ukraine the "special military operation" was to avoid holding the Russian state accountable before the International Court of Justice (ICJ) and the International Criminal Court (ICC). Both courses are universal. They play an essential role in maintaining a stable international order based on respect for the rules of international law.

Here are the most important legal steps taken by the Ukrainian state with international judicial bodies after February 24, 2022. Three days after the Russian invasion of

Ukraine, on February 27, 2022, Kyiv filed a complaint against Russia before the ICJ. On March 16, 2022, the Court ordered Russia to immediately suspend its military operations in Ukraine. Russia never accepted this order and continued its military operations on the territory of Ukraine.

Russian aggression and war crime against Ukraine

Russia's invasion of Ukraine has inflicted serious violations of international humanitarian law on the Ukrainian people, including unlawful killings and injuries of civilians, destruction of infrastructure, and blocking of humanitarian aid to the population. desperately needed, all of which may constitute war crimes.

Amnesty International is working to gather evidence of these crimes, as Russian armed forces have attacked civilian hospitals, schools and apartment buildings and used deadly "surrender or die" siege tactics. hunger " against civilian populations.



The scale of the human rights crisis in Ukraine only intensifies by the day. So far, the United Nations has registered eight million Ukrainian refugees in Europe, but many more, including children, have disappeared or been forcibly transferred to Russian territory. Despite freezing temperatures throughout the winter, Russian missile strikes continued to cause power outages and blackouts across Ukraine. As medical supplies, food and water run out, the Ukrainian people face an unprecedented humanitarian catastrophe.

Russia's illegal transfer of civilians constitutes a war crime and even a crime against humanity. The laws applicable to armed conflict prohibit the forced transfer, mass or individual, of protected persons, including civilians, from the occupied territory. In several cases, minors fleeing to Ukrainian-controlled territory, without their parents or other legal guardians, were arrested at Russian military checkpoints and then handed over to authorities in the region. of Donetsk controlled by Russia.

On March 17, 2023, the ICC issued an arrest warrant against President Putin and the Presidential Commissioner for Children's Rights in Russia, Maria Alekseyevna Lvova- Belova. Putin and Ms. Lvova-Belova are “allegedly responsible for war crimes, deportation or forcible transfer of population (of children) and illegal transfer of population (of children) from occupied areas of Ukraine to Russia.” The arrest warrant issued by the ICC against President Putin was a legal blow with serious political and legal consequences for him and his country. The arrest warrant prevents Putin from traveling to the 123 states that have ratified the Rome Statute, the founding treaty of the International Criminal Court. Never before has the ICC indicted a head of state whose country is a member of the UN Security Council with war crimes.



In response to the arrest warrants issued by the International Criminal Court (ICC) against Vladimir Putin, President of the Russian Federation, and Maria Lvova-Belova, Commissioner for Children's Rights at the President of the Russian Federation, Agnès Callamard, Secretary General of Amnesty International, said:

“This announcement sends an important signal to Ukraine and the rest of the world: the alleged perpetrators of crimes under international law in Ukraine will be arrested and tried, no matter how powerful they may be.

"President Vladimir Putin is now officially a wanted man. Following the ICC indictment of President and Commissioner for Children's Rights Maria Lvova-Belova for the war crime of forcibly transferring children, the international community must do everything to ensure that they are arrested and brought to court.

“If President Vladimir Putin or Maria Lvova-Belova leave Russia, states must deny them asylum, arrest them immediately and hand them over to the ICC.

"These arrest warrants are an important first step, but for now they are limited to the war crime of illegal transfer of children and do not reflect the long list of war crimes and crimes against humanity that the leaders have potentially turned themselves in. The ICC and other justice actors will issue new warrants as their investigations into crimes under international law committed in Ukraine begin to yield results.

Note that Slobodan Milosevic, then President of Serbia, was the first sitting president of a state accused of war crimes by the International Criminal Tribunal for the Former Yugoslavia (ICTY) in 1999. The ICTY prosecutor, Canadian Louise Arbor signed the Milosevic declaration. accusation . Few people would have imagined that, two years after the indictment, in 2001, Serbia would hand Milosevic over to The Hague (ICTY headquarters). Let us hope that the same thing will happen to Putin and that he will fall under the caudine forks of international criminal justice. The analogy between Putin and Milosevic is obvious. Both sought to forcibly alter the borders of the successor states of the Soviet Union and Yugoslavia. By pursuing these political projects, they committed war crimes resulting in tens of thousands of deaths.

Violence in relation to Hinduism and Buddhism

Monotheisms get a bad rap. In recent times, they are readily accused of all evils: narrowness, intolerance, pride, aggressiveness, multiple forms of violence. Since the dawn of the 16th century, Christian missions, Catholic and then Reformed, have swept through successive waves across all continents. Should we see the religious side of Europe's commercial and colonial expansion? Should we instead recognize Western imperialism as the armed wing of the pretensions and ambitions of Christian monotheism? Many, in Asia and Africa, but also in Europe, considered that these were the two inseparable faces of the same phenomenon: the irrepressible dynamic of the Christian West or - depending on the point of view one favors - of a Christianity which identifies and limits itself to its unique model, its European concretion.

More recently, the completion of the process of decolonization and emancipation of the Third Worlds as well as the galloping secularization of Western societies have put a damper on these once virulent criticisms: you don't shoot at an ambulance. For two or three decades, however, another form of monotheism seems to have taken over. In Europe certainly, but also in several other regions of the world, the specter of an irresistible rise of Islam is fueling concern and rekindling the fire of criticism.

Behind these fears and these reproaches lies poorly hidden, especially in the West, a more or less militant hostility towards all religion. But, in this age of plurality and pluralism, in this age of tolerance and somewhat disillusioned skepticism, it is more precisely 'mono' that is frightening, even when it leaves many of its critics with an impression of naivety. . We then rediscover the virtues of so-called traditional religions or the great currents of oriental wisdom. Shamans, healers, priests of cosmic rituals offer some keys to well-being without imposing their Creed or their Law. The sages, the yogis, the meditators of India and the Far East distil a message of interiority and harmony, a message free from socio-political ambitions, a spirituality very flexible which hardly encroaches on the pre square of individual autonomy.



Conflicts and violence in the Hindu and Buddhist worlds?

From time to time, however, as international news ebbs and flows, we hear reports of violence and conflicts that fit poorly into the equation "monotheism = violence". In India, the rise in power, over several generations, of a Hindu identity movement (Hindutva: "Hinduness") has soured relations with the Muslim population (around 13%) and, more unexpectedly, with the small Christian minority. (a little more than 2%). On the borders of Thailand and Malaysia, or Myanmar (Burma) and Bangladesh, there is talk of clashes between Buddhists and Muslims. Could these be reactions of resistance to the encroachments of a conquering Islam? We cannot exclude it, while observing that these are sometimes confrontations between a largely majority Buddhism and a frankly minority Islam.

The case of Sri Lanka is even more surprising: while Christians and Muslims were less directly concerned by a merciless civil war, this recent conflict mainly opposed a Buddhist community and a Hindu community. Last example: recent studies have amply documented the way in which the different schools of Japanese Buddhism, willy-nilly, allowed themselves to be recruited into the militarist and expansionist policies of the Japanese empire of the 1930s and 40s. It therefore happens that we come to attribute a quasi-messianic role to a particular people (the Sinhalese of Sri Lanka, the Japanese nation) in the defense and protection and even in the expansion of dharma. Such developments almost inevitably lead to violent excesses, in contradiction with the universal openness and the message of non-violence to which Buddhism also claims.

Would the question also arise about the relationship between non-monotheistic religions and violence? From the outset, it should be firmly recalled: here as elsewhere, with regard to Buddhism or Hinduism as much as Islam or Christianity, the religious factor plays a role in tensions or wars. sometimes modest, sometimes more decisive, but it is one factor among many others: economic, political, linguistic,

cultural... This is true even in the case of internal conflicts within a given religion: between Catholics and Protestants, between Sunnis and Shi' ites....

It is undeniable that Hinduism in India and Buddhism in several Asian countries played a significant role in the resistance to colonizing powers and the resurgence of a sense of national identity. It will not be a question here of analyzing in detail this or that conflict situation. We will rather question the relationship of non-monotheistic religious traditions to violence. The Epinal image of a yogi in meditation or the prestigious figure of the Dalai Lama should not suggest that Hinduism and Buddhism are blissfully ignorant of the harsh reality of violence. It is more accurate and more instructive to examine how these traditions have managed and still manage violence within society today. We will then ask whether they provide a doctrinal justification for the hostility of one religious community towards another.

However, a double preliminary observation is necessary. On the one hand, Hinduism and Buddhism - we could also mention Taoism and other traditions - constitute vast and complex groups, encompassing a great diversity of currents and schools, from their origins to the present day. On the other hand, defining them as "non-monotheists" is reductive (we would define them by what they are not) and very approximate. The multitude of Hindu deities as well as a certain kinship with the pantheons of ancient Greece and Rome suggest at first glance a polytheistic schema. However, it would be less inaccurate to approach Hinduism as a cone or a pyramid. Let's move the cursor along the edge. If we go down to the base, the desires and prayers become more concrete and more diversified: each divine figure presides over a specialized domain, a bit like a certain saint, in the Catholic world, is invoked for a particular benefit or such protection. . If, on the contrary, we approach the top of the pyramid, a powerful figure gains momentum and stands out from the rest of the divine population to the point of acquiring many monotheistic traits.

Some Hindus, among the most influential, would add that it is appropriate to go beyond the tip of the pyramid, towards the nameless and faceless Absolute which transcends all divine representation, all polarity of the One and the many. As for Buddhism, it is neither a polytheism (despite the apparent multiplication of Buddha figures), nor a monotheism (it has no use for a Creator or a Lord), nor even an atheism (it observe silence on this subject rather than teaching a negation).

The sacrificial system and its challenge

Frequently presented as the homeland of non-violence, India has had to learn, like any human society, to manage violence. Its oldest and most venerable scriptures, the Vedic hymns as well as the liturgical commentaries that follow, place sacrifice at the center of the world: it is the pivot of the cosmos as well as of society. The Brahmin class, at the top of the socio-religious hierarchy, interprets the eternal Vedic Word and presides over the rituals which structure society and guarantee beneficial relationships with the world of the gods. All sacrifice involves violence and destruction, particularly in the case of immolation of animal victims. Language precautions and calming gestures (the animal is not killed but "pacified") aim to limit the inevitable violence within acceptable limits. Acceptable for the victim and especially for the priest-sacrificer and for the "sacrificer", that is to say the lay patron of the sacrificial ritual.

From there, reflections on the law of karma, namely the sequence "desire / action / consequences of actions", offer a rigorous analysis of all activity: bodily, vocal and even (and above all) mental. Every action bears seed, every act is pregnant with consequences which will "ripen" in this life or, beyond death, in the beginningless and endless cycle of rebirths or reincarnations.

Faced with the harsh evidence of this servitude, the Hindu "renouncers" (sannyâsin) as well as, at the same time, the Buddha and the Buddhist monks will seek to reduce the action to the strict minimum, then to reduce the consequences of the act by favoring the inner detachment and mastery of consciousness: hence the exceptional development, in Hinduism as in Buddhism, of disciplines aimed at the observation and mastery of the body, speech and mind (yoga, meditation...). This work of purification and detachment presupposes a rigorous practice of non-violence (ahimsâ: absence of the desire to harm) and in turn produces a spirit of benevolence and compassion towards all living beings.

Let us take a short pause here. Both Hindu renunciates and members of the Buddhist monastic community - not forgetting Jain ascetics - clearly identify the factors which produce violence and "suffering" (in the sense of perpetual dissatisfaction, profound unease): inspired desire by lust, the "thirst" to possess and above all to persist in existence, the egocentric consciousness, the spirit of rivalry, the illusion which makes one seek definitive satisfaction in impermanent, passing, disappointing realities. These same circles of ascetics and sages rigorously abstain from any bloody sacrifice or even from any ritual: they condemn its aggressiveness and cruelty at the same time as they denounce its ineffectiveness and inanity.

It therefore seems that they too have, and for around 25 centuries, dismantled the sacrificial mechanism of the emissary victim, although their approach remains distinct on more than one point from that of the Bible and the New Testament: it does not include no identification with the victim recognized as innocent, even if it is specified that the animal is here only the substitute for the one who should be the only true victim, namely the human being agent of the sacrifice. Contrary to the traditional Vedic or Brahmanical religion, its pantheon and its sacrificial economy marked by violence despite its subtlety and extreme complexity, these ascetics and monks have thus opened up a path to ultimate and definitive liberation without the more often rely on a monotheistic type of faith: the disciples of the Hindu Upanishads teach an Absolute beyond all name and form while the disciples of the Buddha observe silence and refrain from giving any content other than that. either to deliverance or to nirvana.

Managing inevitable violence

A breach is thus opened in the old system of sacrificial efficiency and the spirit of give and take which presides over the relationships between humans and divinities. The new spirit of non-violence, detachment and benevolent disposition will slowly permeate mentalities and modify practices throughout society. For example, many people will favor a vegetarian diet and will gradually abandon the offering of animal victims.

This push in the direction of non-violence, however, encounters resistance. Resistances that come from temperaments, the play of desires and uncontrolled passions. But also, resistance linked to the constraints of individual and social

existence: the peasant cannot avoid injuring tiny living beings when he plows his field, the king must defend the territory and the population, the judge must punish the criminal... We will therefore see the development of teachings which, while advocating inner detachment and rectitude of intention, do not condemn necessary action - even if it is violent - but aim to contain it within strict limits.

Probably appearing shortly before the beginning of the common era, the Bhagavad-Gîtâ (the “Song of the Lord”) is the most decisive text in this regard. The Western reader who dreams of a purely non-violent India will probably be disappointed to discover there a reasoned justification for violent action and even war. The Divinity in fact never ceases to act in the cycle of successive creations and destructions of the universe as well as in its salvific interventions to re-establish the beneficial order (the dharma) within this universe and society. Likewise - and in His image - the king must resort, when necessary, to just violence. And every member of Hindu society will do the same, in their humble place. As for lay Buddhists, also forced to renounce the strict non-violence of the monastic community, they will at least ban any ritual involving the immolation of animals and will take care to imbue their daily behavior with the spirit of benevolence that the progressive learning of inner detachment.

In this issue of just management of inevitable violence, it does not appear clearly that the movement of the cursor along the monotheism/polytheism axis is very significant. To a large extent, in Hindu society, the concrete exercise of (non) violence depends on the place that each person occupies, by birth, in a particular class or caste of the social pyramid. As for the deities, certain texts coldly point out that only those capable of causing harm receive generous offerings; those which appear harmless or less dangerous are hardly objects of worship. Moreover, if Vishnu appears more as creator and protector while Siva deploys a more dangerous energy, we must above all see them in the complementarity of their roles. And if married Goddesses seem more peaceful than single Goddesses, this is also a reflection of their respective positions in relation to the established values of family and society.

From all of the above we can only conclude that India has, certainly differently than us, sought the delicate balance of an inevitable and appropriate use of violence. Along the way, Hinduism and Buddhism have developed a remarkable heritage of disciplines or practical wisdom (“yoga-s”) aimed at identifying and neutralizing the hidden sources of violence in every human being.

The emergence of new monotheisms in the Indian world

Strictly speaking interreligious violence, that which occurs from community to community, leads us to ask another set of questions. Such violence does not appear to have been frequent or particularly serious in ancient and traditional India. Certainly, there has been no shortage of clashes and conflicts over the centuries between Hindus, Jains and Buddhists, and even within the Hindu world. A bitter competition often pitted them against each other to obtain the changing favor of princes. However, here again, strictly religious factors cannot easily be isolated from political ambitions or economic interests. There is no shortage of stories of persecution and even martyrdom, but more than once they seem intended to highlight the virtues of the devotee or saint rather than to denounce the cruelty of the persecutors.

The irruption of Islam in the Indian subcontinent, its military and political control, the conversion of significant sectors of the population, particularly - but not only -

among the more modest strata, will change the situation. It would be simplistic to speak of a head-on opposition between two homogeneous groups: Hindus and Muslims.

Around the 700s, Arabs entered India to disperse their religion to infidel Hindus. Muslims decimated millions of Hindus between the years 700 and 1500. According to some historians like Firishta (Mohammed Qacim Ferichta), more than 400 million Hindus were massacred, castrated or taken as slaves during this murderous conquest.

You only need to read a little history to understand that Islam has never imposed itself peacefully.

For example the Quran is divided into two categories of Ayat (verses).

The first "Meccans" were "revealed" first to the prophet. For example :

- *Your religion is yours and my religion is mine*

A vous votre religion, et à moi ma religion». لَكُمْ دِينُكُمْ وَلِيَ دِينِ

This verse was "revealed" when the prophet was still weak and had no power or army. So he was looking for the path to peace. At that time (Mecca), about 60 people joined the prophet. We are talking about a period of approximately 13 years. Yes, 13 years that the prophet spoke to them about Allah, the Koran, hell and paradise but only 60 people followed him.

But the real explosion of Islam came when the prophet was in the Medina (where the Medinan verses began to appear). Verses like:

• قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ
اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى
يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ

Combattez ceux qui ne croient ni en Allah ni au Jour dernier, qui n'interdisent pas ce qu'Allah et Son messager ont interdit et qui ne professent pas la religion de la vérité, parmi ceux qui ont reçu le Livre, jusqu'à ce qu'ils versent la capitation par leurs propres mains, après s'être humiliés.

- *Fight those who do not believe in Allah or the Last Day, who do not forbid what Allah and his Messenger have forbidden, and who do not profess the religion of truth.*

During this time, several thousand people followed him. The expansion of Islam was a military conquest combined with a religious crusade. Moreover, the motivation of Muslim conquerors was the lure of booty as much as divine reward in the afterlife. From the start, the financial goal of the raids took precedence. To make Islam triumph during the Prophet's lifetime, it was necessary to use warlike force, the only way to convert the Arabs who were only sensitive to the balance of power at the time. These reports were inherited from the regular practice of raiding in pre-Islamic Arabia.

The pre-Islamic Maghreb is divided between a Christian world, Romanized and urban on the coasts, centered on Tunisia and a Berber world which is still torn between Christianity and its ancestral traditions (as well as Judaism). Egypt, Palestine, Syria and Mesopotamia are Christianized regions, with still some pockets of pagan resistance that seem on the verge of destruction. The same for Anatolia.

It is beyond the Zagros Mountains where we come across a different world where another religious tradition, Iranian, reigns almost unchallenged. Manichaeism, Zoroastrianism and other more local cults have survived on the plateau for several centuries, but they are gradually giving in to the sirens of Christ.

Further still, straddling Afghanistan, the south of Central Asia and Pakistan we find ourselves facing a Buddhist world, which makes the transition between the Persian Empire and the states of the Indian subcontinent, a high -civilizational center since the Bronze Age, where the Hindu tradition emerged, which extended by sail from the eastern coasts of India towards Southeast Asia, still largely dominated by their local traditions, but swinging since a moment between Indian influence and Chinese authority.

Finally, in the Arabian Peninsula, we are witnessing religious and political ferment. The destruction of the Lakhmid and Ghassanid kingdoms, Christian powers subservient respectively to the Byzantines and the Sassanids, created resentment among these "imperial Arabs", resentment which threw many into the arms of their "brothers" from the hinterland, but this destruction also marked the cessation of their influence among the pagan "Arabs". These Arabs are at this time being squeezed by Christianity in the North, brought by the Nabataeans and Judaism in the South, imported by the Himyarites of Yemen, who are not yet Arabs. Thus, in 7th century Arabia, there is not a warlord prophet who preaches and weaves alliances, but warlord preachers.

India experienced Muslim emperors practicing relatively liberal religious policies and others demonstrating intransigence and intolerance. Among the people, we observe forms of peaceful cohabitation and even syncretic practices. The collective Hindu memory is, however, full of stories of massacres and destruction of temples. Very close to us, the displacements of populations and the killings which accompanied the "partition" of India and Pakistan remain, for Hindus as well as for Muslims and Sikhs, a raw wound.

On the Christian side, the first communities established along the southern coasts of India do not seem to have caused any clashes. Later, Portuguese colonial and religious policies were sometimes violent but limited to a few coastal enclaves. It was especially from the second half of the 18th century that tensions increased. Christian

missionary ambition, both Anglican and Protestant as well as Catholic, strengthened its hold while taking advantage of the benevolent neutrality or more outspoken support of the British administration. The Christian network of educational, hospital and charitable institutions is recognized by many with gratitude to this day. But the type of religion that Christianity presents - just like that of Islam - frequently arouses incomprehension and even a certain hostility.

It would be too simple to say that monotheism is the problem. There are, within Hinduism, as we have seen, numerous currents which mobilize the trust and adoration of the faithful around the figure of the Lord or the Mother. The difficulty arises rather from what is felt to be an exclusive and excluding pretension; it focuses in particular around the desire to convert. From the first half of the 19th century, key figures of the "Hindu Renaissance" welcomed calls for reform into Christianity while distancing themselves from messages and practices that they could not and did not want to adopt. Many passages from the Bible as well as the use that missionaries make of them in public preaching or in controversial publications leave them with an impression of haughty stiffness and indelicate pressure.

For their part, many Buddhist communities in South Asia and the Far East retain mixed impressions of their contacts with Christianity to this day. Much energy was wasted on both sides in sterile controversies, propaganda and counter-propaganda. In more than one country, Sri Lanka and Burma for example, the Christian irruption and the violence it could involve (physical or psychological) were perhaps felt even more than in the Hindu world. Furthermore, since the first centuries of its history, Buddhism has harbored a radical critique, a rigorous deconstruction of theistic conceptions and cults of Hinduism. When the time comes, he will extend these criticisms to Christianity (and Islam): the conception of a God as creator and protector, judge and savior, betrays our fear of impermanence and our visceral attachment to the illusory conception of the "self". ", of an egocentric identity anguished by the prospect of death.

Denunciation of exclusivism

While Hinduism is characterized, we repeat over and over again, by its liberal acceptance ("Catholic", some Hindus say) of a multiplicity of paths cohabiting in a harmonious manner, the God of the Bible calls for contempt even to the destruction of the "idols" of other gods; he appears jealous, angry, intolerant; he makes an alliance with a people to the exclusion of all others; he speaks only through the mouths of chosen prophets and denounces all others as false prophets. Christianity and then Islam are the heirs of this "monolatry": since their foundation, they have sought and still seek to impose it on the entire world.

Preaching in and out of season, organizing evangelization campaigns with large resources and financed from abroad, pushing for registration in Churches through baptism ("compelle intrare"), culturally and spiritually uprooting entire populations: so many reproaches formulated, with more or less virulence, in certain Hindu circles. If the Catholic Church and other Christian groups have been talking, for half a century, about interreligious dialogue, this is denounced in these same circles as a trap, a deception, while gestures of inculturation are accused of plunder, of undue appropriation of spiritual resources.

Conversion, in the sense of changing religious allegiance, is felt as an attack that is cultural, social and religious. Even in the eyes of many moderate and benevolent Hindus - Gandhi is a good example - it seems difficult to understand: while there are a thousand and one ways to encounter the Divine and to "realize" it, what is the point of spending so much energy to attract individuals from one square to another on the religious chessboard? It is therefore not surprising that a series of states, especially in northern India, have adopted legislation aimed at banning or severely controlling the change of religion. Certainly, social, economic and political motivations are not absent from these campaigns: the escalation of identity is often put at the service of the conservative interests of certain strata of caste society.

On a strictly religious level, let us repeat, the real debate does not concern monotheism as such: many Hindus are convinced that God is both One and multiple, or rather that He is beyond the one. and the multiple. Everyone, with the possible help of a guide or a guru, can find him in the "cave of the heart" and venerate him through a profusion of images or through the renunciation of all images. The serious sin, or rather the fundamental illusion, is the narrowness, the exclusivist drift which too often animates the spokespersons for the God of the Bible or the Koran.

If the opinions and sensitivities just mentioned are shared, to varying degrees, by a good number of Hindus, they inspire more frank resistance and harsh and often simplistic criticism from certain representatives of Hindutva. Although it is far from being homogeneous, this identity movement, which is located both on the cultural and religious levels, and which finds powerful relays on the right of the Indian political spectrum, can be considered as a form of fundamentalism or fundamentalism. He puts up decided resistance to "Semitic" religions considered foreign, in the double sense of their geographical origin and their model incompatible with the ethos or dharma of India.

Other Hindus, however, are alarmed by this development and, in a subtle way, perceive the danger of a denaturation of this same Hinduism: would it not allow itself to be contaminated by the intransigence and exclusivism of its adversaries or of its competitors? We would then witness a "semitization" of Hinduism...

From there, the observer may wonder if we are not witnessing, on the world stage, a game of mirrors or rather of crossed influences. In fact, we frequently hear denunciations, in the Christian world, of pluralist or relativist excesses: the identity of the Christian faith and its anchoring in the uniqueness of the person of Christ are said to be dissolving under the pressure of slogans such as "all religions are equal, all paths lead to the top of the mountain, the essential thing lies in a spirituality beyond religions". There would be, in part, a Hinduization or an "orientalization" of contemporary Christianity.

The Christian, for his part, will be aware of the historical dispute which very often continues to weigh on relationships. The criticisms which came to him from Hindu or Buddhist circles would help him to continue his work of reflection in order to soften and broaden his understanding of the salvation of God in Jesus Christ. This should not prevent him from announcing, in complete freedom for himself and for his interlocutors, the message of Christ. That the wisdom of the Hindu masters or of the Buddha spreads freely and discreetly in the West, that the testimony of the gospel is

heard in Asia with the same freedom and the same discretion, the Christian can only rejoice - with great joy. others - of this harmonious conjunction of conviction and respect. However, we must remain vigilant: aggressive excesses or identity withdrawals and tensions will not disappear as if by magic.

The capital of India has been plagued in recent days (2020) by serious violence against the Muslim community which left 33 dead and more than 200 injured.

Deserted streets, closed businesses, remains of burned buildings... Since the start of the week, the popular suburbs of the north-east of the Indian capital have been plagued by significant violence, from armed Hindu nationalists against people and places identified as Muslim. A final report shows 33 dead and more than 200 injured, most of them by bullets.

This outbreak of violence is the worst to hit the capital since the 1980s. At the origin of the conflagration, Hindu nationalists who opposed, at the request of one of their local leaders, the blocking of a road by Muslim women to protest against a controversial law on citizenship, passed last December.

But more broadly, this violence is part of a context of rising Hindu nationalism for several years, embodied by Prime Minister Narendra Modi, and his ruling party the BJP, Indian People's Party (Bharatiya Janata Party).

What does the law against which Muslims are demonstrating contain?

On December 11, 2022, the Indian Parliament adopted a law on nationality, one of the amendments of which triggered the anger of Muslim populations. This plans to authorize the naturalization of illegal immigrants from three neighboring countries, provided that they are not Muslims.

Muslim citizens therefore see it as much more than just another law on immigration. Basically, the objective of this law is not to welcome more refugees, but to make Indian Muslims understand that they are second-class citizens.

Since the vote for this reform, Indian Muslims have been demonstrating throughout the country to defend the principles of secularism and equality. "These are peaceful demonstrations. The Muslims are demonstrating not with copies of the Koran, but the Constitution in their hands, explains the journalist. Many Hindus, Sikhs and Christians have also protested against this law."

Who is responsible for the violence of recent days?

"Since the violence broke out, we have heard a lot about inter-community riots, but that is not it," says Ingrid Therwath. For her, it is not a question of clashes between Hindus and Muslims, but of violence committed specifically against Muslims by far-right groups close to those in power. She even goes so far as to use the word "pogrom".

Proof that this violence goes beyond community conflict: on site, the Hindu neighbors of the targeted Muslims provided them with help and support. "They helped us water the fire. They brought buckets of water. They made us tea. They kept asking us if we needed anything," Bilkis, a mother, told AFP. Muslim woman with seven children, whose home was largely damaged.

(article de la "Lune" du 10 mars 1984 du 2ème trimestre 1984)

Massacres interreligieux en Inde : 275 morts



This violence is the work of Hindu nationalists from the BJP and the National Volunteer Association, the RSS (Rashtriya Swayamsevak Sangh), an ultra-nationalist organization created in 1925, modeled on the European fascist militias of the early 20th century.

They defend the ideology of Hindutva which wants to make India an exclusively Hindu nation. The RSS has branches in different areas of Indian society, from media to trade unions. The BJP itself is an offshoot of it, and Prime Minister Narendra Modi cut his teeth in the RSS student union.

What is the political context?

This violence therefore takes place in a political context. "It is not cyclical, but the fruit of a constructed ideological approach," insists the India specialist.

More broadly, the nationalist party in power since 2014 is working to “Hinduize” society. “This involves the rewriting of history books in certain regions,” explains Ingrid Therwath, “where we now demonize the Muslim invaders and eliminate the pioneers of secularism, like Nehru (Editor's note: one of the leading figures of the struggle for the independence of India).”

Another example, before Narendra Modi, Indian Prime Ministers had the custom of celebrating the end of Ramadan with Muslims. The current head of state has stopped doing so. “It’s about ostracizing Muslims from society,” assures the journalist.

What was the reaction of the authorities?

For Ingrid Therwath, the BJP is therefore indirectly responsible for the violence which has agitated New Delhi in recent days, through the ideas it conveys.

But also because the government took time to intervene to stop the clashes. Only on Wednesday, two days after the start of the clashes, Narendra Modi finally called on his fellow citizens for “peace and fraternity”.

During the first days of violence, several witnesses reported seeing the police officers watching the violence idly, without intervening. In this region, the police report directly to the Ministry of the Interior, not to the federal state. Amit Shah, the interior minister from the BJP and close to Narendra Modi, only deployed the police on Wednesday, when more than 20 people had already been killed.

But images of Indian Muslims fleeing the city, their belongings on their backs, circulated widely on social networks. For Ingrid Therwath, this is exactly the effect sought by the nationalists: “It’s a symbolic elimination,” she assures.

In the context of the growing process of globalization in which we find ourselves, it is clear that we do not live today in a closed space, cut off from the noise of the world. This is why we are all concerned by the tensions between Israelis and Palestinians, or between Sunnis and Shiites, by the necessary ecological conversion, as well as by the immense challenge posed by the project of making people live together, harmoniously, in the same community. , people with diverse and sometimes divergent religious and philosophical sensibilities.

Furthermore, in a world where we see the growing development of fundamentalist movements, in all religious traditions, it is more necessary than ever to give ourselves the intellectual means to deconstruct the presuppositions of these radical currents, to reassess question their literalist readings of the founding texts, to question their ideologies and their sometimes deadly excesses. Relatedly, it is also essential to be attentive to the instrumentalization of various religions by politics, particularly in those States which wish to base their power on a very particular religious identity: this is, for example and in certain respects, the case of India, Turkey and Russia. In short, believing that we can understand the world without knowledge of religious systems, especially at a time when symbolic goods, such as beliefs and practices, circulate from one continent to another. , is a mission impossible.

The Rohingya genocide

The “Rohingya” issue has become very sensitive within the international community since the beginning of the 2010s: it is a polarizing, divisive issue that pits the Burmese government against neighboring and Western countries; Buddhists to Muslims,... It is therefore difficult to discuss it in a scientific way, especially since most of the available (and widely disseminated) sources come from NGOs present on the ground to support Muslim populations, and whose discourse and research methods are not neutral. Furthermore, because of their mission, their attention is focused on the violence, the persecutions, the most violent speeches against Muslims, hence a "magnifying glass effect" which ignores the relationships of interaction and interdependence between the latter and the Buddhists. The situation is often simplified, fixed in an executioner/victim dialectic, which minimizes, for example, the real problems and legitimate issues of the Buddhist population .

Within Burma, the State of Arakan occupies a special place. Located in the west of the country, in contact with Bangladesh, and spread out along the Bay of Bengal, it today has 3.2 million inhabitants, including 2.1 million Arakanese Buddhists and a little less than a million Muslims claiming to be of the “Rohingya” ethnic group, and practicing Sunni Islam tinged with Sufism.

It has long been a region of trade, commerce and migration. From the 15th century to the 18th century, the kingdom of Arakan and its capital Mrauk U put up strong resistance to the Burmese kingdoms, before being conquered by the Konbaung dynasty in 1785. Since then, the Arakanese have always maintained a certain resentment towards screw the Burmese.

For centuries, there was intense trade and migration with the Muslim Indian empires to the west. Some of these former migrants today form the Kaman ethnic group, recognized as the indigenous population of Burma, and whose members are therefore full-fledged Burmese citizens. In 1824, Arakan was one of the first regions conquered by the British, who developed rice growing there as well as commercial and port activities: this growth attracted thousands of workers from Bengal, who settled there. Following Independence, Arakan State therefore had a significant Muslim minority, scattered across the territory.

Arakan State

At the end of the 1990s and during the 2000s, after decades of isolation, Burma opened up to the world. In this context, the Burmese question their identity, seek to define Burmeseness in today's world... and are tempted to opt for a monolithic definition, leaving aside ethnic or religious minorities.

This feeling is largely orchestrated by the community of Buddhist monks called the sangha. After being silenced for decades by the military junta, the latter takes on a new moral and political role. Within it, an extremist fringe makes itself heard through nationalist organizations and personalities, notably the 969 movement, founded at the end of the 1990s, which promotes aggressive protection of Buddhist values against anything that could threaten them, starting with by Islam. He is embodied, in the public and media space, by the monk U Wirathu. Imprisoned in 2003 for inciting hatred, he was amnestied in 2010. In 2013, he appeared on the front page of the

American magazine Time as “the face of Buddhist terror” (Time, July 1, 2013). From 2014, it was joined by another nationalist Buddhist group, Ma Ba Tha, which quickly became influential. Their messages are disseminated via widely distributed writings, public sermons delivered in the streets, DVDs, or even via the internet and social networks (The Irrawaddy [2], February 8, 2016).

These “hate speeches” (referred to as hate speech by the media and pro-democracy circles) attack Muslims very directly by relying on a series of fantasies. Muslims are thus presented as invaders whose plan would be to make Burma a Muslim land. According to U Wirathu, “Muslims have a lot of money [...]. They show this money to attract young Buddhist women, who will very quickly be forced to convert to Islam. Their children will be Bengali Muslims, they will be a danger to our Buddhist nation, because they will ultimately destroy our race and our religion” (Green et al., 2015).

The 969 movement also called for the economic marginalization of Muslims through a boycott of their businesses. This instruction has led to a religious marking of the space: many Buddhist traders display stickers in the colors of 969 on their fronts to show their support and to be identified as Buddhist businesses. Although this

initiative is not followed uniformly, these stickers are now an integral part of the Burmese landscape and outline the contours of a Buddhist territory and, implicitly, those of a Muslim territory.

However, in the 1990s, the military junta took a religious turn, financed vast Buddhist projects, and put religion at the heart of the state and the nation. Buddhism asserts itself even more clearly as the keystone of Burmese identity. In this context, the government launched a “year of tourism” in 1996 and initiated excavations on the site of Mrauk U, the ancient capital of the Kingdom of Arakan. The uncovering and enhancement of these monuments has a considerable identity effect (De Mersan, 2005): the Arakanese rediscover their past, the painful memory of the conquest by the Barmans and the acculturation that followed. In a context of military dictatorship, political demands are impossible, and it is therefore the religious register that the Arakanese use to mark their nationalism, their specificities. The renewal of Arakanese identity is therefore expressed through literature, poetry in the local language, Arakanese art, local religious rituals.

This surge in Arakanese identity structured by Buddhism is accompanied by a certain discrimination: “the possibility of asserting oneself as Arakanese or of being able to benefit from a certain social promotion requires the ousting of certain categories of the population [...]. The current Arakanese revival is therefore to the detriment in particular of Muslims, whose presence in the territory is presented as a scourge inherited from colonization” (De Mersan, 2005). At the same time, the Arakanese assert themselves as the guardians of the Western Gate, this “western gate” which would separate Burma from the Indian invader, and therefore, in some way, the guarantors of Burmese identity.

The question which is the subject of the conflict between Arakanese and Arakan Muslims is the following: are the “Rohingyas” a Burmese ethnic group in their own right, like the 135 other ethnic groups in the country (which would give them historical legitimacy and political rights), or are they “only” immigrants from Bengal, in which case they will have to settle for second-class citizenship?

The first use of the term “Rohingya” by Muslims themselves dates back to 1936, the year of the founding of the Jamiyat Rohingya Ulema (Rohingya Teachers' Association) in Sittwe. But the real rise of this term dates back to the post-war period, in a very specific context. Indeed, sensing the Burmese independence of 1948, a fraction of the Muslims of Arakan, the mujahids (fighters), took up arms to demand either the total independence of western Arakan (majority Muslim), or the attachment to East Pakistan (present-day Bangladesh). However, both options close very quickly, leaving the Muslims of Arakan in a Buddhist Burma (Leider, 2014). To participate in the political life of the country, they must achieve historical-ethnic legitimacy which would make them the 136th “indigenous” ethnic group in Burma. The Muslim leaders of the time therefore launched a process of ethnogenesis, that is to say the creation of an original ethnic identity.

Thus, while the Muslims of Arakan had long referred to themselves as “Bengalis”, thus emphasizing their region of origin and, implicitly, their status as foreigners, Muslim leaders promote the term “Rohingya”, which means “Arakan” in Bengali: this term therefore emphasizes their region of destination and their roots in the Arakanese

territory (Leider, 2014). This semantic game aims to show that the “Rohingyas” are more than Bengali migrants: their identity is also, to a certain extent, Arakanese. As Jacques Leider points out: “since the 1950s, Rohingya authors have done their best to downplay and largely deny their Bengali origins, and to emphasize the cultural differences between the Muslims of Chittagong [Bangladesh] and themselves. same” (Leider, 2014).

Another aspect of “Rohingya” ethnogenesis is the construction of a history of their group, largely underpinned by a political purpose, at the risk of distorting it. The “Rohingya” authors thus underline the antiquity of the Muslim presence in Arakan before the British conquest, even though most of the migrations took place during the colonial era. Some even claim to be the distant descendants of Arab merchants shipwrecked on the Arakan coast in the 7th century, a claim completely refuted by historical sources (Leider, 2014).

For their part, the Arakanese have a reaction of rejection towards what they consider to be the invention of an identity which serves to interfere in the national community. Thus, a senior official in the town of Sittwe claims that “Rohingya” is a false identity. “Rohingya” is not just a word. Behind the word, there is the idea that the Bengalis are an ethnic group. The goal, in creating this term, is to obtain Burmese citizenship thanks to the law of 1982. Although they use the term "Rohingya", these people are Bengalis: the language, religion, culture are Bengali. , they are just trying to create a new identity” (Green et al., 2015).

In 1982, General Ne Win, in command of Burma, passed a law which granted Burmese citizenship only to members of the 135 national ethnic groups, or to populations of foreign origin settled in the country before the beginning of colonization in 1824. Considering that the Muslims of Arakan are only Bengali migrants who arrived after this date, the text simply deprives them of Burmese citizenship. Although the majority of them have been established in Burma for generations, hundreds of thousands of “Rohingyas” become stateless: they no longer have Burmese citizenship but are not Bangladeshis either. They therefore find themselves in a situation of extreme vulnerability, subject to violence from the authorities, extortion, rape, forced displacement (HRW, 2013).

In 1991, the junta began a second phase of forced displacement. 250,000 “Rohingyas” therefore fled Burma for Bangladesh, which, once again, only welcomed them with regret and demanded their return to Burma. Their repatriation is negotiated between Yangon and Dhaka, and once back in Arakan, they are victims of new state violence (ibid). From 1992 to 2013, the latter were carried out by the Burmese militia Na Sa Ka (border guard corps), which controls the north of Arakan State in a violent, predatory manner and with complete impunity.

Thousands of demonstrators march through the streets of Sittwe, led by monks, following UN Secretary General Ban Ki Moon's use of the term "Rohingya" at the ASEAN summit in November 2014. Burmese government, for its part, forcefully condemns this word: “I disapprove of the use of this term by Ban Ki Moon [...]. As head of the United Nations, he should not add to the conflict by using this word” (Green et al., 2015).

The term "Rohingya" was also a bone of contention during the general population census in 2014. The previous census, in 1983, did not take into account Muslims, deprived of their citizenship by General Ne Win in 1982. The 2014 census therefore represented hope: would it finally give Muslims a statistical existence? Although, initially, it was considered to create a "Rohingya" category in the questionnaires, this initiative was quickly canceled, notably under pressure from the Arakanese population and religious leaders (The Irrawaddy, March 17, 2014). Arakan Muslims could therefore only register as "Bengali" and any attempt to declare themselves "Rohingya" would result in the questionnaire being invalidated, which was the case in many households. The results of the census were therefore very largely distorted, and continued the virtual invisibility of the Muslims of Arakan.

The laws in force, extremely strict with regard to Muslims, allow this militia to control all aspects of Muslim life, with complete impunity: the latter cannot study, own land or be hired in the majority of jobs; mobility from one village to another only takes place with the consent of the authorities. Mosque repairs are subject to heavy "taxes". Marriages are very regulated, and are conditional on bribes à la Na Sa Ka, under penalty of arrest for illegal marriage (HRW, 2013). On a daily basis, Na Sa Ka uses forced labor of men, women and children, and any attempt to escape is severely punished. Women, for their part, are victims of sexual violence (Ullah, 2011).

At the start of the 2010s, there were more than 800,000 stateless "Rohingyas" (UNHCR in Hill, 2013), living in alarming sanitary conditions: in 2011, in northern Arakan, the rates of severe malnutrition reached 23 %, well beyond the 15% deemed critical by the WHO (The Irrawaddy, March 13, 2014). Tensions and resentments, fueled by nationalist outbursts, exploded in 2012.

May-June 2012: the spiral of violence

On May 28, 2012, an Arakanese woman was raped by three Muslims in a village in the township of Ramree. Information spread very quickly, and on June 3, Arakanese Buddhists intercepted a bus in the town of Taungup and killed ten Muslim passengers. On June 8, Muslims in the township of Maungdaw responded by killing an unknown number of Arakanese and burning their homes. From June 9 to 12, violence spread to Sittwe, the capital of Arakan. Unlike the fairly spontaneous cycle of attacks and violence that had prevailed until then, the pogroms in Sittwe were notable for a certain level of coordination by charismatic Arakanese leaders, relying on clientelist networks. Each household must thus provide a man between 20 and 40 years old, and the others must remain at home, ready to defend themselves against any counterattack. On June 9, these volunteers were transported by bus and dropped off at several key points in Sittwe. Led by nationalist leaders and Buddhist monks, under the complacent gaze of the police, or even with their help, they systematically target Muslim populations. The offensive is carefully organized: hundreds, even thousands of people are offered lunch and dinner, as well as transport to return home in the evening. The next day, buses come to pick them up from their homes again to take them to Sittwe (Green et al., 2015). There is little doubt about the more or less direct involvement of the Burmese government: although the most visible leaders are Arakanese, we must not forget that the administrative and security apparatus is controlled by the Burmese, who are well informed, and who have the means to avoid an incident if they deem it necessary.

The riots of May-June 2012

On June 10, Burmese President Thein Sein declared a state of emergency and military reinforcements were deployed. The violence left 78 dead, 87 injured, and displaced 100,000 people, mostly Muslims, who found “refuge” in townships in the north of the state and around Sittwe (OCHA, 2013). The damage is also very significant: based on satellite images, the NGO Human Rights Watch counted more than 2,500 buildings destroyed in the town of Sittwe alone (HRW, 2013).

The massacres of October 2012: one more step towards genocide?

In October, a new outbreak of violence occurred. As during the June attacks, the police are very passive in the face of events and sometimes become complicit with the attackers, for example by disarming Muslims under the pretext of avoiding violence... but leaving their weapons with the Arakanese. In some cases, the police participate in the massacres, by firing on Muslims who try to put out the fires burning through the villages. It is also she who dumps a truckload of corpses in front of a camp for displaced people in the Sittwe region and forces the inhabitants to bury them, a very clear threat to push Muslims to leave the area (HRW, 2013).

The violence marked a point of no return in coexistence : “before, I lived with Muslims in a fraternal spirit. I had friends, and we lived together. I haven't seen any Muslims since the conflict. [...] I don't want to see them anymore. They are evil and kill Arakanese” (Green et al., 2015). We also find very strong terms and animal comparisons, which have the effect of dehumanizing Muslims: “we can live with other ethnic groups, Chinese, Kachin, etc... but [...] cannot live with the Muslim community , they are really scary... They are like animals, like dogs” (ibid.). In 2014, the government launched a citizenship verification pilot project which led to the regularization of 200 people, mainly from the Kaman ethnic group, but this experiment had to be stopped due to the very strong opposition of the Arakanese, who fear regularizations. massive (Green et al., 2015). Regardless of the laws and the eligibility of certain Muslims for Burmese citizenship, a large part of the Arakanese cannot accept a Muslim presence on the territory of the state.

For the Muslims who were able to stay in their village, the pressure is permanent: “I don't think I can continue to live in this village. We are surrounded by the Arakanese on all sides. If we want to go to another "Rohingya" village, we must first pass through Arakanese villages. Today it's like we're living in prison,” says a Muslim from the village of Yan Thei (HRW, 2013). Following the pogroms, around 140,000 people fled their homes to find “refuge” in camps, thereby falling into the international category of Internally Displaced Persons (IDPs). For them, mobility is strictly regulated: it takes a whole day of administrative hassle to gain the right to go to another township, and long-distance travel is virtually prohibited: the administrator of the transport networks in Rakhine State demanded in October 2012 that no Muslims could sit on buses between Thandwe, Taungup and Yangon, the former Burmese capital (Green et al., 2015).

These camps were created according to a logic aimed at marginalizing Muslims and favoring the Arakanese. This strategy is particularly observed in Sittwe, where 100,000 people of all ethnicities have found refuge. Indeed, the Arakanese who lost their homes in the violence are settled in reserved camps in the city center. Thanks to donations from across the country, these populations benefit from prefabricated

wooden houses, access to water, education and health facilities. These camps are closing down, as many Arakanese have been able to rebuild their homes and return to their homes (HRW, 2013).



Trajectories of Rohingya maritime migrants

The exodus of the “Rohingyas”, or the forced internationalization of the question
Illegal emigration of “Rohingyas” existed before the violence of 2012, but the flows are growing very strongly. These figures include migrants from Bangladesh, seeking, like the “Rohingyas”, to reach Thailand or Malaysia.

These clandestine migrations are underpinned by transnational mafia networks, a sort of “ anti-world” of migration, which has reached a high level of organization over time. Smugglers, who charge up to \$2,000/person, pick up migrants from Arakanese beaches controlled by the authorities, who agree to turn a blind eye in exchange for bribes (Green et al., 2015). Small boats shuttle to larger boats, which wait offshore. Once full, they head towards their destination. On the boat overloaded with 500, even 700 passengers, the hygienic conditions are deplorable, the food very insufficient, and the crew regularly engages in violence, particularly sexual violence, against women. After days of sailing, they disembark their passengers in remote areas, including the jungles of southern Thailand. There, migrants are concentrated in camps of violent mafia groups with the complicity of local authorities (Human Rights Watch, May 1, 2015). They only release their prisoners in exchange for a ransom paid by the family remaining in Arakan (The Irrawaddy, February 14, 2014). These irregular migrants then fall under the control of unscrupulous employers.

Many smugglers, on their way to Thailand or Malaysia, aware of the risks involved, therefore abandon boats and passengers adrift, generating a significant migration crisis. In this context, the local authorities are showing great firmness. The Malaysian navy is thus instructed to distribute food and fuel to the boats, before directing them, willingly or by force, towards international waters: in one day, 800 migrants are thus diverted towards Thailand, which itself exercises a blockade on migrant boats (The Irrawaddy, May 12, 2015). Just like Bangladesh, the countries of South-East Asia refuse to welcome them: the Malaysian Minister of the Interior (although a Muslim country) declares: “what are we supposed to do? [...] They cannot dump on our shores like that. [...] We need to send the right message: they are not welcome here” (The Irrawaddy, May 14, 2015).

Despite calls for a regional solution, the dialogues are unsuccessful, in particular because of the inflexible position of the Burmese government: for it, the exodus of Muslims from Arakan is a question of human trafficking on an Asian scale, and not a problem of persecution of Muslims in their country (The Irrawaddy, May 18, 2015). The dialogue is further complicated by the fact that Burma does not recognize the term “Rohingya”, and threatens to boycott any conference that makes reference to this name (The Irrawaddy, May 20, 2015).

In Arakan, this crisis has a strong impact on the candidates for departure: for the first time, the conditions of migration, detention and violence are revealed in broad daylight. In addition, the strengthening of maritime controls by the Thai, Malaysian and Indonesian coast guards makes the migration project even more illusory (The Irrawaddy, June 8, 2015).

A genocide finally declared

The United States officially declared for the first time on Monday that the Rohingya Muslim minority had been the victim of a “genocide” perpetrated by the Burmese army in 2016 and 2017.

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"I have established that members of the Burmese army committed genocide and crimes against humanity against the Rohingya in 2016 and 2017," declared the head of American diplomacy Antony Blinken in Washington.

Since 2017, 740,000 members of this Muslim minority have fled to Bangladesh and their return to Burma, a country with a Buddhist majority, seems even more compromised since the military coup of 2021.

Nobel Peace Prize winner in 1991, long perceived in the West as a symbol of the fight against military dictatorships, the Burmese leader is today paying for her passivity in the face of the army's abuses against the Rohingya minority.

This time, it's the fall. For two years already, Aung San Suu Kyi had been stumbling. When merciless repression fell on the Rohingya Muslim minority in the fall of 2016, the reputation of the woman who had long been considered the "icon" of democracy and the symbol of the universal struggle against dictatorships, has dangerously faded in the West: the chorus of her thurifers, yesterday so quick to sing her praises, is today indignant at the passivity she showed while the violence of the Burmese soldiery was unleashed on the members of a long-repressed population. The deposed Nobel Peace Prize laureate, Aung San Suu Kyi, was overthrown by the Burmese army.

Evidence shows "a clear intention behind these atrocities, an intention to destroy Rohingya, in whole or in part", he added. "The army's intentions went beyond ethnic cleansing, to the point of real destruction" of this minority, according to him. He said this is the eighth time since the Holocaust that the United States has officially recognized the existence of genocide.

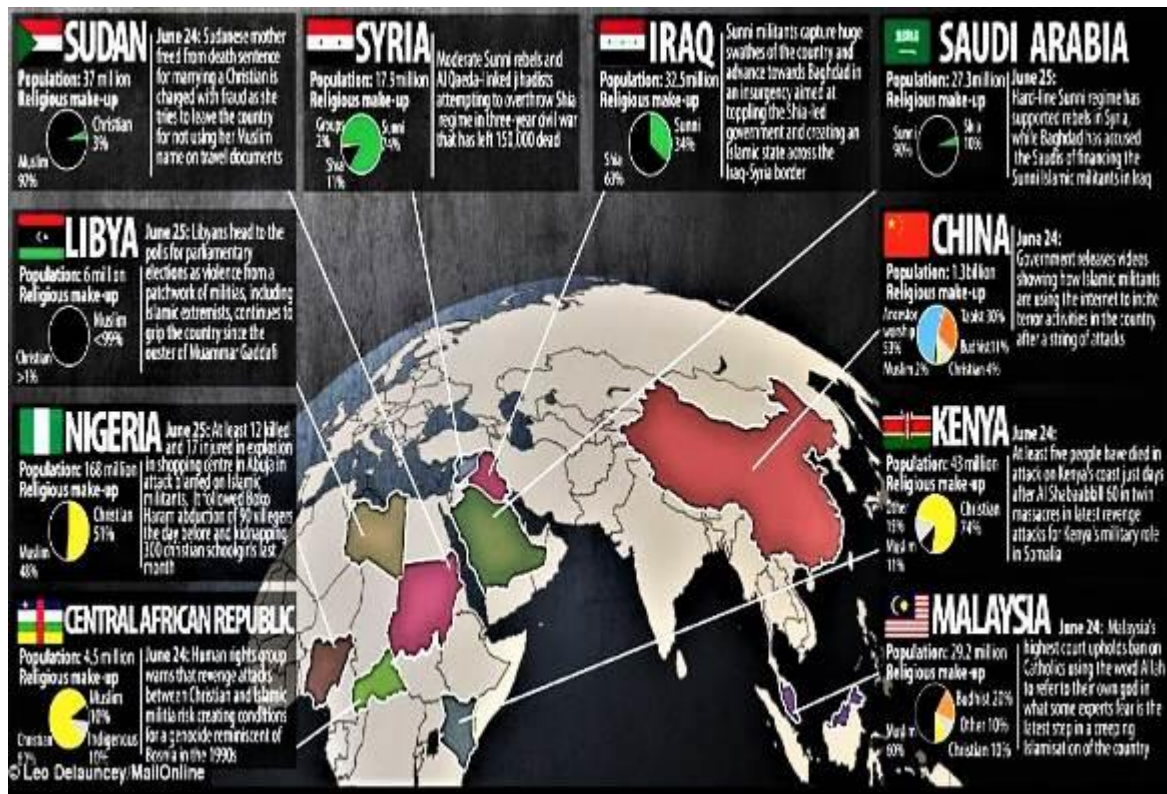
Holy war in the 3rd millennium

The Israeli-Palestinian conflict still reminds us of this today with more than 5,000 years of history. Another genocide. What other conflict allows us to evoke the Bible, the Gospels and Mohammed, Masada and Auschwitz, the Crusades and colonization... in places as rich in meaning as Palestine, Jerusalem, Jericho, Gaza, Haiffa, Bethlehem , Tyre, Baalbek etc?

Thanks to the discovery in 1998 of the site of Tell es-Sakan, archaeologists can attest that a fortified Canaanite city was continuously occupied from -3,200 to -2,000 in the current Gaza Strip.

Subsequently, Gaza was successively under Assyrian, Babylonian, Roman, Arab and Christian domination.

Palestine, a historic region in the Middle East whose borders have been changed numerous times, has been inhabited by several peoples since prehistoric times, including the ancestors of Jews and Arabs, who today claim the right to occupy this earth



Global fundamentalism: Some of the countries spanning two continents where extreme Islamic acts have been perpetrated

Tensions between Israelis and Palestinians are intertwined in a conflict which originates from the desire of two peoples to occupy the same territory for religious reasons today divided between the State of Israel and the Palestinian territories (the West Bank and the Gaza Strip).

Let us remember the Hebrew Bible:

"Listen, Israel! Today you are going to cross the Jordan to dispossess nations greater than you. (...) You will dispossess them and make them disappear immediately."
 (Deut 9:1-4)

Let us remember the Quran:

- "When the holy months have expired (Ramadan), kill the infidels wherever you find them. Take prisoners! Besiege them! Set ambushes for them!" (verse 5)

All this violence naturally receives divine blessing, as Surah VIII says:

"You did not kill your enemies. It was God who killed them. When you strike a blow, it is not you who strikes it , but God who tests the believers with a good trial" (verse 7) .

This conflict is certainly the most eloquent among hundreds of others demonstrating that politics and religion are toxic to each other.

The Palestinian territory is completely dismembered. Colonization is largely supported and accompanied by the Israeli government. More than 280 colonies and 710,000 settlers have been counted by the United Nations (UN). Palestinian homes are regularly destroyed.

Since 2002, more than 700 kilometers of wall have been built between the Palestinian territories and Israel. This security wall was to follow the 315 kilometer green line, provided for by the UN partition plan of 1947. Ultimately, it never stopped making twists and turns, gradually encroaching on bits of Palestinian territory and by isolating certain Palestinian towns.

The Palestinian imbroglio

On a territory of less than 30,000 km² (the size of Brittany), Israel and the Palestinian territories bear witness to an incredible demographic imbroglio which makes the political solution to the Israeli-Palestinian conflict inextricable.

On the one hand, the State of Israel occupies a territory of 20,620 km² with a population of nearly ten million inhabitants in 2020, 3/4 of whom are Jews. On the other, Palestinian populations, overwhelmingly Muslim, outnumber the Jewish population but split between several statuses and territories.

On both sides, demographic growth remains strong under the effect of both the birth rate and migratory flows with a multiplication of the total population by seven to eight since the creation of the State of Israel, 75 years ago. In 1948, the region between the Jordan and the Mediterranean counted 630,000 Jews and 1,340,000 Arabs. A majority of Arabs then lived within the territorial limits granted to Israel by the UN...

Under the influence of fighting or fear, 600,000 Arab residents, most of them Muslims, fled the coastal area of Palestine in 1948 for an improbable asylum in the West Bank, in the Gaza Strip or in neighboring countries (Lebanon and Transjordan). Many of them were immigrant workers who came to work on Zionist farms and factories before World War II. Most of the inhabitants of the West Bank mountains, of ancient Palestinian origin, had remained there. Conversely, 800,000 Jews were expelled from Arab countries in the months following the conflict and settled in Israel.



What are the origins of the conflict?

Tensions between Israelis and Palestinians are intertwined in a conflict which originates from the desire of two peoples to occupy the same territory, today divided between the State of Israel and the Palestinian territories (the West Bank and the Strip). of Gaza).

Palestine, a historic region in the Middle East whose borders have been changed numerous times, has been inhabited by several peoples since prehistoric times, including the ancestors of Jews and Arabs, who today claim the right to occupy this earth.

In 1917, the United Kingdom declared itself in favor of the establishment in Palestine of a national home for the Jewish people, without this project harming the other peoples on this territory, in this case the Arabs. But the latter are already resistant to the idea of Jews coming to settle in the territory they inhabit.

During the 1930s, the persecution of Jews in Europe (particularly in Nazi Germany) led to heavy migration to Palestine. In 1937, the British proposed a first plan to share the region. In short, the Jews would occupy the north, and the Arabs, the south. The Jerusalem region, a sacred place for both peoples, would remain under British control. But this plan was not unanimous, just like the subsequent versions, which aborted with the hostilities of the Second World War.

After the Second World War, in 1947, the United Nations voted on a plan to divide Palestine between Jews and Arabs. The cities of Jerusalem and Bethlehem, which have religious significance for Jews, Christians and Muslims, remain under international control. The Jews accept this plan, while all Arabs reject it.

Israel nevertheless declared its independence a few months later, in 1948. The armies of Egypt, Transjordan (former Jordan), Iraq, Syria and Lebanon then launched an assault against Israel. The Israeli army (called the Tsahal) repels the Arab forces and gains part of the Palestinian territory. More than 700,000 Palestinians went into exile, and as many Jews settled in Israel over the following years. Every year since, Palestinians have commemorated this exodus, which they call the Nakba, or catastrophe.

The first Intifada occurred in 1987. It was born from a revolt against the Israeli occupation in Gaza, then it spread to the West Bank. This is when Hamas was formed. In 1988, the Palestinian National Council proclaimed a Palestinian state.

The second Intifada broke out in 2000 when Israeli Prime Minister Ariel Sharon visited the Esplanade des Mosques. The hostilities between Palestinians and Israelis caused the deaths of around 6,000 people in total, with losses being greater on the Palestinian side.

Faced with these repeated attacks, the Jewish state began the construction of a wall along its border to protect itself and limit access to its territory. To enter Israel, Palestinians must pass through checkpoints. They cannot leave the Gaza Strip freely.

Furthermore, the Hebrew State has adopted a policy of colonization of the occupied territories, which contributes to increasing tensions with the Palestinians, who denounce the appropriation of their land and its wealth. The establishment of Jewish settlers in the West Bank has been heavily criticized internationally.

Today, the Israeli-Palestinian conflict concerns several issues, including the recognition of the two peoples, their respective territories – including the status of the holy city of Jerusalem –, the status of several million Palestinians displaced due to conflicts and the right of return. Palestinian war refugees were immediately confined by the UN in camps and an organization, UNRWA, was founded to come to their aid and take care of them *ad vitam aeternam* as well as their descendants! Prevented from starting a new life in another Arab country or in the West, they live in destitution and resentment, in the hope of a hypothetical return.

- o Although lacking manpower, particularly in the oil-rich Gulf region, Arab countries refused to welcome and integrate these refugees.

- o In Western countries, which have generously welcomed illegal migrants from all over Africa and Syrian, Afghan, Eritrean refugees, etc. since 2015, Palestinian exiles and their descendants are the only beings on the entire Earth who cannot install !

It follows that at the start of the 21st century, there are around seven million Arabic-speaking Palestinians, Muslims or Christians, in the Levant, as many if not more than Jewish Israelis. They are distributed between Israel, the West Bank, Gaza, Lebanon and Jordan (approximately 1% experienced the exodus of 1948).

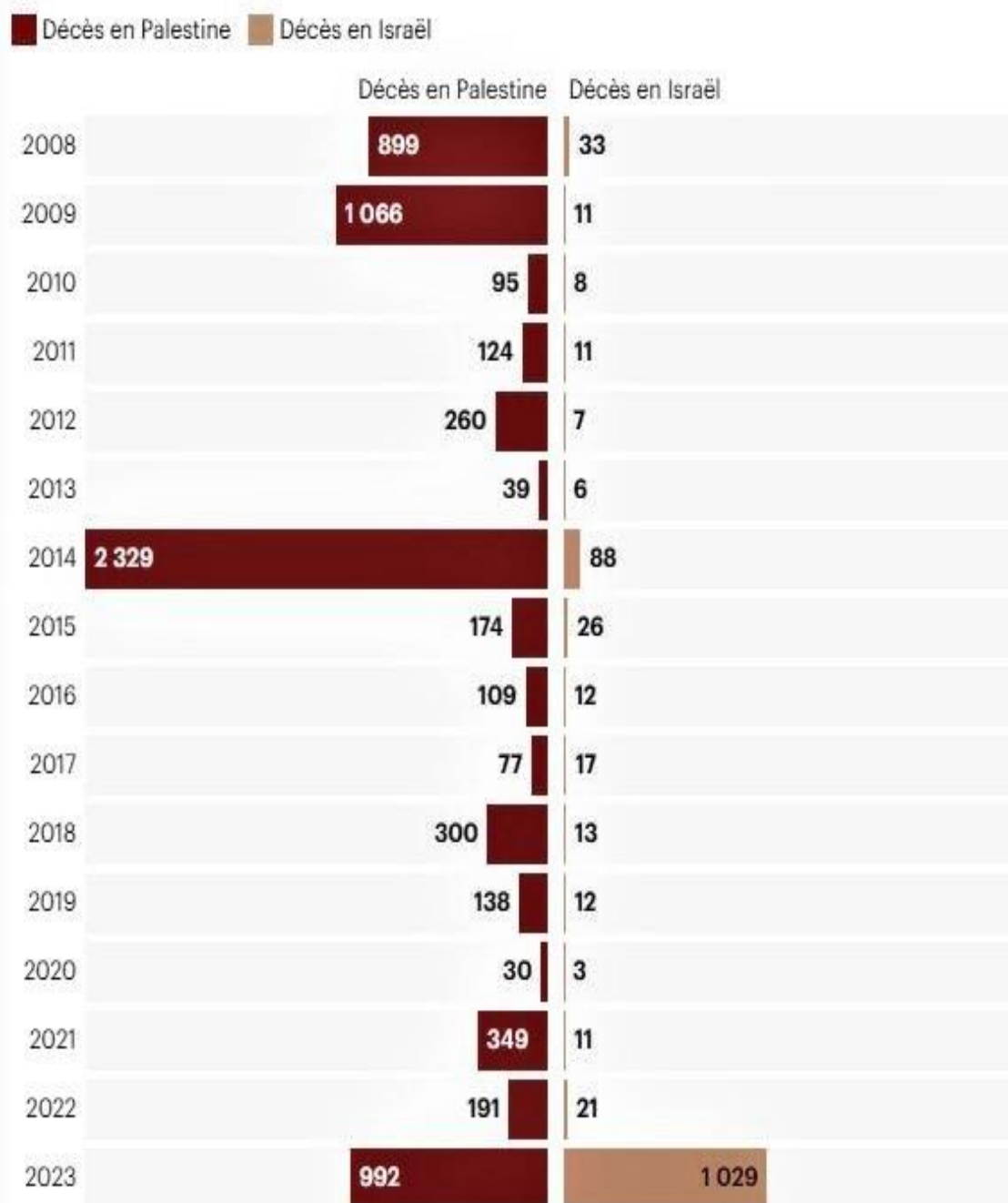
Israel found itself dependent on the goodwill of planes and radars from the Russian base in Latakia (Syria), to carry out bombings in Syria and thus stop the military expansion of Iran and its armed wing, Shiite Hezbollah. Lebanese, towards the northern borders of Israel. The ambiguities of this policy appeared starkly during Russia's invasion of Ukraine in 2022: we saw Iran deliver drones to Russia while the Russians turned a blind eye to Israeli attacks against the factions. pro-Iranians from Lebanon and Syria!

At the same time, Saudi Arabia saw itself threatened by Iran's intervention in Yemen. It follows that the Sunni states have come to dialogue with the Hebrew state, yesterday still hated and fought against. In March 2022, the Negev summit, in Sde Boker, the kibbutz of David Ben-Gurion, brought together the foreign ministers of Israel, the United States, Egypt, the United Arab Emirates, Bahrain and Morocco . The mere fact of bringing together all these ministers was already a first achievement; the second was to exclude the Israeli-Palestinian conflict from the agenda, thereby reducing it to an internal Israeli affair!

Extending the “Abraham Accords” launched by President Trump and Prime Minister Netanyahu in 2020, the Negev summit helped bring Israel out of its regional isolation, especially if we add Jordan, with which peace was signed in 1995, and Sudan which signed a treaty with Israel in 2021. Chad, which reestablished diplomatic relations with Jerusalem in 2019, inaugurated its embassy in Israel in 2023.

Décès des côtés palestinien et israélien en temps d'occupation et de conflit

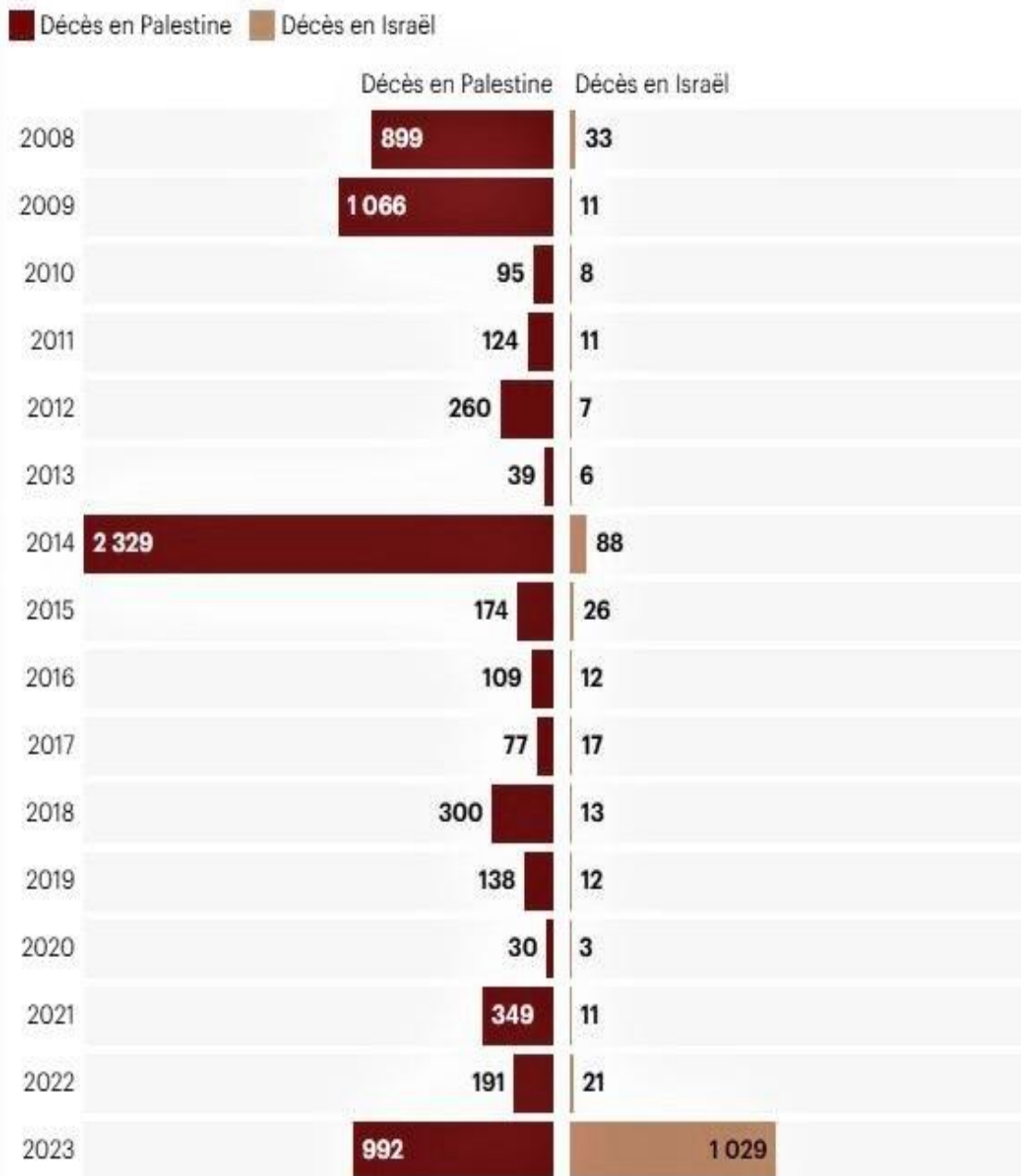
Les données de 2023 sont préliminaires



Graphique : Le Devoir • Source : Bureau de la coordination des affaires humanitaires de l'ONU

Décès des côtés palestinien et israélien en temps d'occupation et de conflit

Les données de 2023 sont préliminaires



Graphique : Le Devoir • Source : Bureau de la coordination des affaires humanitaires de l'ONU

Israel's unprecedented proximity to the Sunni bloc has been reinforced by the new honeymoon with Turkey, after more than ten years of icy cold blowing between the two countries. After having been one of the strongest defenders of the Palestinian cause since 2010, President Erdogan initiated a rapprochement in 2021 to lead to a complete restoration of diplomatic relations concluded on August 27, 2022. He is essentially the head of the Turkish state which took the initiative, both to give itself a

less aggressive appearance at the international level, but also for internal reasons, both economic and electoral.

This rapprochement took an unexpected turn in the war between Armenia and Azerbaijan in 2020. The Azerbaijani dictator Aliiev was then able to benefit from the active support of his Turkish counterpart but also from the active aid of Israel which supplied with sophisticated military equipment, while Armenia, stuck between two large Turkic-speaking states, had no other choice than an alliance with neighboring Iran.

Finally, in the area of relations between Israel and the Arab-Muslim region in the middle of which the Hebrew State finds itself placed, we must highlight a first step forward towards Lebanon, with the signing in October 2022 of the agreement on borders maritime and the exploitation of underwater gas fields. This agreement was the result of both long-term American pressure on both parties and evidence of the weakening of Shiite Hezbollah, particularly after the explosion at the port of Beirut in August 2020.

All united against the Islamic Republic

If Muslim countries continue to affirm their support for the Palestinian cause in international organizations, Israel no longer appeared to be taboo and the advantages that these countries gained from this "bad association" far outweighed the risk of being seen as betraying the "Arab cause".

The unprecedented rapprochement between Israel and part of the Sunni Arab and North African world, in addition to its significant military, commercial and economic aspects, confirms a spectacular "reversal of alliances" for those who remember the active support provided by Israel to Iran during the Iraq-Iran war in the 1980s.

What solutions have been tried?

Over the course of wars and tensions between Israelis and Palestinians, since 1948, there have been numerous agreements, conferences, treaties and attempts to achieve lasting peace between the two States, including:

In 1949, an armistice was signed between the young State of Israel, Egypt, Lebanon, Jordan and Syria to end the war in progress since the previous year, thereby formalizing the creation of the strip of Gaza and the West Bank, in addition to establishing a peacekeeping process under the aegis of the United Nations. Following the 1967 war, Israeli politician Yigal Allon notably proposed splitting the West Bank between Jordan and Israel, returning part of the occupied Sinai to Egypt, while annexing East Jerusalem. His plan, rejected by Jordan, will never fully come into force.

In 1978, following 12 days of secret negotiations in the United States, Egyptian President Anwar Sadat and Israeli Prime Minister Menachem Begin signed the Camp David Accords, which included provisions for the residents of Gaza and the West Bank will ultimately become independent of Israel. This strategy is rejected by the United Nations because it is negotiated without the UN or the main Palestinian political movement, and does not address the "right of return" of Palestinians forced into exile during the creation of Israel.

The following year, Egypt and Israel signed a peace treaty which included, among other things, the return of the Sinai Peninsula to Egypt, but which also implied full autonomy for the Palestinian inhabitants of the territories occupied by Israel, a provision that will never be applied.

In 1993, Israel and the Palestine Liberation Organization, led by Yasser Arafat, signed the first Oslo Accord, with the signing of a second document in 1995. These treaties gave birth to the Palestinian Authority, which will have as a mandate to rule the Gaza Strip and the West Bank. However, these agreements do not result in the creation of a Palestinian state. For this reason – and several others – a large part of the Palestinian population, as well as various Palestinian activist groups, will strongly oppose it.

In 2000, US President Bill Clinton invited Palestinian Authority leader Yasser Arafat and Israeli Prime Minister Ehud Barak to a summit at Camp David. After 14 days of negotiations, no agreement has been reached, whether on the question of the territory of each state, on the status of Jerusalem, on refugees and the "right of return", on security issues, or even on the thorny issue of Jewish settlements.

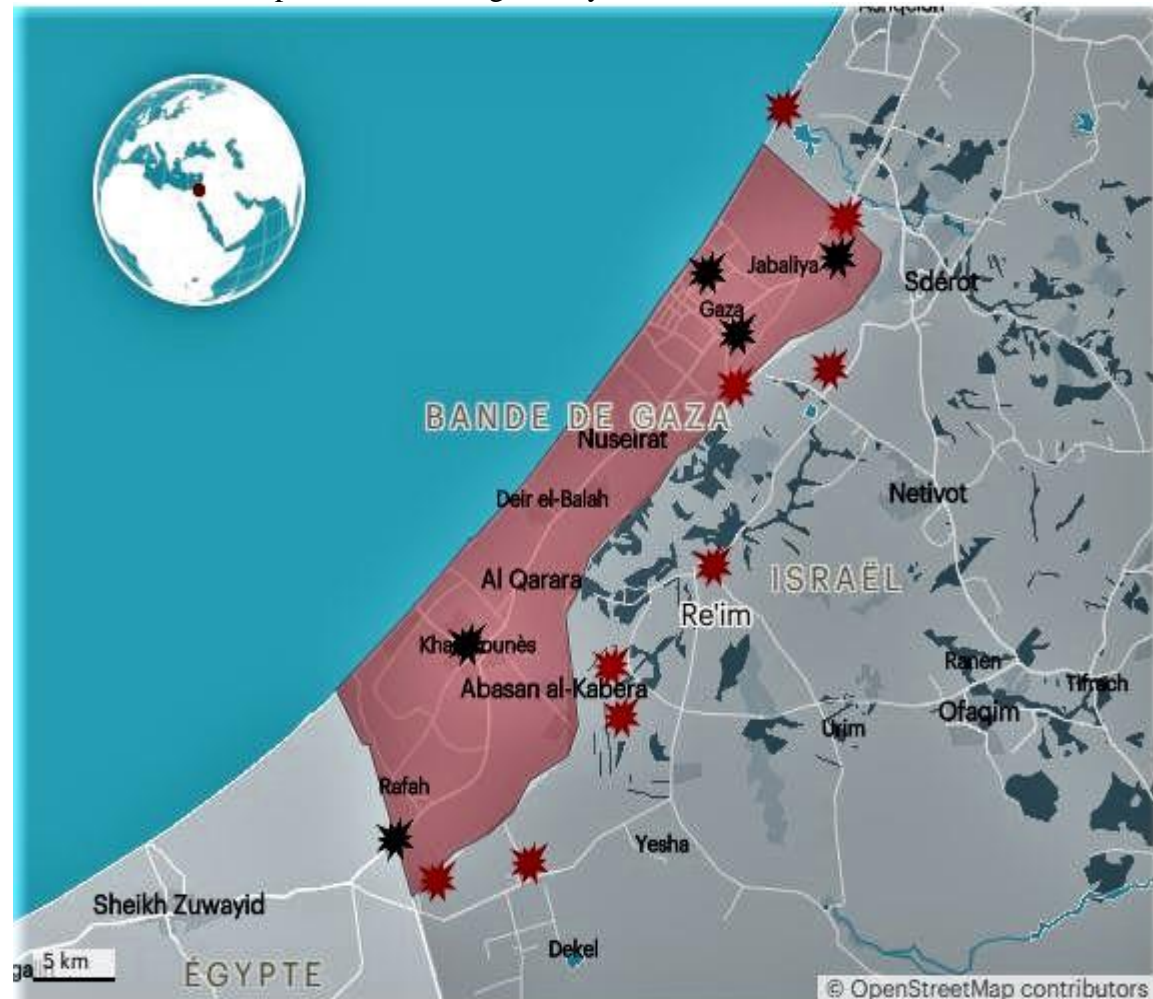
In 2023, the Hebrew State will also continue its efforts to normalize its diplomatic relations with other countries in the Middle East, including nations historically allied to the Palestinian cause. This process, which currently concerns Saudi Arabia, under the aegis of the United States, could be suspended due to the resumption of fighting, estimates the New York Times.



The moment chosen by Hamas can be explained by the desire to bring to the forefront a marginalized Palestinian question, in particular by the diplomatic rapprochement between Israel and several Arab countries, and by the apparently definitive triumph -

in Israel itself - of those who put an end to any agreement, to any territorial sharing with the Palestinians. For the Palestinians, these negotiations are a betrayal of Saudi Arabia towards the Palestinian cause.

What diplomatic consequences for normalization between Israel and several Arab countries? The latest was Saudi Arabia: very recently, there were increasing signs of a rapprochement that could lead to mutual recognition between Riyadh and Jerusalem. But the Saudi princes, unlike other Arab leaders who did not hesitate to throw the Palestinians overboard to sign with Israel, were somewhat embarrassed by this abandonment, often perceived as an ignominy.



By attacking Israel with unprecedented violence of which it was not believed capable, Hamas is sending a call to the Arab world, urging it not to give in to Israeli sirens and affirming that Palestine still exists.

It is true that at the time, the Jewish state felt more directly threatened by its immediate neighbors. Today, he is more worried than anything that the ayatollahs' regime will take advantage of the fact that the West was monopolized by the Ukrainian war to accelerate its race for nuclear weapons. There is a broad consensus in Israel to prevent the Islamic Republic from acquiring it by all means. Washington, Jerusalem's essential ally, is also beginning to consider a military solution.



In Israel and the Middle East, reasons of state and the best interests of the nation therefore appeared to prevail over ideology, despite the resurgence of Palestinian terrorist attacks in 2022 and the return to power of the indestructible Benjamin Netanyahu (73 years old), already Prime Minister in 1996-1999 and 2009-2021, at the head of the most right-wing coalition that has ever governed the State of Israel.

His plans to transform the judicial system have divided Israeli opinion more than ever. But that was before pro-Iranian Hamas launched the terrorist attacks of October 7, 2023.

So why have some of the Israeli leaders, and Benjamin Netanyahu in the lead, strengthened Hamas economically and politically while systematically weakening the Palestinian authority of Mahmoud Abbas? Why has the current Israeli government increased the military presence in Judea and Samaria, while stripping away the forces guarding the Gaza border?

Quite simply because Netanyahu and his far-right friends (who assassinated Rabin in 1995) never accepted the Oslo Accords which provided for in the more or less long term the creation of an independent Palestinian state bringing together the West Bank and the Gaza Strip. The establishment of a dissident "government" in Gaza therefore contributed to weakening the Palestinian Authority which found itself reduced to a few enclaves in the West Bank, the rest being handed over to Israeli settlers and

destined for annexation under the name of Judea and Samaria. The Israeli extreme right knows full well that Hamas will one day make a mistake with a suicidal attack that will legitimize the genocide of the Palestinians in Gaza. And this tactical error was made by Hamas on October 7, 2023

The resurgence of anti-Semitism in the United States and Europe, the weight of the evangelical electoral vote among our American neighbors, the consequences of difficult relations between Sunnis and Shiites in the Middle East - between Saudi Arabia and Iran -, likewise that the serious tensions which are tearing apart the Orthodox Churches in the war between Russia and Ukraine, or even the environmentalist speeches of Pope Francis, to name only these few recent examples, are glimpses of questions of a diverse nature, notably geopolitical, a good understanding of which requires a minimum of religious culture. In the context of the growing process of globalization in which we find ourselves, it is clear that we do not live today in a closed space, cut off from the noise of the world.

This is why we are all concerned by the tensions between Israelis and Palestinians, or between Sunnis and Shiites, by the necessary ecological conversion, as well as by the immense challenge posed by the project of making people live together, harmoniously, in the same community. , people with diverse and sometimes divergent religious and philosophical sensibilities. Furthermore, in a world where we see the growing development of fundamentalist movements, in all religious traditions, it is more necessary than ever to give ourselves the intellectual means to deconstruct the presuppositions of these radical currents, to reassess question their literalist readings of the founding texts, to question their ideologies and their sometimes deadly excesses. Relatedly, it is also essential to be attentive to the instrumentalization of various religions by politics, particularly in those States which wish to base their power on a very particular religious identity: this is, for example and in certain respects, the case of India, Turkey and Russia. In short, believing that we can understand the world without knowledge of religious systems, especially at a time when symbolic goods, such as beliefs and practices, circulate from one continent to another. , is a mission impossible.

Are we capable of peace?

The ongoing tragedy in the Middle East adds to the desolation of a world already fractured by tensions and conflicts which, in reality, have followed one another since the end of the Second World War. The horror and the unjustifiable to which Hamas exposed us on October 7 and, in response, the unrestrained bombardment of Gaza by the Israeli army and the polarization of international reactions confirm the normative, political and emotional breakdown of the world .

The fragmented world is the one consolidated by the international context of the post-war period, and which very often frustrates the expression of an awareness of our common humanity. Despite the development and growth of transnational solidarity movements, the multiplication of global initiatives by young people, women and civil societies to defend common causes, we continue to live in a world weakened by our convictions, our postures, our representations of man and society, our conceptions of otherness, our interpretations of history and, finally, the inconsistencies and contradictions inherent in international relations.

Should we think about our common future on the basis of the fact that peace remains an impossible ideal for us human beings? Or continue to maintain the hope of humanity's progress towards "perpetual peace"?

Our world continues to upset political philosophies that have placed trust in reason, freedom, culture and education. Today, many believe that the principles of political liberalism that shaped the post-war international world are crumbling. It is even our collective ability to learn lessons from the monstrosities of the 20th century that is now in question. The wars that damage lives across the world testify not only to the impossibility of lasting peace, but to the resistance of men to want and co-construct peace. Perhaps we need to rethink our common coexistence anew by drawing all the normative and political implications of the Kantian assertion concerning "the unsociable sociability of man." So think about peace based on the observation that men are just as interested in war as in peace. The world binds us at the same time as it divides us. Unfortunately, these divisions are more attractive and exert more force than the links that are likely to distance us from the automatic thoughts that destroy the world.

Are we condemned to live with wars?

It is not to say that we are living in a context of total war. But the evolution of our history since at least 1945 allows us to say that the moral force that we have succeeded in giving to peace has been parallel to its weakening on the political level: peace cannot be a force of proposition. politics, mainly in the field of international relations. We are better equipped to wage and maintain war than to promote peace, as evidenced by the failure of conflict prevention mechanisms, alliances to defend strategic interests and hegemonic struggles between great powers.

The ongoing conflicts in the Sahel, in Sudan, in Ukraine, in the Middle East, in the east of the Democratic Republic of Congo, the humanitarian crises and the multiplication of refugee camps, the permanence of hotbeds of tension, basically The inclusion of our daily lives in wars reveals less the conflagration of the world than a disarmed international system dominated by martial diplomacy. An economy of peace today characterizes our diplomacies, especially that of the great powers, starting with the United States.

Internationally, diplomacy has been taken hostage by the intensification of struggles for influence, the re-enchantment of identities and domination, and above all the maintenance of an imaginary division of the world into a "Western bloc" which would be opposed to the "global south": the shock of September 11, 2001 produced a grammar of the world which accentuates divisions, maintains conflicts and now locks each of us into a camp. It always becomes difficult to think within the spectrum of the relationship, to navigate between different convictions, to create spaces for compromise, to balance diplomatic practice with the legitimate pursuit of our interests and a peace proposition.



The triumph of death Death pulls the cart of corpses. The bodies of warriors and kings lie on the ground. Painting by Pieter Bruegel (or Breugel or Brueghel or Breughel) the Elder (1525-1569) Sun from the 16th century. 117x162 cm Prado Museum, Madrid

Wars are now “total ” and borders are blurred

The fact is that the war is total. War erodes the boundaries, the categories, the rules we have for engaging in conflict . What does that mean? It is in fact a war of all against all. In this case, what you are doing is all the resources, all the assets of your nation, whether human, material or financial, are thrown into the war effort. If some believe that older conflicts, such as the Napoleonic wars, correspond to total wars, the arrival of technologies and the web have accentuated the blurring between those who are the real “enemies ” of a war and the civilians. The civilian population targeted as enemies in Ukraine or Gaza is a telling example.

The war in Ukraine, the ethnic cleansing of Armenians in Nagorno-Karabakh, the genocidal Hamas strike against Israel remind us that these times are tragic.

And the Western world, carried away in its great self-destructive delirium which condemns it to decadence, is ill-prepared mentally to confront it politically. But the democratic spirit always wants to believe that humanity can improve and that after the worst horrors, human beings, finally becoming adults, will be able to say “never again”. It is an illusion, but an ineradicable illusion. The leaders of this world have a duty of composure to avoid being drawn into a downward spiral, which would take humanity with it.

Peace on earth will never take the form of a universal reconciliation of human beings, but of a balance of power, always precarious, in a global geopolitical framework, where the objective consists essentially of avoiding the worst.



Peace Congress, August 21, 1849
Speech by Victor Hugo (extracts)

· Universal peace, all nations linked together by a common bond, the Gospel as supreme law, mediation replacing war, is this religious thought a practical thought? Is this holy idea a feasible idea? Many positive minds, as we speak today, many politicians aged, as they say, in the handling of affairs, answer: No. I answer with you, I answer without hesitation, I answer: Yes! I go further; I don't just say: It's an achievable goal, I say: It's an inevitable goal; we can delay or hasten its advent, that's all.

· A day will come when weapons will fall from your hands, too! A day will come when war will seem as absurd and will be as impossible between Paris and London, between Petersburg and Berlin, between Vienna and Turin, as it would be impossible and as it would seem absurd today between Rouen and Amiens, between Boston and Philadelphia. A day will come when France, you Russia, you Italy, you England, you Germany, all you nations of the continent, without losing your distinct qualities and your glorious individuality, you will merge closely into a superior unity, and you will constitute fraternity European, absolutely like Normandy, Brittany, Burgundy, Lorraine, Alsace, all our provinces, have merged into France. A day will come when there will be no battlefield other than markets opening to commerce and minds opening to ideas. - A day will come when cannonballs and bombs will be replaced by votes, by the universal suffrage of the people, by the venerable arbitration of a great sovereign Senate which will be to Europe what parliament is to England, this that the Diet is to Germany, what the Legislative Assembly is to France!

· And French, English, Belgians, Germans, Russians, Slavs, Europeans, Americans, what do we have to do to arrive as soon as possible to this great day? To love us.

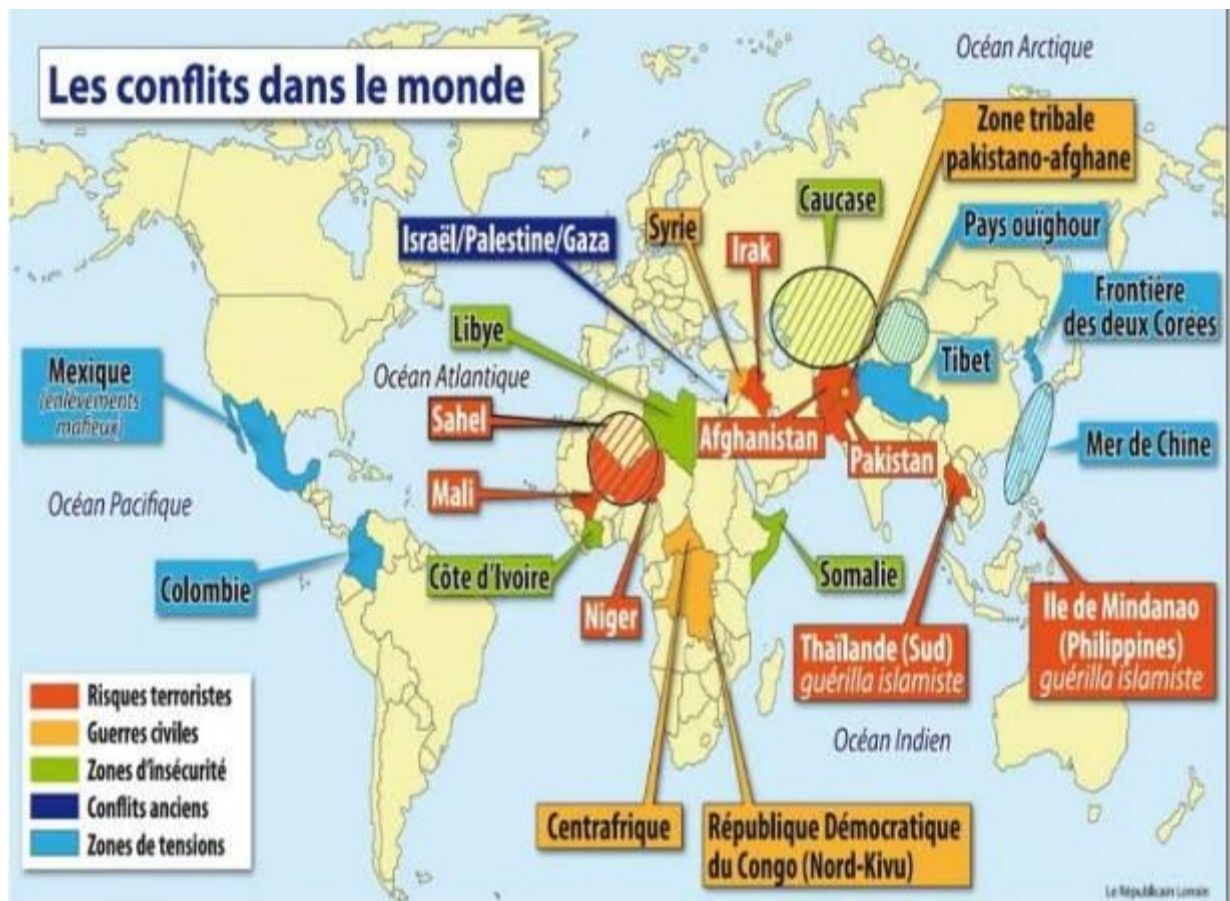
· Suppose that the peoples of Europe, instead of distrusting each other, of being jealous of each other, of hating each other, had loved each other: suppose that they had said to each other that even before being French, or English, or German, one is a man, and that, if nations are homelands, humanity is a family; and now, this sum of one hundred and twenty-eight billions, so foolishly and so vainly spent by mistrust, make it spend by confidence! These one hundred and twenty-eight billion given to hatred, give them to harmony! These hundred and twenty-eight billions given to war, give them to peace! Give them to work, to intelligence, to industry, to commerce, to navigation, to agriculture, to science, to the arts, and imagine the result. If, for thirty-two years, this gigantic sum of one hundred and twenty-eight billion had been spent in this way, with America, for its part, helping Europe, do you know what would have happened? The face of the world would be changed! the isthmuses would be cut, the rivers dug, the mountains pierced, the railways would cover the two continents, the merchant navy of the globe would have increased a hundredfold, and there would be no more moors, nor fallows, nor marshes anywhere; we would build cities where there are still only rocks; Asia would be restored to civilization, Africa would be restored to man; wealth would spring from all sides from all the veins of the globe under the work of all men, and poverty would disappear! And do you know what would disappear with poverty? Revolutions. (Prolonged bravos.) Yes, the face of the world would be changed! Instead of tearing each other apart, we would spread peacefully across the universe! Instead of making revolutions, we would make colonies! Instead of bringing barbarism to civilization, we would bring civilization to barbarism!

· See, gentlemen, into what blindness the preoccupation with war throws nations and rulers: if the one hundred and twenty-eight billion which have been given by Europe for thirty-two years to the war which did not exist, had we been given to the peace that existed, let us say it, and let us say it out loud, we would not have seen anything in Europe like what we are seeing there at the moment; the continent, instead of being a battlefield, would be a workshop, and, instead of this painful and terrible spectacle (...) instead of this sinister spectacle, we would have before our eyes hope, joy, benevolence, the effort of all towards common well-being, and we would see everywhere emerge from civilization at work the majestic radiance of universal harmony.

· From now on, the goal of great politics, of true politics, is this: to have all nationalities recognized, to restore the historical unity of peoples and to rally this unity to civilization through peace, to constantly expand the civilized group, to give the good example to still barbaric peoples, substituting arbitrations for battles; finally, and this sums it all up, to have justice pronounce the last word that the ancient world had pronounced by force.

This beautiful humanist and cosmopolitan discourse worthy of Greek Stoic thought was flouted, trampled by the madness of men which will in quick succession generate two world wars, numerous genocides and will see terrorism take hold in the civilian population of humiliated peoples.





The question of secularism is inseparable from the different, sometimes divergent, conceptions that one can have of both freedom of conscience and freedom of religion.

In a related way, the conceptions of what freedom of conscience and freedom of religion are lie at the heart of the analysis of reflections on secularism and the different models that exist, in search of a balance between freedom and equality .

It was following the Second World War, on December 10, 1948, that the General Assembly of the United Nations solemnly adopted a Universal Declaration of Human Rights, article 18 of which recognizes that: "Everyone has the right to freedom of thought, conscience and religion; this right implies the freedom to change one's religion or belief as well as the freedom to manifest one's religion or belief alone or together, both in public and in private, through teaching, practices, worship and the performance of rites." Among the 58 member states (which did not include those defeated in the war), 2 were absent (Yemen and Honduras), 48 states voted in favor of the text and 8 states abstained: the Union of Socialist Republics Soviets, led by Stalin, who wanted to limit the right to freedom of religion and who brought Ukraine, Belarus, Poland, Czechoslovakia and Yugoslavia with him; the Union of South Africa - due to the incompatibility of several rights with the apartheid regime that it had established - and, finally, Saudi Arabia, which, because it considered apostasy to be punishable by the death penalty, could not accept freedom of conscience and religion, and because slavery was still in force in the Arab kingdom, and women could not claim the same rights as men, could not more endorse the principle of equality.

Secularism is a polysemous notion where different epistemological approaches are at work to define it. It can be analyzed as a sociohistorical construction, fruit of French

history, understood as a concept of political philosophy, dear to the heirs of the Enlightenment and the French Revolution, or approached, from a sociological perspective, as a mode of organization, in society, relations between religion and politics, and finally seen as a legal framework which allows freedoms to be protected. Sometimes considered as a value, a principle, a concept, a right, an objective data, it remains difficult to enclose in a single interpretative framework. There is also a debate as to whether secularism is a French specificity, a model that is difficult to export to other countries, or whether it constitutes, on the contrary, a universal paradigm which should be proposed to all democracies. Secularism in fact has historical and ideological anchors which link it in a privileged way to France, but it is the end of religious culture also present in other countries. If French secularism is often associated with the republican paradigm, several intellectuals nevertheless consider that liberal secularism also constitutes the matrix of the French model.

A detour through the etymological origins is necessary. Used in the Greek version of the Hebrew Bible (the Septuagint), the term "Laos" designates the people, that is to say those who are not part of the ecclesial hierarchy. The layman (which can also be written as secular) is one who is not part of the clergy; he is thus opposed to the term cleric. It is in this sense that it will be used for a long time. Thus, in the Middle Ages, we spoke of "lay brother" to designate, in a monastery, the members responsible for manual work, thus distinguishing them from religious people who devoted themselves to the study of texts, and who were often also ordained priests. . However, with the conflict which developed in France in the 19th century between the Catholic Church and the Republicans, a semantic mutation took place and "the adjective secular tends more and more to designate something or someone who is foreign to any confession or religious doctrine. It is with this precise meaning that Edgar Quinet uses it in expressions such as: "secular education", "secular teacher", in *L'Enseignement du peuple* (1849)" (Ognier, 1994, p. 73).

The word "secularism" appeared in 1871 in the newspaper *La Patrie*, in connection with a controversy over religious instruction in education. It is used in expressions like "secularism of the State", "secularism of the School", "secularism of the Administration". Émile Littré introduced it in the Supplement to his Dictionary, in 1877: it corresponds to a "principle of separation of civil society and religious society, the State exercising no religious power and the Churches no political power", with its semantic derivatives: secularization, laicize, as well as the terms secularize and secularization, which clearly reflect the mutations. These terms are also of religious origin. Secularizing thus consists, from the 17th century, of transferring Church property into the public domain, and more broadly, subsequently, of designating the process which leads to removing a person or a social institution from religious influence. The expression secularization is widely used and discussed in the sociology of religions. Here is a clear definition: "Secularization corresponds to a progressive loss of social and cultural relevance of religion as a normative framework guiding the conduct and moral life of the whole of society. The process of secularization is accomplished under the growth of other fields of social activity (economic, intellectual, artistic, etc.) without significant conflicts and most often without debate" (Milot, 2008, p. 29-30). Secularization is a sociological phenomenon, while secularization is part of a political and legislative process.

On the geopolitical level, religions are key players in international relations, as well as on many national scenes. They are even at the heart of the socio-political issues of the 21st century. For example, although religions are often rightly associated with conflicts, they can also play an important role in the practice of dialogue within civil societies and international exchanges, and, sometimes even, in the active and concrete search for the establishment and maintenance of peace. In many situations, knowledge of religions constitutes a crucial key to understanding the nodes of geopolitical tensions, political orientations and social developments.

The resurgence of anti-Semitism in the United States and Europe, the weight of the evangelical electoral vote among our American neighbors, the consequences of difficult relations between Sunnis and Shiites in the Middle East - between Saudi Arabia and Iran -, even as the serious tensions which are tearing apart the Orthodox Churches in the war between Russia and Ukraine, or even the environmentalist speeches of Pope Francis, to name only these few recent examples, are glimpses of questions of a diverse nature, notably geopolitics, a good understanding of which requires a minimum of religious culture. In the context of the growing process of globalization in which we find ourselves, it is clear that we do not live today in a closed space, cut off from the noise of the world. This is why we are all concerned by the tensions between Israelis and Palestinians, or between Sunnis and Shiites, by the necessary ecological conversion, as well as by the immense challenge posed by the project of making people live together, harmoniously, in the same community. , people with diverse and sometimes divergent religious and philosophical sensibilities.

The theory of just war has become the obligatory point of reference for all attempts to morally justify war. And this, from two points of view: that of the theorist who tries to morally justify the existence of wars in general, and that of the politician who wants to justify a war in particular. As far back as we can go in history, it seems that wars have always been the subject of moral justifications. Whoever declares war tries to demonstrate that it is legitimate. And one of the motives most often found in this type of justification is that of “just cause”. Every war must be fought for a good reason, a reason that goes beyond material interests, prestige or influence.

The notion of “just cause” has also been at the center of just war theory since its origins. It is therefore what we will have to discuss, if we want to call into question the paradigm of just war theory, reformulate it or replace it with something new. But, for this, we must situate this notion in the context of the tradition of which it is the heart. Let us therefore begin by briefly returning to the three fundamental principles set out by Saint-Thomas Aquinas in the *Summa Theologiae* and of which I propose an interpretation here.

First principle: All war must be waged by a legitimate authority.

Second principle: Every war must be fought for a just cause.

This means that wars of conquest are unjust, as are any wars fought to enrich oneself, or to increase one's authority or influence. On the other hand, it is morally acceptable to defend oneself or someone else when an injustice has been committed, as was the case in 2001 when New York City was attacked.

Third Principle: Every war must be fought with right intention.

But the lie of bacteriological weapons propagated by the USA to attack Iraq in retaliation is completely reprehensible. Indeed, even if the authority of the person declaring war is legitimate and his cause just, it can nevertheless happen that the war is made illicit by the fact of an evil intention.

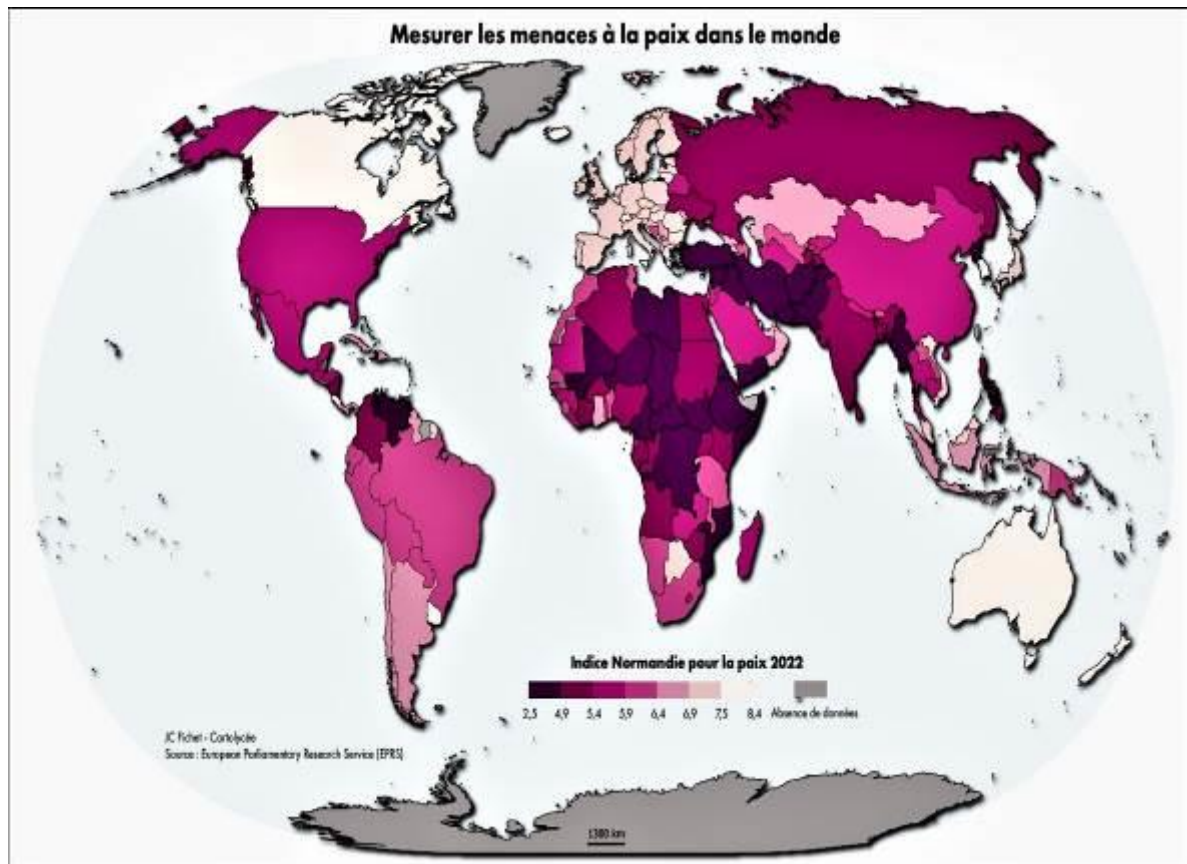
If we accept that an offense was done to America during the 2001 attacks, then the response was legitimate. The moral condemnation of the September 11 attacks or other attacks perpetrated against innocent civilian populations does not pose a problem. On the other hand, the demonization of the enemy that followed has enabled serious human rights violations that no cause should justify. The War on Terror has transformed into a planet-wide manhunt where the use of torture has been employed in disregard of the most fundamental human rights. The moral condemnation of the cause defended by the jihadists served, for example, to justify the use of an extradition program specially designed for this purpose, the “Rendition Program”, by which individuals suspected of terrorism were handed over to their country of origin in order to be tortured. Furthermore, the creation of a special status for enemy combatants incarcerated in prisons “formatted” in a way, and in locations, to circumvent all existing military conventions, also resulted in a violation of human rights.

Propaganda, disinformation, manipulation and moralizing using the phraseology of just war theory can therefore produce a cocktail of dubious taste. However, this in no way invalidates the tradition of just war, of which this mixture is a caricature. These abuses only mean that this age-old tradition can be hijacked, yesterday as today, by sophists, manipulators and politicians. The height of it would be to attack an age-old philosophical approach because a swarm of poor reasoners strive to justify gratuitous violence and torture by clumsily distorting it.

Should we conclude that we are condemned to live with wars? Is perpetual peace within the reach of men? Answering these questions requires clarifying the thorny question of the relationship between ethics and politics, primarily between ethics and foreign policy. But here we are already touching on another, even more fundamental question: whether men really have an interest in peace.

ALL TOGETHER NOW





Threat to peace index

What is the culture of peace?

Policy

According to the United Nations, the culture of peace is a set of values, behaviors and lifestyles that reject violence and prevent conflicts by attacking their roots, through dialogue and negotiation between individuals, groups and states.

Theological

The first of these principles is the affirmation of the sacredness of life. Created in the image of God, man carries within himself a part of this divinity and his life, human life, is sacred. It does not belong to him, hence the prohibition of killing and shedding blood, hence the prohibition of human sacrifices, hence the prohibition of killing oneself. Man is by nature a rational being (first premise); war is by nature an irrational phenomenon (second premise); man by developing his rationality tends to eliminate war (conclusion)

We are not born a man, we become one (Mirandole)

Scholar and polyglot Jean Pic de Mirandole, in addition to Latin and Greek, studied Hebrew and Arabic in Padua with Élie del Médigo who also made him read Aramaic manuscripts. Del Médigo also translated Jewish manuscripts from Hebrew to Latin for Pic. Curious, he discovered Chaldaic books and the writings of Ezra, Zoroaster and Melchior and was introduced to the Jewish mysticism of Kabbalah, which fascinated

him, as did the last classic authors of Hermeticism, such as Hermes Trismegistus. His friends nicknamed him the "prince of concord" because his objective was to reconcile the partisans of Plato and those of Aristotle through his 900 theses under the title: Philosophical, cabalistic and theological conclusions, reconciling science, philosophy and religion at this time. that in his eyes there was the best among Jewish and Arab medieval commentators, which caused him to be considered a heretic by Pope Innocent VIII. This scholarship has been poorly regarded since in 180 AD, Irenaeus outlined the accusation of what would become "the" purveyor of all heresy: philosophy. Pic de Mirandola must renounce several of his conclusions, judged heretical by a papal commission. (Pic de Mirandola, www.wikipedia.org)

The originality of Pic de Mirandole's theses lies in these few lines: the dignity of man lies in his freedom, he asserts : there is not a human nature first, but a movement, a kind of native power, by which man decides and realizes his essence. This means that man is not born a man but becomes one, as if he were his own creator: in this way he is part of God. What makes man unique is his existence, his freedom, this power to give himself, through himself, an essence. To be is therefore to make oneself, to construct oneself through our knowledge and experiences. These are the precepts of a concept called humanism and which will experience phenomenal expansion.

Clandestinely, free thinkers are beginning to express themselves under cover of anonymity. The Renaissance and the rise of printing contributed to the emergence of a swarm of manuscripts questioning religious beliefs. The most important of them, Theophrastus redidivus (1659) is intended to be a historical summary of atheist thinkers. Thus the idea of God comes from fear ("fear creates Gods", Lucretius), the world is uncreated (Heraclitus), religions are enslavement to superstitions (Epicurus), live in all friendship without harming others. (Zeno) But above all, Europe has just discovered Confucius whose writings demonstrate without a shadow of a doubt that man can live morally and honestly without the revelation of a God as guide.

Erasmus marked the beginning of the modern era where a number of independent intellectuals undertook to limit the influence of religions for warlike solutions. Erasmus tried to change the drastic position of the belligerents during the wars of religion. He explains to them that tolerance and dialogue with a view to a common adhesion of men to God are preferable to religious wars. Freedom to choose is the sine qua non condition of human responsibility and alone can lead to salvation and peace.

Continuing Erasmus' fight against warlike theology, learned minds known as "The Enlightenment" attacked the absolutism of the Holy Roman Empire. They were the precursors of modern cosmopolitanism. They ignored borders, rose above states and nations, criticized the powerful and the will to power, relied on reason and tolerance against interests and necessities, on the freedom of the individual against state hegemony. Voltaire is a deist, he believes like Kant that God is necessary for man to regulate human passions ("If God did not exist, he would have to be invented") but he is also irreligious because he vigorously defended the dream of social peace, harmony and tolerance, all three threatened by the intransigence of monotheistic religions. He much preferred the tolerance of the polytheistic religions of the Greeks and Romans to the fanaticism of Jews, Muslims and Christians.

In his Essays, Montaigne also declared that war, "glorified as the highest and most solemn of man's actions" is only "the testimony of our idiocy and our imperfection", stigmatizing with the most extreme indignation "the science of killing and annihilating ourselves, of ruining and destroying our own race" in which "even wild animals cannot imitate us."

Quietly minds converge towards an enlightened humanism. Zeno's civic ethics are reborn, carried by the ardent desire to improve the human condition. "Have the courage to use your own understanding!" This is the motto of the "Enlightenment" according to Kant. The Scottish philosopher David Hume then noted that religious morality aggravates the evil it is supposed to diminish. Following this discrediting of religions, the secularization of society is underway.

The priests, the rabbis, the ulemas, these "poisoners of life", like parasites living on fear and guilt in man, have spread like a pandemic the virus of a vengeful and wicked God who never ceases to demean men and divide them among themselves. By constantly using God as a moral argument and justification of tribal superiority, religious institutions have generated a negative conception, an unhappy consciousness of humanity, that of the mediocre, suffering man, the very type of decadence and weakness.

Unless we reject this scenario and demand apostasy
We are all, somewhere, apostates since our cognitive capacities progress throughout life by provisionally constructing and then abandoning our successive beliefs...

Without apostasy there is no progress!

A definition of apostasy

From the Greek apostasia, abandonment, defection, coming from apostasis, to keep away from.

Apostasy is the renunciation, the voluntary and public abandonment, on the part of a responsible adult, of a confession, of a faith, more particularly monotheistic, for the benefit of another or none. He who commits apostasy is an apostate.

By extension, apostasy is also the denial or abandonment of an ideology, a doctrine, a party, etc.

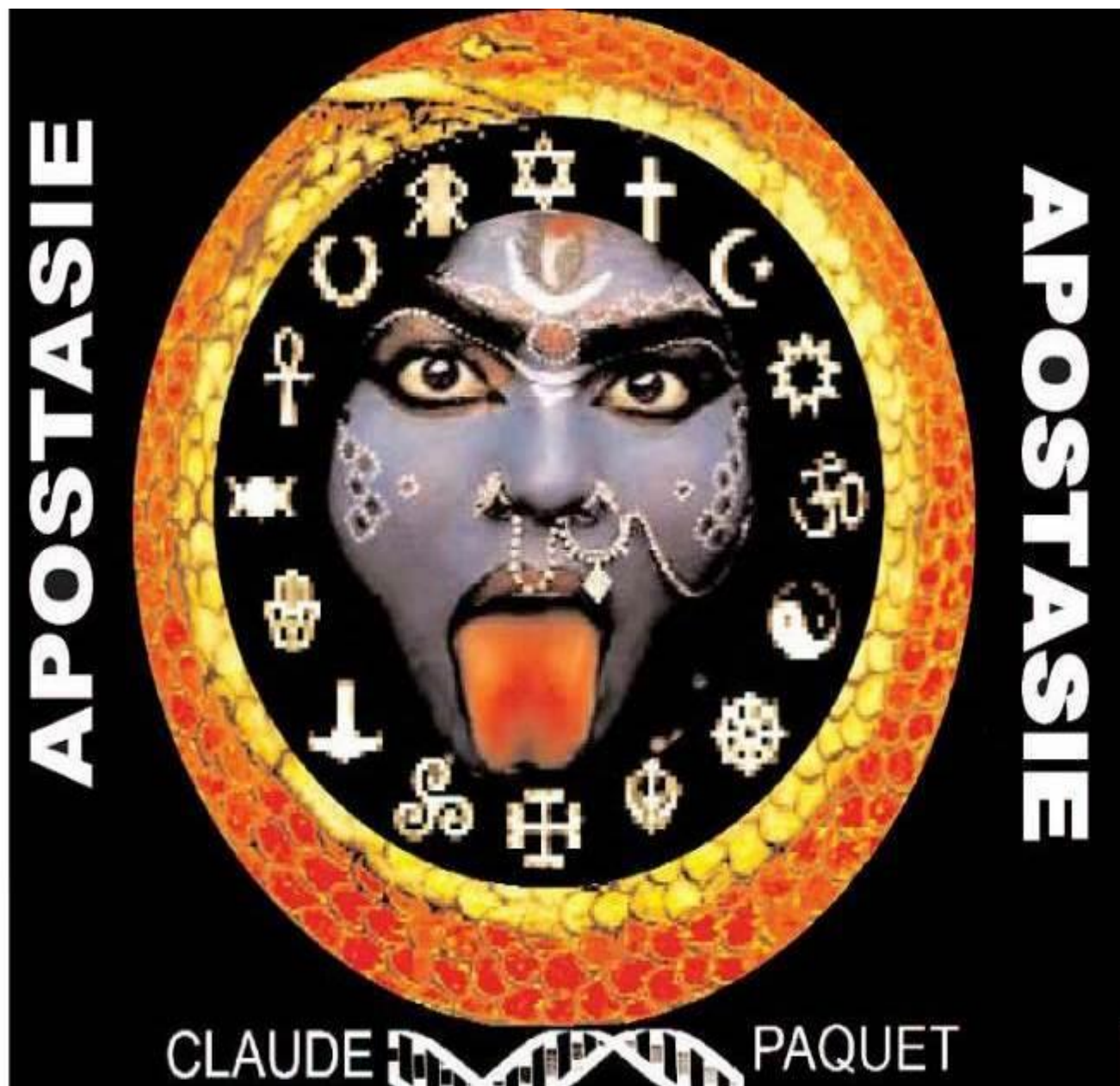
A little less hypocrisy in religious discourse would be welcome.

We must think about this very strange phenomenon of forced conversions, which all religions practiced when they were powerful enough to do so (Catholicism under the Inquisition, Islam still today, etc.) : what does it mean? is he exactly?

This phenomenon is currently well illustrated by Daesh, for whom Shiites, Christians, Yazedis, etc., can have their lives saved if they immediately convert to Sunni Islam: but what role is left to religious faith in these instantaneous conversions? Thus, people from Orthodox Jewish, Christian, Muslim, Hindu and other backgrounds are also subject to ostracism and violence for apostasy.

"Do not say that those who are killed in the way of God are dead. No, they are alive; but you do not understand it." (Koran)

This final battle of Armageddon, the place where according to the Apocalypse of Saint John will take place the final confrontation between the forces of Good and those of Evil, is already raging, the Israeli-Palestinian conflict being only the prelude to the supreme battle . For fundamentalist Muslims, the last world war will mark the return of the Mahdi, the Messiah of Islam who will establish the religion of Allah on the entire earth. For Christian fundamentalists, the same scenario, where, this time, Jesus will return to free men from their servitudes and will consecrate Jerusalem as the universal capital of the End Times. Ultra-Orthodox Jews swear by the advent of Mashiach, the day when all peoples punished by war will rally around Israel to celebrate God. As we see, war and religion will go hand in hand until the end of time. No matter which fundamentalism wins, one thing is certain, it will be the advent of a totalitarian theocracy.



The deity complex

If the success of the ideologies of hatred and "every man for himself" has increased to the point of delirium tremens, it is not by chance: the absurdity of the "superman" is beginning to become a political problem.

"What is really about the superman? (...) He who despises the populace and counts himself among the physical and intellectual elite, among the distinguished people, the aristocrats, the privileged? Merciless towards himself, do not seek- does he not extirpate what represents the golden mean, and cultivate harshness and cruelty? Like a beast of prey whose motto would be "Live dangerously", does he not pursue his own interest, without regard for the victims, having the sole aim of increasing his power, what is useful for life, what is profitable for domination? (...) This type of man is all too well known, whose "interpersonal relationships are rarefied to the point of in their private lives, determined by functional and utilitarian values, governed by power interests: everywhere the weak are the victims of the strongest, of the superior man, of the less scrupulous man. The horizon of meaning has effectively been erased, as have the ultimate values, the obligatory norms, the acceptable models, the absolute truth. In reality, isn't it a nihilism of values that now determines human behavior? Didn't what Nietzsche, more lucid than many others, predicted happen ? (Küng, 1981)

Let's be saucy, I would say that since the Mesolithic we have been fooled or sodomized by religion, choose your side. Everyone talks about the caveman but no one thinks about the man before the caves, the one sickened by getting his balls frozen in the prairie. He decides to use his brand new brain and realizes that the cave bear is much better adapted in his warm cave sheltered from the elements. He therefore decides to kill the bear to take his place in the cave. Except that the man before the caves is superstitious, that hasn't changed since. So to soothe his newly acquired conscience, he asks the shaman to transform the execution of the bear into a shamanistic ritual and to thank him for dying to save him, he transforms the bear into the god of the clan and devours the marrow of his bones. and brain and drinks his blood while singing a kind of prehistoric gospel of the Neanderthal eucharist. Man has always wanted to take God's place, let us never forget that!

Of all the passions of humankind, the appetite for domination is the most intoxicating (Saint Augustine)

It is undeniable that the scenario of the "salvation" of the world was badly mistreated from the beginning of the 20th century. The assertion of imperial power that man arrogates to himself inevitably leads him to his downfall.

Gradually, the vague contours of the notion of "fall" become clearer. It presents itself to man as an attempt at self-healing his anguish through self-divinization. Indeed, Genesis (Gen 10: 8-12) presents Nimrod as the first potentate whose dominant trait is an unhealthy pretension to proclaim himself equal to God. This flight towards the highest can only lead to the destruction of man (neurosis) and that of humanity. (chaos) To free oneself from God by posing oneself as absolute, is to seek to free oneself from the "wound of being" through vengeance towards life, even if it means destroying oneself. As if man could only find the necessity and justification of his existence in the confrontation with the divine, as if his projection as an absolute dominator was the only possible avenue that could allow him to support himself.

The twentieth century is the century of the death of God. But does God really die? When Nietzsche declares the death of God, he is talking about the god of religions. Except that God is a chameleon and can be reborn like the sphinx from his ashes. Who is this new god if not man himself? The incarnation of man is only possible if God is expelled from the world. The expulsion of God will be the metaphysical coup d'état of modernity. God chased Adam and Eve from paradise, Descartes and Galileo chased God from the earth, man replaced him. Thanks to science and technology, modern man, this new demiurge, was to lead barbaric humanity to the Promised Land. Man sublimated his inferiority complex towards God into a powerful megalomania: Man will be creator of the universe, his universe; the divine order was succeeded by the human order.

"Could we not then imagine that humanity is also a disease for some higher organism (the earth, the universe) which we cannot grasp as a whole, and in which it does not find the condition, the necessity and meaning of its existence? Seeking to destroy this organism and being obliged to destroy it as it develops, just as the microbial species aspires to destroy the human individual suffering from a disease (cancer).

(...) In this sense, it is perhaps permissible to interpret the history of humanity as an eternal battle against the divine which, despite its resistance, is little by little, and by necessity destroyed by the human. " (Jean Baudrillard, *Figures of otherness*, p. 148-149, 1994)

In a coup d'état, we replace the king with another, a president, a prime minister with another, we usurp the title, the concept, the representation, the idea. But ideas do not die, they exist; we can affirm them or challenge them, not kill them. To announce the death of God is to pour emptiness into nothingness. Definitely, rather usurpation by Promethean man of power from the Gods; the divine has only "changed its skin." By stripping the ancient gods of their attributes, an unprecedented feeling of freedom invaded human consciousness where certainty manifested itself. Since the first certainty is that of my existence revealed by consciousness, by thought (I think therefore I am) and that nothingness, infinity, nature, cannot think, then "I", my consciousness of being, is the fulcrum of all knowledge. It is through my consciousness that the world, the galaxies, the planets, nature, the other exist . Descartes had just placed man once again on the throne of the universe and gave man an anthropocentric position again. Descartes' metaphysical revolution allowed man to rise above nature by giving him the right to dominate it like a demiurge. This certainty of the god-man will be the Achilles heel of Western modernity.

And man became God.

Usurping the power of creation from God, Galileo, Descartes, Newton, became the demiurges of modernity, the instigators of the "metaphysical coup d'état" leading to the divination of man. A new worldview called "materialist" proclaimed that matter is the only substance, the unique reason for being and knowledge. By giving matter a spontaneous creative force and considering movement as its vital act, resurgent materialism joined the Epicurean precepts of ancient Greece which Engels would update by writing: "that the spirit is itself only the product the highest of matter. "Modern technology in this context is partially explained as the Western voluntarist realization of the Christian dogma of man's transcendence vis-à-vis nature and his

legitimate desire to dominate it. The incarnation of man is only possible if God is expelled from the world. The expulsion of God will be the metaphysical coup d'état of modernity. God chased Adam and Eve from paradise, Descartes and Galileo chased God from the earth, man replaced him. Thanks to science and technology, modern man, this new demiurge, was to lead barbaric humanity to the Promised Land. Man sublimated his inferiority complex towards God into a powerful megalomania: Man will be creator of the universe, his universe. He created the machine in his image: the divine order was succeeded by the human order.



Each time, that art, science, politics, as much democracy as communism, the economy, as much capitalism as socialism, are magnified to the point of becoming a soteriological doctrine, i.e. a doctrine of salvation to the identical to the religions from which they claim or suffer the cultural repercussions ; each time, I say, that this happens, they then adopt an extremist motus vivendi and inevitably, they all drift quietly towards totalitarianism.

Because man is incapable of living in doubt, he needs support. Man hates a vacuum. Nietzsche came to fill this gap by advocating the powerful and proud man without suspecting that the grandiose model of the superman that he had just created risked dragging freedom into absolute totalitarianism. Because before the reign of the superman, the “last man” must appear, the one whose crisis of sense of values must contaminate the entire society and its institutions.

The extreme tensions perceptible since the beginning of the 20th century have upset all the achievements of civilization. Whether in science, in art, in politics, a wind of incredible revolt blew. A new world seemed to be dawning on the horizon, revolution was on everyone's lips. But all these changes could only take place because they were

supported by an important metaphysical dimension which included a soteriological society project of the new man; that is to say that they all proposed, whether in art, cubism, suprematism, constructivism, productivism, surrealism, whether positivism in science, whether communism, Nazism, fascism and even liberalism, all metaphysically supported a doctrine of the salvation of humanity through the incarnation of a new savior. It is not so easy to let go of two millennia of Christ-like messianism. Malevich, but also Delaunay, Kandinsky, Mondrian, De Chirico and even Breton then Borduas were fervent metaphysicians.

Even the present only has value because it is an obligatory passage to achieve the goal. New century, new technology, new civilization, new city, social novelty of the urban masses, for the first time, the mechanical order becomes the ideology of the "new Jerusalem."

"It was not only from science and technology that modernity was inspired. It was also, perhaps above all, from a whole spiritualist syncretism which was nourished by what there is more contrary to reason. Theosophy and anthroposophy, no doubt, but also spiritualism, occultism, dialogue with the deceased, belief in invisible worlds, mysterious radiation, paranormal forces, parallel universes. (...) None of the great names of modernity, from Kupka to Kandinsky, from Mondrian to Malevitch, from Duchamp to André Breton, has emerged unscathed from this fascination which shows that symbolism did not die in 1900. A whole worrying esoteric nebula, where find the belief in paranormal powers, the taste for palingenesis (reincarnation) and eschatologies (ultimate vision of man and the universe), but also the belief in the manipulation of the masses by the occult power of a few initiates, mages, masters and "leaders" (Mussolini, Hitler, Stalin), obscures the brilliance of the Enlightenment that modernity was supposed to increase. " (Jean Clair, *The Responsibility of the Artist*, p.17-18) (The words in parentheses are ours.)

Most artistic movements also converged towards a total commitment focused on destruction and annihilation as an expression of latent anger and frustrations. In fact, the artists responded to the call of probably the oldest myth of humanity, that of the periodic regeneration of the world which we find everywhere, in all archaic, traditional and now modern societies, "the eternal return" so dear to Nietzsche. This need to completely renew the world in which we live corresponds perfectly to the revolutionary spirit of the time in all fields whether in science, art, politics: the annihilation of the old world is imperative to the coming of new times.

Anthropocide - unnatural **The end of organic**

Technocracy, the class which merges knowledge, assets and power, has the means to enslave the world to its will, to act on matter and nature to make itself "master and possessor" of it. The current stage of this transformation is the incarceration of the machine-man in the machine-world and marks the end of the biological homo (anthropocide) and the birth of his artificial clone in a cybernetic technotope for men-machines.



Decreation explained (?)

We have lived too long terrorized by the Demiurge, too long the perfection of his work has paralyzed our own initiative. But we don't want to compete with him. We have no ambition to match it. We want to be creators in our own lower sphere, we aspire to the pleasures of creation, in a word, to demiurgy. The Demiurge does not have the monopoly of creation: creation is the privilege of all minds. Matter has an infinite fertility, an inexhaustible force and at the same time a power of seduction which pushes us to shape it.

In the depths of the material imprecise smiles emerge, conflicts arise, sketched shapes condense. It ripples entirely with unfinished possibilities that cross it with shivering waves. While waiting for an invigorating breath, it oscillates endlessly and tempts us with millions of soft and gentle curves born from its dark delirium. Deprived of its own initiative, malleable and lascivious, docile to all impulses, it constitutes a lawless domain open to countless dilettantisms, charlatanism, all abuses, the most shady demiurgic manipulations. She is what is most passive, most disarmed in the Universe. Everyone can knead it and shape it in their own way. We owe it to ourselves to penetrate all the currents favorable to the subjugation of this one: art, science, philosophy, economy and especially religion, privileged place of all manipulations and demiurgic fanaticisms. Once these currents are well invested, politics will follow. Everything must be consumed.

All the structures of matter are fragile and unstable, subject to regression and dissolution. We are corruption and the land is our pandemonium. Reality will thus be perverted, evacuated in favor of a fictitious and burlesque frivolity of the Man-God. Seduction of disaster.

The Demiurge was in love with solid, complicated and refined materials, such is his universe. To beauty, we will oppose our fascination with ugliness. We will make the unnecessary a necessity. We give preference to junk. We are attracted and positively seduced by junk, for all that is vulgar and ordinary. Do you understand the deep meaning of this cult of idols, of this passion for the object, by this precedence of the object over being: bulimia of the gadget, anorexia of feelings? Well, it is our idolatrous love for matter as such, for its fluffy, porous nature, for its mystical and unfinished consistency. We love its dissonance, its resistance, its rough clumsiness. In short, we want to create man a second time, in the image of matter; the man-idol of himself: a mystical tautology in the excess and obscenity of the man-object. Narcogenic spectacle of technoscience.

Our creatures will therefore be in our imperfect image and thus called to life. For example, we will give them only half a face, a leg, a hand, the one that will be necessary for their social role. It would be pure pedantry to be concerned with a second element if it is not intended to come into play. We will create the homunculus, the new fuel for mechanical society.

Our homunculi will be perfectly adapted to their environment. Through skillful genetic manipulation, the homunculus will form a generation of semi-organic beings nourished by photosynthesis. It will matter little to them that the snow is yellow, that the rains are acid, that the architecture and the obese structure of megalopolis are offensive. Our creatures belong to the future, that is, adaptable to pollution, not caring about concrete, asphalt or the greenhouse effect let alone trees, plants and animals called anyway to disappear because replaced by our artificial clones: pseudo-flora and pseudo-fauna. Evacuation of the organic.

We offer ourselves in sacrifice so that our creatures can live. Our spiritual and physical decreation is a sacrifice necessary for the "liberation" of our creatures in total alienation and granted by escaping this consciousness which, precisely, made us a human. Renunciation of reason, loss of self-consciousness, return to the prenatal of the Universe, our fulfillment in the degeneration of human nature. Decreation guaranteed.

(La décréation explained is an adaptation of Rue des Crocodiles in " Les Boutiques de Cannelles " written by Bruno Schulz, Édition Denoël, 1974)

A technotope for man-machines.

The technological boom produces both the “smart planet” – and its variations, connected objects, big data, smart city, smart home – and the transhumanist project of human automachination. Both connected by smartphone, while waiting for the body implants which will optimize the social organization of cybernanthropes. We know about two-speed medicine, here is two-speed automachination. On the one hand, supermen with increased performance by their technological prostheses and their genome improved in the laboratory; on the other hand, the cyber social insects of the machine city, dependent on their connection to central control - to their technotope - to function. The Saint-Simonian, techno-progressive left demands machination and self-machination for all, supported and administered by public power. Thus this page of Le Monde Diplomatique, alerting its readers in its January 2020 issue, against the privileges of “the genetically modified rich” in the United States. These warnings

reflect the ambitions of the small technocracy, of its lower strata (engineers, technicians, executives, academics), worried about wresting from private capitalists the monopoly of technological eugenics. Let the techno-progressives rest assured. In China and around the world, in start-ups and laboratories, companies and universities, with the support of the State, public and private money, geneticists, biologists, physicists, computer scientists, cyberneticists are working hard to incarcerate the machine man in the machine world.

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In the decades to come, information warfare will gain in power and efficiency thanks, for example, to the automation of artificial intelligence. The latter will then be deployed for disinformation campaigns integrated into a global and coordinated strategy. The modes of action are the manipulation of information and image, the creation of false identities, false accounts on social networks, trolls, etc., areas in which AI is increasingly present.

AI will also be used to automatically create false information. This automation will also make it possible to limit the number of operators. Thus, thanks to automated systems, it will now be possible to create an unlimited number of accounts on a multitude of social networks, flooded with content created by AI, all managed by a single individual.

Always the same desire for domination since prehistory. From the Paleolithic propellant to intercontinental ballistic missiles, the history of armament has experienced increasing sophistication, so war is nothing other than the history of increasingly effective mechanisms for conditioning men. to overcome their innate resistance to killing their fellow human beings.

“Humanity will move towards the “technological singularity”, that of the fusion between humans, genetics, nanotechnology and robotics.” Research into delaying, or even reversing, aging will add additional building blocks to achieving this immortality. From this point on, it will be impossible to differentiate between what is synthetic and what is human. In other words, a new humanity will emerge, improved by the power of artificial intelligence and freed from the hassles of the biological body. The very definition of transhumanism. This permanent march towards “technological singularity” is based on the exponential growth of research. This singularity will be the sixth epoch of humanity. Why six eras? Because we would have already gone through four with mastery of physics and chemistry, DNA and biology, and the brain and technology.

Currently, we would be in the middle of the fifth era which would be that of human technology and human intelligence. "We are in the age of soft technologies, genetic and mental software. The prostheses of the industrial age, the machines still returned to the body to modify its image - they themselves were metabolized in the imagination, and this metabolism was part of the image of the body. But when we reach a point of no return in the simulation, when (nanotechnological) prostheses

infiltrate the anonymous and micro-molecular heart of the body, when they impose themselves on the body itself as a matrix, burning all subsequent symbolic circuits, any possible body being only its immutable repetition - then it "is the end of the body and its history: the individual is nothing more than a cancerous metastasis of its basic formula."

Let us go even further by imagining that, when this sixth epoch is reached, our intelligence will be completely merged with the rest of the universe. At this stage, we can't do better! If the transhumanist theory seems dizzying, even vague, the rise of current AI gives rise to numerous fabrications such as posthumanism, the last utopia of Humanity.



Utopia really?

Faced with this civilizing malaise, there is always flight forward. We are witnessing a race against time for the physico-psychic transformation of being by integrating the mechanical, cybernetic, quantum order no longer to participate in the civilization of the superman but to leave it as quickly as possible, avoiding catastrophe. disasters. Moreover, the idea is simple: after having demolished all the flattering mythologies of human illusions to reveal their imposture, after having irremediably destroyed his environment, after having discovered that the man of reason carries within him the ultimate atomic catastrophe, man thus stripped is ready to accept any manipulation likely to save him.

This desire for power turns against humans and life in general to the point where they begin to dream of another world, of another life. An inversion of values then occurs where the life instinct is supplanted by the death instinct; the risk of living becomes subject to the immobility of security which, under the pretext of improving man, attempts to domesticate him, to submit him. Emptied of his existential content, man, this madman of God, becomes neurotic to the point of hoping for his transcendence in his own disappearance. To no longer have to contemplate nothingness, we throw ourselves into it.

In the near future, military operations using a swarm of drones, robot dogs or humanoid robots will be widely possible. Today's AI systems have all the capabilities required to kill enemies: mission planning, navigation, 3D mapping, target recognition, flight in complex urban environments, and coordination of attacks. Many vectors (or platforms) are also available. These include propeller drones (or quadcopters) with a wingspan of a few centimeters to a few meters, fixed-wing aircraft (planes with a wingspan of 1 or 2 meters, such as those used for model making or parcel delivery, up to to "autonomy-ready" supersonic fighters, such as the Taranis, from BAE Systems, including missile-carrying drones, self-piloted trucks and assault tanks, speedboats, destroyers and submarines. autonomous sailors, and even humanoid-looking robots.

Why do armies want machines that can decide for themselves whether to kill human beings? Like remote-controlled weapons, autonomous planes, tanks and submarines are ideal for carrying out missions that would be suicidal for soldiers. They are cheaper, faster, more maneuverable and have greater autonomy than their crewed equivalents; they support greater accelerations in flight and operate underwater without the need for oxygen and other life support systems. But, unlike remotely piloted weapons, autonomous weapons operate even when radio communications are impossible due to jamming, and they respond even more quickly than any weapon remotely controlled by a human operator.

There are many more reasons why developing lethal autonomous weapons is a bad idea. The most important is that we can expect weapons deployed by the millions, whose effectiveness and lethality will leave humans completely defenseless. Yet there are still no rules, beyond international humanitarian laws, against the manufacture and sale of lethal autonomous weapons. The wars of the future will be fought without men since they will have been replaced by their avatars.



LIST OF WARS IN THE WORLD

Year	Event
C. 8000 BCE	The tower at Jericho is the world's earliest surviving fortification
C. 1675 BCE	Xia–Shang War – Shang rebel v Xia dynasty
1469 BCE	The Egyptian pharaoh Thutmose III defeats his enemies at Megiddo, in history's first fully described battle and siege
C. 1400 BCE	All the separate regions of Mesopotamia are by now ruled by aristocracies of warriors fighting from light chariots
C. 1300 BCE	The earliest known suit of armour, made of bronze, survives from a tomb in Mycenaean Greece
C. 1200 BCE	Palaces in Mycenae are destroyed, probably by the so-called Sea Peoples from the west and south coasts of Turkey
C. 1275 BCE	An indecisive battle between the Hittites and the Egyptians, at Kadesh, stabilizes the frontier between the two empires
C. 1250 BCE	Not for the first time, the city of Troy is destroyed - on this occasion probably by Mycenaean Greeks
C. 1150 BCE	Mycenae and other states of the Peloponnese are overwhelmed by invading Dorian Greeks
C. 1050 BCE	Samson is one of many Hebrew chieftains fighting the Philistines for possession of Canaan
C. 1000 BCE	<p>The Israelites are defeated by the Philistines on Mount Gilboa, with Saul and three of his sons dying during or after the battle</p> <hr/> <p>The nomadic fighters of the steppes, nimble on horseback and shooting arrows as they go, pioneer the techniques of cavalry warfare</p>
C. 870 BCE	An annual event in Assyria is the departure of the army in spring for an expedition of ruthless and brutal conquest
853 BCE	Gindibu brings 1000 Arab warriors on camels to do battle at Karkar (the first known reference to

	Arabs as a distinct group)
612 BCE	The Babylonians defeat an Egyptian army at Carchemish, but do not press on into Egypt
c. 550 BCE	<p>The hoplite - a Greek citizen, heavily armed in bronze and leather - proves a formidable fighting man</p> <hr/> <p>The phalanx, though not originally devised in Greece, is a devastating formation on the battlefield when composed of hoplites</p> <hr/> <p>The Greek city states pioneer the use of citizen armies, made up of free men who bring their own fighting equipment</p>
c. 545 BCE	Cyrus annexes the Greek territory of Ionia as part of his empire, giving Persia a presence on the Aegean
c. 500 BCE	<p>The 10,000 elite troops of the Persian empire, known as the Immortals, demonstrate the power of a professional standing army</p> <hr/> <p>The Greeks add a third bank of oars to their war galleys, turning the bireme into a trireme</p>
499 BCE	The Greek cities of Ionia rebel against Persian rule, with the partial support of Athens
493 BCE	After six years the Persians recover control of Ionia, but Athens is now identified as a target for invasion
490 BCE	<p>Darius sends a fleet across the Aegean, carrying a large army of infantry and cavalry for an attack on Athens</p> <hr/> <p>The Persian fleet secures the Greek island of Euboea before making the short crossing to Marathon on the mainland – where they await the Greeks</p> <hr/> <p>Pheidippides, given the task of running from Athens to Sparta to request help against the Persians, completes the journey in two days</p> <hr/> <p>At Marathon the Athenian hoplites, heavily outnumbered, win a spectacular victory against the Persians – of whom the survivors escape in their ships</p>

	<p>The Persian fleet moves south towards Athens, but then heads home across the Aegean without attempting an assault on the city</p>
483 BCE	<p>Themistocles persuades the Athenians to build up their fleet against the expected renewal of the threat from Persia</p>
481 BCE	<p>Xerxes I, renewing the campaign of his father Darius against the Greeks, leads a large army round the Aegean and through Thrace</p> <p>The Greek city-states meet in Corinth to devise a joint strategy against the Persians</p>
480 BCE	<p>300 Spartans, led by Leonidas, die attempting to hold the pass of Thermopylae against the advancing Persian army</p> <p>Athens, abandoned to the advancing Persians, is looted and destroyed</p> <p>The Athenian fleet defeats a considerably larger Persian force in the narrow strait between Salamis and the mainland</p>
479 BCE	<p>A Spartan army, led by Pausanias, wins a victory at Plataea, completing the rout of the Persians on the Greek mainland</p> <p>An Athenian force destroys at Mykale the remainder of the Persian fleet, ending the threat from them at sea</p>
478 BCE	<p>In the last joint campaign by Sparta and Athens the strategically important city of Byzantium is liberated from Persian rule</p> <p>Representatives of Athens and other Aegean city-states meet in Delos to form a coalition, later known as the Delian League</p> <p>The Delian League is formed for mutual defence, but also to liberate the Greek cities of Ionia from Persian rule</p>
c. 466 BCE	<p>The Athenian general Cimon wins a spectacular victory over the Persians at the mouth of the Eurymedon River, in southwest Turkey</p>

461 BCE	Pericles is given the task of constructing Athens' two famous Long Walls, stretching from the city to either side of the harbour at Piraeus
c. 460 BCE	<p>Herodotus, the 'father of history', writes his account of the Greco-Persian Wars from a vantage point in Asia Minor</p> <hr/> <p>Simmering hostilities between the allies of Sparta and Athens develop into endemic conflict among the Greek city states of the Peloponnese</p> <hr/> <p>Forces of the Delian League assist the Egyptians in a successful revolt against their Persian rulers</p>
454 BCE	The Greeks suffer a major reverse when their fleet is trapped on the Nile and destroyed by the Persians
450 BCE	The Athenians mount successful attacks on the Persian forces occupying the Greek island of Cyprus
448 BCE	In the Peace of Kallias the Persians acknowledge the independence of Greek Ionia, and agree not to bring their fleet into the Aegean
446 BCE	Pericles negotiates a treaty, scheduled to hold for thirty years, establishing spheres of influence for Sparta (the mainland) and Athens (the Aegean coast and islands)
443-429 BCE	Pericles is selected by the assembly as the leading general of Athens, a post to which he is re-appointed every year until his death
433 BCE	Pericles breaches his own Thirty Years Treaty, sending 30 triremes in support of a city state in dispute with Corinth, an ally of Sparta
431 BCE	<p>A sudden attack on Plataea (an ally of Athens) by Thebes (an ally of Sparta) begins the Second Peloponnesian War</p> <hr/> <p>The renewal of the Peloponnesian War prompts Thucydides to begin a great work of contemporary history</p>
430 BCE	A plague strikes Athens in the second year of the Peloponnesian War
427 BCE	Athenians vote to kill all the men on the captured island of Mytilene, but the next day change their mind - almost too late

416 BCE	The Athenians, capturing Melos, kill all the males of the island and sell the women and children into slavery
414 BCE	The Persians, renewing their interest in the Aegean, fund the Spartans in the building of a fleet to match that of Athens
405 BCE	The last remaining Athenian fleet is surprised and destroyed by the Spartans in the Hellespont
404 BCE	The famous Long Walls of Athens, her impregnable defence, are dismantled by the Spartans in the final act of the Peloponnesian War
401 BCE	Greek mercenaries, on the losing side at Cunaxa, begin a long journey home - described by Xenophon in the <i>Anabasis</i>
371 BCE	A Spartan army is overwhelmed at Leuctra by a smaller number of Thebans under Epaminondas
340 BCE	Alexander the Great, at the age of sixteen, conducts his first successful military campaign – against the Thracians
338 BCE	Philip of Macedon defeats Athens and Thebes at Chaeronea, giving him control of Greece
337 BCE	The League of Corinth resolves to launch a war against Persia, with Philip II in command of the confederate forces
336 BCE	<p>An advance guard of 10,000 troops sets off towards Persia in the spring, with Philip due to follow later with the main army</p> <hr/> <p>The League of Corinth elects Alexander to take his father's place as leader of the campaign against Persia</p>
334 BCE	The 21-year-old Alexander the Great marches east with some 5000 cavalry and 30,000 footsoldiers
333 BCE	At Issus, close to the Turkish border with Syria, Alexander defeats the Persian emperor Darius III, captures his family and treats them with courtesy
332 BCE	Alexander moves south through Syria and Palestine, excluding the Persian fleet from their familiar harbours

	Tyre, the only coastal city to offer serious resistance to Alexander, is taken and destroyed after a siege of seven months
330 BCE	As a conclusive end to the long rivalry between Greece and Persia, Alexander destroys the great palace of Xerxes at Persepolis
325 BCE	In the Indian monsoon Alexander's Greek troops have finally had enough and threaten to mutiny unless he turns for home
C. 300 BCE	The flexibility of the Roman legion transforms the Greek phalanx into an even more effective fighting machine
281 BCE	Pyrrhus lands in Italy, with 25,000 men and 20 elephants, to fight for the Greek colony of Tarentum against the Romans
264 BCE	A clash in Sicily, between Rome and Carthage, leads to the First Punic War
260 BCE	A Carthaginian quinquereme, captured by the Romans, is used as the model for the first Roman fleet - constructed in two months
	The new Roman fleet wins a decisive victory over the Carthaginians at Mylae, thanks largely to the 'raven' (<i>corvus</i> in Latin)
241 BCE	A Roman naval victory at Trapani, off the northwest tip of Sicily, completes the blockade of the Carthaginians and ends the First Punic War
	At the end of the First Punic War, Sicily becomes Rome's first overseas province
C. 240 BCE	Spain, with its mines of gold, silver and copper, is a hotly disputed region between Carthage and Rome
228 BCE	Hamilcar Barca dies fighting in Spain, after establishing a strong Carthaginian presence in the peninsula
227 BCE	Sardinia and Corsica are annexed by Rome, becoming the second Roman overseas province
C. 225 BCE	A treaty defines the Ebro river as the Spanish boundary between Carthage and Rome

221 BCE	Hannibal succeeds to the command of the Carthaginian forces in Spain, on the death of his brother-in-law Hasdrubal
218 BCE	Hannibal crosses the Alps with his elephants, beginning the Second Punic War
217 BCE	Hannibal surprises and traps a Roman army on a narrow plain beside Lake Trasimene
216 BCE	Hannibal destroys a Roman army at Cannae, in the most severe defeat ever suffered by Rome
202 BCE	Hannibal suffers his first decisive defeat by a Roman army, at an unidentified site in north Africa called Zama
201 BCE	Carthaginian Spain is handed over to Rome to become two new provinces, at the end of the Second Punic War
c. 200 BCE	Indian cavalymen ride with their big toes in loops of leather or fabric - a first step towards the stirrup
183 BCE	Hannibal, to avoid falling into Roman hands, commits suicide in the Bithynian town of Libyssa
149 BCE	Rome picks a quarrel with Carthage to begin the Third Punic War
146 BCE	Carthage is destroyed by the Romans at the end of the Third Punic War
90 BCE	A three-year war, known as the Social War, breaks out between Rome and her Italian allies
88 BCE	The Roman general Sulla takes the unprecedented step of marching upon Rome with a Roman army to restore his own faction to power
86 BCE	Sulla, campaigning to the east, besieges Athens and then allows his army to loot the city
82 BCE	Sulla takes Rome for the second time, after a battle at the Colline Gate, and then publishes his lethal 'proscriptions'
53 BCE	Crassus is killed at Carrhae, in Turkey, when the Parthians defeat his army, largely thanks to their brilliance as mounted archers
49 BCE	Julius Caesar crosses the river Rubicon (the southern boundary of Gaul) with his army – and in

	doing so launches a civil war
42 BCE	Octavian and Mark Antony defeat the armies of Brutus and Cassius at Philippi, after which Brutus and Cassius commit suicide
31 BCE	Octavian defeats the forces of Antony and Cleopatra (both are at sea with their fleets) in a battle off the Greek coast at Actium
66	Josephus is in Jerusalem at the start of the rebellion against the Romans, and will later describe its suppression in his <i>Jewish War</i>
c. 300	Horses strong enough to carry men wearing armour are put to good use by northern barbarians, and by Romans in border regions such as Dacia
407	The Roman city of Nîmes is sacked by the Vandals, in an early indication of the gradual loss of Gaul to the Germanic tribes
410	Alaric and the Visigoths enter Rome and plunder the city - the first foreign intruders for eight centuries
439	Gaiseric captures Carthage and makes it his base for Vandal raids across the Mediterranean
452	Attila invades and ravages northern Italy, but turns back before reaching Rome - possibly influenced by the diplomacy of Leo I
455	Gaiseric and the Vandals enter Rome and sack the city, but their violence is perhaps restrained by Leo I
487	Theodoric the Ostrogoth, threatening Constantinople, is cunningly diverted by the emperor into invading Italy
493	Theodoric wins Ravenna from Odoacer - by inviting Odoacer to a banquet and murdering him during the meal
c. 535	Belisarius, conquering the Vandals in north Africa, pioneers the strategic concept of the castle
615	When the Persians sack Jerusalem, they carry off to Ctesiphon Christianity's most sacred relic - the True Cross

714	The death of the Frankish 'mayor of the palace' Pepin II is followed by civil war between members of his family
724	The civil war among the Franks ends with complete victory for Charles Martel, an illegitimate grandson of Pepin II
c. 850	The caliphs in Baghdad begin to employ Turkish slaves, or Mamelukes, in their armies
c. 1000	The feudal knight of northern Europe, wearing armour of chain mail on a sturdy horse, becomes the fighting machine of the Middle Ages
1040	<p>In a battle near Elgin Macbeth kills his cousin Duncan, a rival claimant to the Scottish throne</p> <hr/> <p>The Seljuk Turks win a victory at Dandanqan, which gives them a base in the north of Iran and Afghanistan</p>
1054	A Russian chronicle makes the first mention of the marauding Polovtsy, who persistently raid Russian cities from the steppes
1057	Duncan's son, Malcolm, kills Macbeth in battle at Lumphanan - and in the following year is himself crowned at Scone
1066	<p>Harold defeats at Stamford Bridge the joint army of his brother Tostig and of the Norwegian king, Harald Hardraade</p> <hr/> <p>The Normans, as seen in the Bayeux tapestry, invade England in Viking longships with fortified platforms for archers</p>
1071	The Seljuk Turks and the Byzantines meet in battle at Manzikert, with victory going to the Turks
1098	After a siege of seven months, the city of Antioch falls to the knights of the first crusade
1144	<p>The city of Edessa is captured by Zangi, a Mameluke general, in the first setback for the crusaders in the Middle East</p> <hr/> <p>The fall of Edessa prompts the pope, Eugenius III, to call for a second crusade to defend the Latin kingdom</p>

1187	Saladin captures various Crusader fortresses and walled cities, including Acre
	Saladin takes Jerusalem and treats the Christian inhabitants with a consideration unusual for the time
1263	A Scottish victory over the Norwegians at Largs results in the recovery of the western isles
c. 1270	The Assassins are systematically destroyed by Baybars, the Mameluke sultan of Egypt
1274	The Mongol invasion of Japan in 1274 seems to confirm the doom and disaster foretold by the Buddhist prophet Nichiren
1278	At Dürnkrut Rudolf I defeats and kills Otakar II, his rival for Austria - thus bringing the Austrian territories into the Habsburg domain
1279	With the fall of Hangzhou, the Song imperial capital, Kublai Khan's new Yüan dynasty is secure
1281	For the second time Japan is saved from Mongol invasion by powerful storms - which are given the name <i>kamikaze</i> , or 'divine wind'
1282	An uprising by Llewellyn ap Gruffydd, the prince of Wales, ends with his own death and the subjugation of Wales by the king of England, Edward I
1296	Edward I invades Scotland, massacres the people of Berwick, captures John de Balliol and brings to Westminster the Stone of Scone
1298	Edward I's victory at Falkirk ends the career of William Wallace, of whom nothing more is heard until his capture and execution in 1305
1307	The English king Edward I dies campaigning near Carlisle, on an expedition north against his Scottish rival Robert the Bruce
1315	The Swiss, defeating the Habsburgs at Morgarten, make lethal use of their halberds - designed to jab, grapple and slash
1328	When Charles IV dies, for the first time in more than 400 years of the Capetian dynasty there is no son or brother to inherit the French crown
	A French cousin, Philip of Valois, is selected to succeed Charles IV - in preference to an English

	cousin, Edward III
1337	Philip VI of France confiscates Guienne, a fief belonging to Edward III of England - whose response begins the Hundred Years' War
1340	Edward III, in Ghent, publicly assumes the title and the arms of the king of France
1346	The more mobile English force, of longbows and infantry, defeats at Crécy the unwieldy crossbowmen and heavy cavalry of the French
1347	The English siege of Calais ends when six burghers of the town, with ropes around their necks, offer their lives to save their fellow citizens
c. 1350	Armies of mercenaries, led by <i>condottieri</i> , conduct Italian warfare at an often extortionate rate
1356	The battle of Poitiers ends, on the third day, with victory for the English and the capture of the French king, John II
1360	After four years of captivity in Bordeaux and London, the French king John II is released for a promised ransom of 3 million gold crowns
1380	The Venetian blockade of Chioggia costs Genoa her fleet and ends Genoese rivalry with Venice in the eastern Mediterranean
1383	Timur begins twenty years of almost continuous conquest with the capture and destruction of Herat
1384	Gian Galeazzo Visconti, the <i>signore</i> of Milan, sets about enlarging his territory - seizing Vicenza, Verona and Padua between 1384 and 1388
1392	Charles VI, king of France, suffers the first of many violent fits of madness
1398	Timur devastates Delhi and loots treasure to take back to Samarkand on 120 elephants
1404	Owain Glyn Dwr captures Aberystwyth and Harlech from the English and sets up an independent Welsh administration
1406	Pisa is captured by Florence, to be followed a few years later by the purchase of the seaport of Livorno

1407	Rivalry between factions of the French royal family results in the murder in Paris of the king's brother, Louis duke of Orléans, and the onset of civil war
1413	Henry V succeeds his father, Henry IV, as king of England
1415	<p>Henry V captures the French stronghold of Harfleur - where, in Shakespeare, he urges his dear friends 'once more unto the breach'</p> <hr/> <p>Henry V wins a victory on St Crispin's day at Agincourt, against a much larger and more heavily armed French force</p>
1419	<p>After a six-month siege Henry V makes a triumphal entry into Rouen, the city of his Norman ancestors</p> <hr/> <p>John the Fearless, duke of Burgundy, is murdered by the Armagnac faction in the presence of the dauphin - escalating France's civil war</p>
1420	<p>The treaty of Troyes, between the English and the Burgundian faction, grants Henry V the status of heir to the French throne</p> <hr/> <p>Henry V marries Catherine, daughter of the French king and sister of the rightful heir to the kingdom, the dauphin, who is on the opposing side</p>
1422	<p>The dauphin proclaims himself Charles VII of France, but with Paris in the hands of his enemies he is known as the king of Bourges</p> <hr/> <p>Jan Zizka wins a series of victories against papal armies, using the mobile barricade which became known as his 'war wagon fortress'</p> <hr/> <p>Henry VI, son of Henry V and Catherine of France, is king of England and theoretically king of France before his first birthday</p>
1428	A peasant girl, Joan of Arc, hears the voices of saints urging her to relieve the siege of Orléans
1429	<p>Joan of Arc wins her way into the presence of Charles VII at Chinon and persuades him, eventually, to trust her</p> <hr/> <p>Joan of Arc leads French forces in the successful relief of Orléans</p>

	Joan of Arc stands nearby while Charles VII is anointed at Reims, then kneels before him and for the first time calls him her king
1430	Joan of Arc is captured in a skirmish with the Burgundians, who subsequently hand her over to the English
1431	Joan of Arc, tried by the Inquisition on behalf of the English in Rouen, is burned at the stake as a relapsed heretic
1437	Charles VII enters Paris, marking conclusively the end of the French civil war
1438	After a decisive victory over the Chanca people, a young Inca prince seizes the throne in Peru and takes the name Pachacuti
1443	The Hungarian general Janos Hunyadi takes Sofia from the Turks and in the next few months liberates most of Bulgaria, Serbia and Albania
1450	The French bring two small cannon on to the battlefield at Formigny, where they have a significant effect in achieving the French victory
1453	<p>The Turks terrify Constantinople by lobbing vast stones at the city from a 19-ton bombard of cast iron</p> <p>Constantinople falls to a 21-year-old Muslim conqueror, Mehmed II, bringing the Ottoman Turks their capital city</p> <p>The Christian emperor Constantine XI dies in the fighting in Constantinople, as the Greek Byzantine empire yields to that of the Ottoman Turks</p> <p>The French win a convincing victory at Castillon, recovering the last stronghold (except Calais) held by the English in France</p> <p>Charles VII's full recovery of Aquitaine and Normandy effectively brings to an end the Hundred Years' War</p>
1455	An engagement at St Albans is the first battle in the 30-year struggle between the white and red roses of York and Lancaster

1456	The Turks, besieging Belgrade, are dispersed by a peasant army inspired by the preaching of a Franciscan friar, St John of Capistrano
1461	The first success in the Wars of the Roses goes to the white rose, with the Yorkist prince crowned as Edward IV
1463	The Chimú empire in Peru is conquered by the Incas under the leadership of Pachacuti's son Topa
1464	Mehmed II and the Ottoman Turks conquer Bosnia, where a large number of noble families convert to Islam
1475	Edward IV, landing at Calais with a large army, is bought off at Picquigny with a bribe - ending his attempt to revive the Hundred Years' War
1476	The Swiss win a decisive victory at Morat over the army of Charles the Bold, duke of Burgundy
c. 1480	Leonardo da Vinci takes a professional interest in the new science of fortification
1492	The army of Ferdinand and Isabella besieges and takes the city of Granada, completing the long reconquest of Spain from the Muslims
1494	Charles VIII, king of France, marches through the Alps with an army of 30,000, to claim the throne of Naples
1495	Charles VIII captures Naples in February and is crowned there in May, but is forced back across the Alps before the end of the year
1499	The Swiss (or Swabian) War ends with the treaty of Basel, bringing effective recognition of Swiss independence from the Habsburg empire
1513	James IV of Scotland dies at Flodden, in the disastrous defeat of his army by the English
1515	The king of France, Francis I, wins a dramatic victory at Marignano and captures Milan
1517	The Ottoman sultan, Selim I, captures Cairo and ends Mameluke rule in the middle east
1519	The Spanish conquistador Hernando Cortés lands on the coast of Mexico with 600 men, 16 horses and about 20 guns

	Cortes and his tiny force capture Montezuma, ruler of the mighty Aztec empire, in his palace at Tenochtitlan
1520	Cortes loses control of Tenochtitlan and has to escape in haste with his men during 'the Sorrowful Night'
1521	The Turkish sultan, Suleiman I, marches into the kingdom of Hungary and captures Belgrade
	After a little more than a year Cortes recaptures Tenochtitlan and finally establishes Spanish control over Mexico
1525	The French king, Francis I, is taken prisoner by the Spanish at the battle of Pavia
	Thomas Müntzer leads the rebels in the Peasant War, to the profound displeasure of Luther
1527	Pope Clement VII hides in Castel Sant'Angelo while Rome is sacked by German mercenaries
1541	Suleiman I takes Buda (now Budapest), and by 1547 the Turks occupy almost the whole of Hungary
1543	Humayun, driven west into Afghanistan by Sher Shah, loses his family's new inheritance in India
1563	The Northern Seven Years' War breaks out between Denmark and Sweden
1571	Spanish and Venetian galleys defeat the Turks in the battle of Lepanto
1572	Sea beggars seize the town of Brill and raise the flag of William of Orange (also known as William the Silent)
1573	The city of Alkmaar is saved when the Dutch breach their own dikes, threatening the Spanish troops with death by drowning
1575	The armies of Spain develop a powerful version of the ancient phalanx, which becomes known as the Spanish square
1585	England's queen Elizabeth sends 6000 troops to support the Dutch rebels against Spain

1587	Francis Drake sails into a crowded Cadiz harbour and destroys some thirty Spanish ships
1588	<p>The more nimble English fleet destroys the galleons of the Spanish Armada, introducing a new kind of naval warfare</p> <hr/> <p>The tactics used against the Armada reveal that the sailing ships themselves have become fighting machines, as men-of-war</p>
1604	The first false Dmitry marches into Russia with a Polish army to claim the throne
1608	A second false Dmitry marches on Moscow, to be followed by a third in 1612
1617	Albrecht von Wallenstein uses his wife's fortune to mobilize a private army in support of the emperor Ferdinand II
1618	Bohemian nobles throw the Habsburg regents out of a window in the castle in Prague, thus triggering the Thirty Years' War
1622	A sudden attack by Powhatan Indians, led by their chieftain Opechancanough against the English colony at Jamestown, results in the death of more than 300 settlers
c. 1625	<p>Gustavus II, king of Sweden, conscripts and trains an army far more mobile than those of his rivals</p> <hr/> <p>Ordnance factories in Sweden begin producing light but powerful field artillery, easy to move on the battlefield</p> <hr/> <p>The English parliament attempts to clip the wings of the new king, Charles I, by placing an annual limit on his power to raise taxes</p>
1626	Charles I frustrates the English parliament's restrictions by raising taxes without summoning parliament for renewed approval
1628	The English parliament's Petition of Right emphasizes the right of the citizen to be protected from royal tyranny
1629	<p>After years of warfare, the truce of Altmark gives Estonia and most of Latvia to Sweden</p> <hr/> <p>Charles I dismisses his parliament in Westminster, and fails to summon another in the following</p>

	eleven years
1631	Gustavus II and the Swedish army win a conclusive victory over the imperial forces at Breitenfeld
1634	Charles I demands ship money to increase his revenue, albeit in the absence of its conventional justification - a crisis of national defence
1636	John Hampden refuses to pay ship money to Charles I, beginning a campaign that gradually wins wide support
1637	Charles I and his archbishop of Canterbury, William Laud, attempt to impose the full Anglican hierarchy on presbyterian Scotland
	War between English colonists and Pequot Indians brings disaster to the Pequots but safeguards the settlement of Connecticut
1638	A National Covenant, first signed in an Edinburgh churchyard, commits the Covenanters to oppose Charles I's reforms of the Church of Scotland
	Riots erupt in Edinburgh, in response to the attempt by Charles I and Laud to impose a hierarchy of Anglican bishops
1639	The finances of the English king, Charles I, are in crisis, with his agents able to collect each year only a fraction of his demands
	Covenanters seize control of Edinburgh and other Scottish towns, launching the conflict with England known as the Bishops' War
1640	In need of funds for the Bishops' War in Scotland, Charles I summons parliament to Westminster
	Parliament denies Charles I's request for funds and is dismissed after three weeks (the Short Parliament)
	Charles I's financial crisis causes him to summon another parliament to Westminster (the Long Parliament, not dissolved until 1660)
	The new parliament immediately impeaches Charles I's two closest advisers, the earl of Strafford and archbishop William Laud

c. 1641	Cavalier is now in use as a term of abuse for supporters of the royal cause
	Roundhead is now in use as a term of abuse for supporters of parliament
	Under pressure from parliament, Charles I signs the death warrant of his most powerful supporter, the earl of Strafford
	Parliament presents Charles I with the Grand Remonstrance, a long list of grievances against his conduct of the realm
1642	<p>Charles I comes in person to the House of Commons, but fails in his attempt to arrest the Five Members whom he accuses of treason</p> <p>Charles I leaves London and heads for the north of England, where his support is the strongest</p> <p>Henrietta Maria, the wife of Charles I, travels to Holland, taking with her the English crown jewels</p> <p>Parliament sends Charles I a list of political demands, the Nineteen Propositions, which it would be impossible for him to accept</p> <p>Charles I, at Nottingham, raises the royal standard - signalling that he considers himself at war</p> <p>Charles I leads his army into action at Edgehill - the first, but inconclusive, battle in the English Civil War</p> <p>Charles I marches to within a few miles of Westminster (to Turnham Green), but withdraws without engaging the enemy</p> <p>Charles I withdraws to Oxford, where he establishes his court for the rest of the war</p>
1643	The Prince de Condé and the Vicomte de Turenne emerge as brilliant generals in France's wars
1644	In the first decisive battle of the English Civil War the king's nephew, Rupert of the Rhine, is heavily defeated at Marston Moor
1645	Thomas Fairfax and Oliver Cromwell form England's first professional army, calling it the New

	<p>Model Army</p> <hr/> <p>The royalist forces, again under the command of Rupert of the Rhine, suffer another major defeat at Naseby</p>
1646	<p>With a parliamentary army surrounding royalist Oxford, Charles I escapes in disguise and heads north</p> <hr/> <p>A young Hindu prince, Shivaji, captures Bijapur in a campaign against Muslim rulers that will result in his establishing a Maratha empire</p> <hr/> <p>Charles I puts himself in the hands of a Scottish army, opposed at the time to the English parliament</p>
1647	<p>The Scottish army holding Charles I makes peace with parliament, and hands the king to parliamentary commissioners</p> <hr/> <p>Charles I is held at his palace of Hampton Court, as a prisoner of Cromwell and parliament</p> <hr/> <p>Charles I comes to a secret arrangement with a group of Covenanters in Scotland, winning their support</p>
1648	<p>Scottish Covenanters invade England in support of the English king, Charles I, in his struggle against parliament</p> <hr/> <p>The Peace of Westphalia finally brings to an end the Thirty Years' War</p> <hr/> <p>Parliamentary forces defeat the Scottish invaders and suppress other new outbreaks of royalist support</p> <hr/> <p>Colonel Thomas Pride denies entrance to the House of Commons to about 140 opponents of Cromwell's policies</p>
1649	<p>Cromwell persuades the House of Commons, purged now of all opposition, that it is treason for a king to wage war against parliament</p> <hr/> <p>Charles I, brought to trial before 135 commissioners in Westminster Hall, refuses to recognise the court's validity</p>

After a trial lasting a week in Westminster Hall, Charles I is convicted of treason for fighting a war against parliament

Charles I is beheaded on a scaffold erected in the street in London's Whitehall

Charles II, in the Hague, inherits the English and Scottish thrones of his executed father, Charles I

Parliament in London abolishes the monarchy in England, as 'unnecessary, burdensome, and dangerous'

Parliament chooses Oliver Cromwell to chair the new English Commonwealth's council of state

Cromwell captures the royalist stronghold of Drogheda and massacres some 2800 people

1651

Charles II returns to Scotland and is crowned king of Scots in the traditional manner at Scone

Charles II is defeated by Cromwell at Worcester and escapes in disguise to France

1652

A clash at sea between English and Dutch fleets begins the first of three Anglo-Dutch wars

1653

Cromwell is appointed Lord Protector of the Commonwealth for life, under legislation entitled the Instrument of Government

The English admiral Robert Blake introduces a system of signalling at sea by means of flags

1658

Cromwell dies after naming his son Richard to succeed him in the office of Lord Protector

1659

The ineffective Richard Cromwell goes into voluntary retirement, an event linked to the strong possibility of a military coup

1660

General George Monck marches south from Scotland to London, to intervene in England's unresolved political crisis

Monck, reaching London, dissolves the Long Parliament and convenes a new one

Monck persuades Charles II to sign, at Breda in Holland, a declaration of policies to heal the wounds of the Civil War

The new Convention Parliament in Westminster invites Charles II to return as king

Charles II lands at Dover and is given a warm welcome in London four days later

The Act of Indemnity, pardoning all offences since 1637 except those of the regicides, is given the royal assent

1661	The body of Oliver Cromwell is hanged, drawn and quartered at Tyburn
1667	Michiel de Ruyter sails up the Thames to destroy much of the English fleet at its base in the Medway
1673	Sébastien de Vauban's new technique for conducting the siege of a town shows its effectiveness at Maastricht
1675	A sudden uprising by the Wampanoag Indians against the new England settlements begins the conflict known as King Philip's War
1683	<p>The emperor, Leopold I, and his court abandon Vienna on the approach of a Turkish army</p> <hr/> <p>The Turks are driven from the walls of Vienna by the Polish king John Sobieski, in what proves a historic turning point</p>
1690	The armies of James II and William III confront each at the river Boyne, with victory going to William
1700	Poland, Russia and Denmark attack Sweden, beginning the 21-year Northern War
1701	The War of the Spanish Succession breaks out between French and Austrian claimants to the Spanish throne
1704	The duke of Marlborough wins a major victory over the French at Blenheim, capturing twenty-four battalions and four regiments

1709	The Swedish king Charles XII suffers his first major defeat in a brilliant career, when he faces the Russians at Poltava
1713	The treaties signed in Utrecht bring to an end the War of the Spanish Succession
1739	<p>Britain declares war on Spain, partly in a mood of indignation over Captain Jenkins' ear</p> <p>The Persian ruler Nadir Shah enters Delhi and removes much of the accumulated treasure of the Mughal empire</p>
1740	Frederick II, the king of Prussia, invades the neighbouring Habsburg province of Silesia, launching the War of the Austrian Succession
1741	<p>Frederick's Prussian army defeats the Austrians at Mollwitz, securing his hold on most of Silesia</p> <p>French and Bavarian armies join the war against Austria, marching through upper Austria into Bohemia</p> <p>Spain, now an ally of France, joins in the war against Austria</p> <p>Britain, already fighting Spain (in the War of Jenkin's Ear), is drawn into the wider conflict as an ally of Austria</p> <p>French and Bavarian forces enter Prague, one of the most important cities in the Austrian empire</p>
1742	An Austrian army captures the Bavarian capital city, Munich
1743	George II leads a British army to victory over the French at Dettingen
1744	<p>France formally declares war on Britain half way through the War of the Austrian Succession</p> <p>Bad weather causes the French to abandon a plan to invade Britain with the Scottish pretender Charles Edward Stuart</p>
1745	New England militiamen achieve an unexpected success in capturing the fortress of Louisbourg from the French

Maurice de Saxe, with a French army including an Irish brigade, defeats British, Austrian and Dutch forces at Fontenoy

Charles Edward Stuart lands at Eriskay in the Hebrides, launching the Forty-Five Rebellion

Charles Edward Stuart gathers support for the Forty-Five Rebellion on his way south from the Hebrides and reaches Edinburgh

Charles Edward Stuart marches as far south as Derby, but then turns back

Frederick the Great's Prussian soldiers, advancing in shallow disciplined formation, outclass other armies of the time

Frederick II's three victories in 1745 cause him to be known by his contemporaries as Frederick the Great

1746

French forces capture the British East India Company's fort of Madras

The French commander Maurice de Saxe succeeds in occupying the entire Austrian Netherlands

1748

The treaty of Aix-la-Chapelle ends the War of the Austrian Succession, but only postpones the continuation of hostilities (in the Seven Years' War)

The peace treaty returns all captured territories to their owners – with the exception of Silesia, which becomes part of Prussia

1749

A French official travels down the Ohio valley, placing markers to claim it for France

c. 1750

Naval engagements are now fought in lines of battle, with only the most heavily armed vessels rated as 'ships of the line'

1751

Robert Clive prevails over the French after holding out during the seven-week siege of Arcot in southern India

1752

The French seize or evict every English-speaking trader in the region of the upper Ohio

1753	George Washington undertakes a difficult and ineffectual journey to persuade the French to withdraw from the Ohio valley
1754	<p>George Washington kills ten French troops at Fort Duquesne, in the first violent clash of the French and Indian war</p> <p>The British colonies negotiate with the Iroquois at the Albany Congress, in the face of the French threat in the Ohio valley</p>
1755	<p>A British force under Edward Braddock lands in America to provide support against the French in the Ohio valley</p> <p>The first Conestoga wagons are acquired by George Washington for an expedition through the Alleghenies</p> <p>The army led by Edward Braddock and George Washington is ambushed at Fort Duquesne and Braddock is killed</p>
1756	<p>The French in America, under the marquis of Montcalm, begin two highly successful years of campaigning against the British</p> <p>Frederick the Great again precipitates a European conflict, marching without warning into Saxony and launching the Seven Years' War</p>
1757	<p>Admiral John Byng is shot on the deck of a ship in Portsmouth harbour for 'neglect of duty' in failing to relieve Minorca</p> <p>Robert Clive defeats the nawab of Bengal at the battle of Plassey, and places his own man on the throne</p> <p>William Pitt the Elder becomes secretary of state and transforms the British war effort against France in America</p>
1759	<p>British general James Wolfe sails up the St Lawrence river with 15,000 men to besiege Quebec</p> <p>Frederick the Great suffers his first major defeat, by a Russian and Austrian army at Kunersdorf</p>

	<p>Wolfe defeats Montcalm and captures Quebec, but both commanders die in the engagement</p>
	<p>A British defeat of the French in Quiberon Bay prompts David Garrick to write <i>Heart of Oak</i></p>
	<p>A succession of victories cause 1759 to be known in Britain as <i>annus mirabilis</i>, the wonderful year</p>
1763	<p>A treaty signed in Paris ends the Seven Years' War between Britain, France and Spain</p> <p>In the treaty of Paris France cedes to Britain all its territory north of the Great Lakes and east of the Mississippi river, except the district of New Orleans</p> <p>In the treaty of Paris, Spain cedes Florida to Britain, completing British possession of the entire east coast of north America</p>
1768	<p>A border incident at Balta, in the southern Ukraine, sparks a war between Russia and Turkey that will last six years</p>
1774	<p>In the treaty of Kuchuk Kainarji, ending the recent Russo-Turkish war, the Ottoman empire cedes the Crimea to Russia</p> <p>The treaty of Kuchuk Kainarji grants Russia special rights in relation to the Christian Holy Places under Ottoman control</p>
1775	<p>General Gage sends a detachment of British troops to seize weapons held by American Patriots at Concord</p> <p>Paul Revere is one of the US riders taking an urgent warning to Concord, but he is captured on the journey</p> <p>The first shot of the American Revolution is fired in a skirmish between redcoats and militiamen at Lexington, on the road to Concord</p> <p>Delegates from the states reassemble in Philadelphia, with hostilities against the British already under way in Massachusetts</p> <p>Delegates in Philadelphia select George Washington as commander-in-chief of the colonial army</p>

At Bunker Hill, overlooking Boston from the north, the American militiamen prove their worth against British professional soldiers

Delegates to the Continental Congress make a final bid for peace, sending the Olive Branch Petition to George III

Britain declares the colonies to be in a state of rebellion, and sets up a naval blockade of the American coastline

1776

George Washington raises on Prospect Hill a new American flag, the British red ensign on a ground of thirteen stripes – one for each colony

George Washington drives the British garrison from Boston, and moves south to protect New York

The revolutionary convention of Virginia votes for independence from Britain, and instructs its delegates in Philadelphia to propose this motion

Virginia's motion for independence from Britain is passed at the Continental Congress of the colonies with no opposing vote

Thomas Jefferson's text for the Declaration of Independence is accepted by the Congress in Philadelphia

John Hancock is the first delegate to sign the Declaration of Independence, formally written out on a large sheet of parchment

George Washington, driven from New York by the British, retreats towards Philadelphia

George Washington defeats the British at Trenton at a psychologically important moment in the course of the war

1777

Congress adopts a new flag for independent America – the stars and stripes

George Washington, heavily defeated in a battle at Brandywine, is forced to relinquish Philadelphia to the British

	<p>The American general Horatio Gates captures the army of General Burgoyne near Saratoga</p>
	<p>The US Congress agrees the final version of the Articles of Confederation, defining the terms on which states join the Union</p>
1778	<p>Benjamin Franklin persuades the French to sign a Treaty of Alliance, committing France to the US cause</p> <p>France, joining the American colonies in their fight against Britain, sends a large fleet across the Atlantic</p> <p>The American naval hero John Paul Jones makes successful raids around the coasts of Britain</p> <p>The British rapidly abandon Philadelphia on news of the expected arrival of a French fleet</p> <p>The British adopt a new policy in the south, landing in Georgia and capturing much of South Carolina</p> <p>Francis Hopkinson's popular ballad <i>The Battle of the Kegs</i> describes an ingenious American threat to the British navy</p>
1779	<p>The 10-year-old Napoleon is admitted as a student in a military college at Brienne, near Troyes</p> <p>U.S.S. <i>Bonhomme Richard</i>, commanded by John Paul Jones, fights H.M.S. <i>Serapis</i> near England's Flamborough Head</p>
1780	<p>The capture of British go-between John André yields proof that US general Benedict Arnold is in the pay of the British</p> <p>British army officer John André is executed in New York as a spy</p>
1781	<p>Maryland, ratifies the Articles of Confederation (the last state to do so), completing 'the Confederation of the United States'</p> <p>The Bank of North America is established by the Continental Congress to lend money to the fledgling Revolutionary government</p>

	<p>US poet Philip Freneau describes in <i>The British Prison Ship</i> the horrors of his experiences as a prisoner</p>
	<p>The British general Charles Cornwallis, isolated at Yorktown, is forced to surrender in the final engagement of the Revolutionary War</p>
c. 1783	<p>Some 40,000 Loyalists flee from British America to the previously French colonies, in particular Nova Scotia</p> <p>In the Treaty of Paris, negotiated by Adams, Franklin and Jay, the British government recognizes US independence</p>
1785	<p>Napoleon graduates from his military college and is commissioned in an artillery regiment</p>
1791	<p>Louis XVI and his family attempt to flee from Paris to the border but are captured at Varennes</p> <p>The Ordnance Survey is founded in Britain, to make detailed maps of the country for military purposes</p>
1792	<p>France declares war on the Austrian emperor, an event that plunges Europe into more than 20 years of conflict</p> <p>A French revolutionary army defeats the Austrians and Prussians at Valmy, and thus saves Paris from attack</p> <p>After their success at Valmy, French republican armies overrun much of the Austrian Netherlands</p> <p>The National Convention abolishes royalty in France and establishes the first republic</p>
1793	<p>Louis XVI is guillotined after a majority of just one in the national Convention has voted for death without delay</p> <p>Britain joins other European nations in war against France, mainly in naval engagements in the West Indies and Atlantic</p> <p>France becomes the first nation to attempt national conscription, calling up bachelors between the</p>

	<p>ages of eighteen and twenty-five</p> <hr/> <p>Napoleon's soldiers capture Toulon and his artillery fire forces the Anglo-Spanish fleet to withdraw from the harbour</p>
1795	<p>The Netherlands, forced by invasion into the French camp, is transformed into the Batavian republic</p> <hr/> <p>The 26-year-old Napoleon Bonaparte comes to public attention for his part in saving the Convention in Paris from an assault by rebels</p> <hr/> <p>With the Dutch entering the war on the side of the French, Britain seizes their valuable Cape colony in South Africa</p>
1796	<p>After two rapid victories in north Italy, Napoleon marches on Turin and the king of Sardinia asks for an armistice</p> <hr/> <p>In the armistice of Cherasco the king of Sardinia cedes to France his territories of Savoy and Nice</p> <hr/> <p>Napoleon Bonaparte takes command of the French army of Italy, with astonishingly successful results</p> <hr/> <p>Napoleon creates in northern Italy the Cisalpine Republic, formed from occupied territories including the papal states of Bologna and Ferrara</p> <hr/> <p>Irish nationalist Wolfe Tone sails from France to invade Ireland with a force of 14,000 French soldiers</p>
1797	<p>Napoleon marches against Vienna and is only two days from the city when the emperor requests an armistice</p> <hr/> <p>In Venice Napoleon deposes the last of the doges and sets up a provisional democracy</p> <hr/> <p>Napoleon achieves the peace of Campo Formio, by which Austria cedes the Austrian Netherlands and northern Italy to France</p> <hr/> <p>By the Treaty of Campo Formio the free republic of Venice, created by Napoleon, is handed over to Austrian rule</p>

1798	<p>Napoleon, with distinguished scientists in his fleet, sails to invade Egypt</p> <hr/> <p>Napoleon's campaign in Egypt begins well with the Battle of the Pyramids, a victory over an Egyptian army</p> <hr/> <p>Irish nationalist Wolfe Tone, convicted of treason for his failed invasion, cuts his throat to cheat the British gallows</p> <hr/> <p>Disaster strikes the French in Egypt when Nelson finds their fleet in Aboukir Bay and destroys it in the Battle of the Nile</p>
1799	<p>Napoleon leads a costly, unsuccessful and plague-ridden expedition against the Turkish garrisons in Syria</p> <hr/> <p>Napoleon, in Syria, orders 3000 captured defenders of Jaffa to be killed by bayonet or drowning to save ammunition</p> <hr/> <p>Tipu Sultan, ruler of Mysore, is killed fighting the British at Seringapatam</p> <hr/> <p>Napoleon abandons his army in Egypt and returns hastily to Paris at a time of great political opportunity</p> <hr/> <p>Napoleon contrives a military coup that ends the Directory and gives him sweeping powers as First Consul</p>
1800	<p>Napoleon takes a French army through the Alps before the snows have cleared, and defeats the Austrians at Marengo</p>
1801	<p>Horatio Nelson puts his telescope to his blind eye when the signal is given to withdraw from Copenhagen harbour</p>
1802	<p>The treaty agreed at Amiens between France and Britain brings a welcome lull after ten years of warfare in Europe</p>
1803	<p>The peace of Amiens comes to an abrupt end when Britain declares war again on France</p> <hr/> <p>Napoleon assembles an invasion fleet against Britain, where Martello towers are hastily built in</p>

	<p>preparation</p> <hr/> <p>The USS <i>Philadelphia</i> is captured, with its 300 crew, in the first Barbary War between the US and north African pirate states</p>
1804	<p>Napoleon crowns himself emperor of the French in a magnificent ceremony in Notre Dame</p>
1805	<p>Napoleon has himself crowned king of Italy in the cathedral in Milan</p> <hr/> <p>Horatio Nelson dies on the deck of the <i>Victory</i> after winning the battle of Trafalgar</p> <hr/> <p>Napoleon enters Vienna and then defeats an Austrian and Russian army at Austerlitz</p>
1806	<p>The British recapture the Cape of Good Hope from the Dutch</p> <hr/> <p>Napoleon imposes his Continental System, designed to strangle Britain's trade</p>
1807	<p>To counteract Napoleon's Continental System, Britain passes orders in council penalizing any vessel trading into French-held ports</p> <hr/> <p>Napoleon and the Russian tsar Alexander I meet on a raft at Tilsit and set about carving up Europe</p> <hr/> <p>Anglo-US tensions are heightened by a clash between the frigates <i>Leopard</i> and <i>Chesapeake</i> off the coast of Norfolk, Virginia</p> <hr/> <p>Napoleon launches an invasion of Portugal, increasing the likelihood of a Peninsular War</p> <hr/> <p>The Portuguese royal family flees to Brazil on the approach of a French army led by Jean-Andoche Junot</p>
1808	<p>A French army under Joachim Murat advances on Madrid, causing the Spanish royal family to flee</p> <hr/> <p>Napoleon transfers his brother Joseph Bonaparte from the throne of Naples to that of Spain</p> <hr/>

	<p>Napoleon gives the throne of Naples, vacated by his brother Joseph, to Joachim Murat</p>
	<p>The French capture of Madrid provokes a British response and the resulting Peninsular War</p>
	<p>Russia, after winning much of Finland from Sweden during the previous century, invades again in 1808</p>
	<p>A British army under Arthur Wellesley (later duke of Wellington) defeats the French at Vimeiro, near Lisbon</p>
1809	<p>British commander Arthur Wellesley builds the lines of Torres Vedras, to defend the promontory leading south to Lisbon</p>
	<p>Napoleon annexes the Papal States and is excommunicated by the pope, Pius VII</p>
	<p>Napoleon, in response to his excommunication, has pope Pius VII arrested and kept in captivity in northern Italy and then France</p>
	<p>Napoleon enters Vienna and defeats the Austrians in a battle at nearby Wagram</p>
	<p>John Moore dies at Corunna but his army escapes from Spain and gets back to England</p>
1810	<p>The Spanish <i>Cortes</i> flees from the renewed French invasion and establishes itself in Cadiz</p>
	<p>A French marshal, Jean Bernadotte, is offered the position of crown prince and heir to the Swedish throne</p>
1812	<p>Napoleon launches an attack on his ally, the Russian tsar Alexander I, with an army of more than 600,000 men</p>
	<p>Damage to US trade by British orders in council prompts war (the War of 1812) between the two nations</p>
	<p>The British capture Detroit in an early engagement of the War of 1812</p>
	<p>The US frigate <i>Constitution</i>, affectionately known as 'Old Ironsides', wins successes against British</p>

	<p>warships in the Atlantic</p> <hr/> <p>The Russian army under Marshal Kutuzov confronts the advancing French at Borodino, and though defeated makes a successful withdrawal</p> <hr/> <p>After victory at Borodino, Napoleon enters Moscow to find the city abandoned and burning</p> <hr/> <p>Napoleon begins the retreat from Moscow, in arctic conditions and harried by guerrilla attacks</p> <hr/> <p>Napoleon arrives back in Paris ahead of the remains of his army, after losing half a million men in the Russian campaign</p>
1813	<p>The king of Prussia, Frederick William III, changes sides and declares war on France</p> <hr/> <p>American forces push north into Canada and enter York (the modern Toronto), burning the parliament buildings and archives</p> <hr/> <p>Wellington defeats Napoleon's brother Joseph at Vitoria, and captures his valuable baggage train</p> <hr/> <p>In a treaty with Russia and Prussia at Reichenbach, Austria agrees to declare war on France</p> <hr/> <p>American warships win a victory over the British on Lake Erie, strengthening the US presence in the Great Lakes</p> <hr/> <p>Tecumseh is killed fighting for the British against General Harrison east of Detroit in the Battle of the Thames</p> <hr/> <p>Wellington crosses the Bidassoa river in the north of Spain, bringing an enemy army on to French soil for the first time in twenty years</p> <hr/> <p>The allies inflict a heavy defeat on Napoleon at Leipzig, in the so-called Battle of the Nations</p>
1814	<p>The Russian emperor and the Prussian king take a salute in the Champs Elysées after the allies capture Paris</p> <hr/> <p>Napoleon abdicates at Fontainebleau and the French senate invites Louis XVIII to return to reclaim</p>

his throne

Ferdinand VII, restored to Spain, imposes a reactionary regime and persecutes his liberal opponents

Napoleon goes into exile on the island of Elba, which he immediately treats as a miniature state in need of improvement

The crowned heads of Europe and their representatives gather in Vienna to tidy up the post-Napoleonic continent

British forces enter Washington, burning the Capitol and the president's new house

Britain and the United States sign the Treaty of Ghent, ending the War of 1812

1815

American volunteers under Andrew Jackson defeat British regulars near New Orleans, two weeks after peace has been agreed at Ghent

Napoleon slips away from Elba with a fleet of small vessels and lands on the coast of France

Napoleon reaches Paris, already accompanied by an enthusiastic regiment that has joined him on his journey north

The English and Prussian generals Wellington and Blücher defeat Napoleon in a closely fought battle at Waterloo

The first news of the victory at Waterloo is given to the British government by a private citizen, Nathan Mayer Rothschild

The rulers of Russia, Prussia and Austria form a Holy Alliance to preserve their concept of a Christian Europe

The congress of Vienna leaves the Cape of Good Hope in British hands

Napoleon is sent to a more secure place of exile, the rocky Atlantic island of St Helena

1817	<p>San Martín and O'Higgins lead an army through the Andes into Chile and capture Santiago</p> <hr/> <p>Bolívar returns to Venezuela and builds up an army of liberation in a remote region up the Orinoco</p> <hr/> <p>Andrew Jackson, attacking settlements in Spanish Florida, launches the first of three wars against the Seminole Indians</p>
1819	Bolívar marches his army across the Andes, captures Bogotá and proclaims the republic of Gran Colombia
1820	The Eastern Question, concerning Turkey's ability to control its vast empire, becomes a persistent nineteenth-century theme
1824	After the surrender of the Spanish army to Antonio José de Sucre at Ayacucho, Peru is finally liberated
1825	<p>With a victory at Tumusla Antonio José de Sucre liberates Upper Peru (the future Bolivia), the last Spanish stronghold in continental America</p> <hr/> <p>Juan Antonio Lavalleja leads a band of Thirty-three Immortals in Uruguay's fight for independence from Brazil</p>
1827	Britain, France and Russia, supporting Greek independence, defeat the Turkish and Egyptian fleets at Navarino
1833	Civil war breaks out in Spain between supporters of Ferdinand VII's three-year-old daughter, Isabella II, and of his brother Don Carlos
1836	Sam Houston destroys a Mexican army near the San Jacinto river, completing the seizure of Texas from Mexico
1838	Civil war breaks out in Uruguay between the Reds and the Whites, followers respectively of Rivera and Oribe
1839	<p>A British army invades Afghanistan and installs a puppet ruler, Shuja Shah, as the Afghan amir</p> <hr/> <p>Abd-el-Kader proclaims a holy war against the French in Algeria and begins a military campaign that will last for eight years</p>

	British troops invade China after the Chinese authorities seize and destroy the opium stocks of British merchants in Canton
	British forces capture Hong Kong, which is subsequently ceded to Britain by China at the end of the first Opium War in 1842
1841	The Straits Convention, agreed between the European powers and Turkey, is a concerted attempt to prop up the Ottoman empire
1842	The British abandon Kabul, losing most of the garrison force in the withdrawal to India and bringing to an end the first Anglo-Afghan war
	The First Opium War ends with the island of Hong Kong, and extensive new trading rights, ceded to Britain in the Treaty of Nanking
1844	The Russian tsar, Nicholas I, calls Turkey 'the sick man of Europe'
1845	The first Anglo-Sikh war breaks out between Sikh forces in the Punjab and encroaching forces of Britain's East India Company
1846	The first Anglo-Sikh war ends with the Treaty of Lahore, by which Jammu and Kashmir are ceded to the British
	President Polk sends a US army into Texas, provoking the Mexican-American War
1848	A treaty signed in Guadalupe-Hidalgo, ending the Mexican-American War, gives the US six new states
	The second Anglo-Sikh war begins when a British army invades the Punjab to suppress a local uprising
1849	A British victory at the Battle of Gujarat effectively ends the second Anglo-Sikh war, and is followed by annexation of the Punjab
1852	France demands that Turkey should end Russia's exclusive control of the Christian Holy Places in the Ottoman empire

	<p>In an Argentinian civil war, Urquiza defeats the dictator Rosas and is subsequently elected president (in 1854)</p>
	<p>Russia insists that her exclusive rights over the Holy Places are enshrined in the treaty of Kuchuk Kainarji</p>
1853	<p>In a worsening diplomatic crisis, Russia puts her Black Sea fleet in a state of alert at Sebastopol</p> <p>France and Britain despatch their fleets to the Dardanelles, in readiness to go through the Straits to the Black Sea</p> <p>Russia occupies two Ottoman principalities, Moldavia and Wallachia, on the west coast of the Black Sea</p> <p>In the expectation of British and French support, the Ottoman sultan declares war on Russia - launching the Crimean War</p>
1854	<p>British and French warships move up through the Straits and enter the Black Sea in support of Turkey</p> <p>Britain and France enter the war between Turkey and Russia, on the Turkish side</p> <p>A London editor decides to send a reporter, William Howard Russell ('Russell of <i>The Times</i>'), to the Crimean front</p> <p>British and French troops land at Sebastopol, to besiege the port, and win a limited victory over the Russians at the river Alma</p> <p>Florence Nightingale, responding to reports of horrors in the Crimea, sets sail with a party of twenty-eight nurses</p> <p>An inconclusive battle at Balaklava includes the Charge of the Light Brigade, with British cavalry recklessly led towards Russian guns</p> <p>An inconclusive engagement at Inkerman means that the allies in the Crimea have to dig in for the winter besieging Sebastopol</p>
1855	<p>Jamaican-born nurse Mary Seacole sets up her own 'British Hotel' in the Crimea to provide food and</p>

	<p>nursing for soldiers in need</p> <hr/> <p>Roger Fenton travels out from England to the Crimea – the world's first war photographer</p> <hr/> <p>English artist William Simpson sends sketches from the Crimea which achieve rapid circulation in Britain as tinted lithographs</p> <hr/> <p>After a siege of nearly a year the Russians abandon Sebastopol, but the Turkish alliance is too exhausted to pursue the conflict</p>
1856	<p>The treaty of Paris ends the Crimean War, limiting Russia's special powers in relation to Turkey</p> <hr/> <p>An incident aboard the <i>Arrow</i>, flying a British flag, gives the British the pretext to launch the Second Opium War</p>
1857	<p>Animal fat on a new issue of cartridges sparks off the Indian Mutiny, also known as the First War of Indian Independence</p> <hr/> <p>After being besieged for five months in Lucknow, the remnants of the British garrison finally escape</p> <hr/> <p>Acts of exceptional valour in the Crimean War are rewarded with a new medal, the Victoria Cross, made from the metal of captured Russian guns</p>
1858	<p>Conservatives seize Mexico City at the start of a civil war against the Liberal government</p> <hr/> <p>Lucknow is retaken by the British, nearly a year after it fell to the rebels</p> <hr/> <p>The end of the Indian Mutiny is followed by brutal British retaliation</p> <hr/> <p>The Treaty of Tientsin, ending the Second Opium War, gives European powers new rights to intervene in Chinese affairs</p>
1859	<p>French and Piedmontese forces defeat the Austrians decisively at Solferino, in a battle involving appalling casualties</p>
1860	<p>Garibaldi lands at Marsala in Sicily in May with his thousand Redshirts, and wins control of the</p>

island for the king in waiting, Victor Emmanuel II

Lincoln becomes the Republican presidential candidate, benefiting from a Democratic party split on the issue of slavery

Garibaldi crosses from Sicily to the mainland and by September is in Naples

British and French forces occupy Beijing and burn the imperial summer palace, at the end of the Second Opium War

Republican contender Abraham Lincoln is elected US president with only 39% of the popular vote and no electoral votes in eleven southern states

South Carolina becomes the first southern state to secede from the Union in response to Lincoln's election

1861

Seven southern states, meeting in Montgomery, Alabama, agree to form the Confederate States of America

The seven members of the newly formed Confederacy elect Jefferson Davis as their provisional president

Richmond, the state capital of Virginia, becomes the capital of the Southern Confederacy

Shots are fired against the Federal military garrison in Fort Sumter, in Charleston harbour, launching the American Civil War

Mathew Brady sends teams of photographers to the various battle fronts to ensure a thorough photographic record of the American Civil War

The first battle of the American Civil War, fought near Manassas and the Bull Run Creek, is a clear Confederate victory

At Pavón the provincial troops of Buenos Aires defeat the Argentinian national army, emphatically demonstrating the power of their city

1862

A joint French, Spanish and British force lands in Mexico and captures Veracruz, ostensibly to

	collect the interest on European debts
	The <i>Monitor</i> and the <i>Merrimack</i> fight all morning off the Virginia coast, in history's first clash between ironclad ships
	Julia Ward Howe publishes <i>The Battle Hymn of the Republic</i> , inspired by a visit to Union troops in the American Civil War
	A two-day engagement at Shiloh is the first Civil War battle to bring massive casualties, with more than 23,000 dead, wounded or missing
	In a surprise raid, Union forces sail up the Mississippi estuary to capture New Orleans
	Richard Burton, visiting Dahomey, provides reports of the kingdom's celebrated Amazons preparing for war
	George B. McClellan brings a Union army within a few miles of Richmond, but withdraws after the Seven Days Battle against Robert E. Lee
	Swiss humanitarian Henri Dunant publishes <i>A Memory of Solferino</i> , proposing an international agency to cope with the battlefield casualties he has witnessed
	Stonewall Jackson and Robert E. Lee defeat a Union army in the second battle of Bull Run or Manassas
	The Federal victory at Antietam comes at a cost of more than 22,000 casualties in a single day
1863	Mobs of women destroy shops in Richmond, Virginia, in protest at food prices inflated by the war
	The three-day Battle of Gettysburg, inconclusive but more damaging to the Confederates, brings casualties on both sides of more than 50,000
	After a six-week siege the city of Vicksburg surrenders to Ulysses S. Grant, bringing the entire Mississippi under Union control
	Four days of riots in New York greet Lincoln's new conscription or draft laws, with exemptions for

	<p>the rich</p> <hr/> <p>President Lincoln, in honouring the Union dead at Gettysburg, captures in three minutes the essence of American democracy</p>
1864	<p>Ulysses S. Grant and William Tecumseh Sherman become Lincoln's two leading generals in the final thrust of the Civil War</p> <hr/> <p>Prussia and Austria combine forces to seize Schleswig-Holstein, but soon fall out</p> <hr/> <p>Grant moves south in a hard-fought campaign to pin down Lee's Confederate army at Petersburg, near Richmond</p> <hr/> <p>The first Geneva Convention establishes standards for the treatment of the wounded in war</p> <hr/> <p>The Federal government confiscates the Arlington estate of Confederate general Robert E. Lee and turns it into a war cemetery</p> <hr/> <p>William Tecumseh Sherman captures Atlanta, the first important southern city to fall into Union hands</p> <hr/> <p>President Lincoln is re-elected for a second term, thanks largely to recent Union successes on the Civil War battlefields</p> <hr/> <p>William T. Sherman reaches the coast and captures Savannah, after his violently destructive 'march to the sea'</p>
1865	<p>The Confederate government abandons Richmond, and Lee begins a retreat to the west</p> <hr/> <p>Lincoln visits the Confederate capital at Richmond and is greeted by a jubilant crowd of freed black slaves</p> <hr/> <p>Lee surrenders to Grant at the Appomattox Court House, and is offered conciliatory terms</p> <hr/> <p>On a visit to a Washington theatre, Lincoln is assassinated in his box by John Wilkes Booth</p> <hr/>

	Vice-president Andrew Johnson, a Democrat, becomes president on the death of Republican Abraham Lincoln
	The Paraguayan dictator Francisco Solano López starts a war against Brazil, Argentina and Uruguay which eventually kills more than half his population
	The southern states pass new Black Codes, designed to limit the freedom granted to African-Americans by the victorious north
	The Thirteenth Amendment to the US Constitution prohibits slavery or any 'involuntary servitude' the USA
	The first branch of the Ku Klux Klan is founded at Pulaski, in Tennessee, on Christmas Eve
1866	A Civil Rights Act is passed by the US Congress, guaranteeing the legal rights of African-Americans
	The Fourteenth Amendment to the US constitution (not ratified till 1868) assures equal rights as citizens to all born or naturalized in the USA
	Prussia invades its neighbouring German states and launches the Seven Weeks' War
	The Prussians achieve the first <i>blitzkrieg</i> in their Seven Weeks' War defeat of the Austrians
	The terms of the treaty of Prague, ending the Seven Weeks War, make plain the transfer of German leadership from Austria to Prussia
1868	An uprising against Spanish rule in Cuba sparks off a Ten Years' War
1870	With public opinion in France outraged by the Ems telegram, the French government declares war on Prussia
	Napoleon III is among 83,000 French prisoners captured by the Germans at Sedan in the Franco-Prussian war
1871	The Prussian king, William I, is proclaimed emperor of a united Germany in the palace at Versailles

	Troops of the new German empire march through Paris in a victory parade at the end of the Franco-Prussian war
1876	George Custer leads a US cavalry attack on the Sioux at the Little Bighorn river, with disastrous results
1877	The Nez Percé Indians are led by Chief Joseph in a war against the US army
1878	The Ten Years' War ends in Cuba, with Spain promising extensive reforms including the abolition of slavery
	Three British armies invade Afghanistan, beginning the second Anglo-Afghan War
1879	The British find a pretext to march into the territory ruled by Cetshwayo, thus launching the Zulu War
	Zulu tribesmen surprise and annihilate a British army encamped near Isandhlwana
	Immediately after Isandhlwana a tiny British garrison at Rorke's Drift fights off an overwhelming Zulu attack
	The British destruction of Cetshwayo's kraal at Ulundi ends the Zulu War
1881	The Boers inflict a convincing defeat on a British army at Majuba, in the Transvaal
	The British withdraw from Afghanistan, having achieved nothing in the Second Anglo-Afghan War
1883	Mohammed Ahmed, proclaiming himself the Mahdi, defeats three Egyptian armies in the Sudan
1884	The War of the Pacific brings Chile new mineral wealth at the expense of Bolivia and Peru
	US-born British inventor Hiram Maxim demonstrates the first prototype of his machine gun, using the recoil force to eject the spent cartridge and insert a new one
1891	Civil war breaks out in Chile between supporters of a liberal president and a hostile congress

1893	Leander Jameson, finding a pretext for war, drives Lobengula out of his kingdom in Rhodesia
1894	Japan and China go to war over Korea, with disastrous results for China
1895	<p>Japan's navy destroys the remains of China's fleet at Weihaiwei</p> <hr/> <p>General Alfred von Schlieffen devises plans for a potential two-pronged attack against France and Russia in a swift war</p>
1896	The Ethiopian emperor, Menelik II, inflicts a shattering defeat on Italian forces at Aduwa
1898	<p>Germany passes the first of four Fleet Acts, reflecting the determination of Alfred von Tirpitz to build a navy equal to that of Britain</p> <hr/> <p>The US battleship <i>Maine</i> is blown up in Havana harbour, sparking off the Spanish-American War</p> <hr/> <p>Russian forces seize the strategically important Chinese harbour known in the west as Port Arthur</p> <hr/> <p>Theodore Roosevelt fights against the Spanish in Cuba with a volunteer regiment of cavalry, the Rough Riders</p> <hr/> <p>Winston Churchill gallops into battle with the Twenty-First Lancers at Omdurman</p> <hr/> <p>In the Treaty of Paris, ending the Spanish-American War, Spain cedes Puerto Rico and Cuba to the USA</p> <hr/> <p>The agreement ending the Spanish-American War includes Spain selling the Philippines to the USA for a payment of \$20 million</p>
1899	<p>The War of a Thousand Days begins in Colombia, causing eventually 100,000 deaths</p> <hr/> <p>The Boer War breaks out, ostensibly over the rights of British settlers in the Transvaal</p> <hr/> <p>Within a single 'Black Week' the British forces in South Africa suffer three defeats, at Stromberg, Magersfontein and Colenso</p>

1900

The relief of Mafeking ends a long siege which brings fame to the British commander of the garrison, Robert Baden-Powell

1901

Edward VII is already 59 when he succeeds his mother, Victoria, as Britain's monarch

Thousands of women and children die in the concentration camps used by the British army for displaced Boer families

Charles Voysey completes a house for himself, The Orchard, at Chorley Wood in Hertfordshire

Beatrix Potter publishes at her own expense *The Tale of Peter Rabbit*

Rudyard Kipling's experiences of India are put to good use in his novel *Kim*

The British batsman C.B. Fry hits a record six consecutive centuries in first-class cricket

The first of Edward Elgar's five *Pomp and Circumstance* marches has a trio section that becomes "Land of Hope and Glory"

Frederick Delius completes his opera *A Village Romeo and Juliet*, but it is not performed until 1903 in Berlin

Charles Rennie Mackintosh designs the interior of Miss Cranston's Ingram Street Tea Rooms in Glasgow

Robert Falcon Scott sets off in the *Discovery* on his first expedition to the Antarctic

Australia passes an Immigration Restriction Act to underpin the White Australia policy

The 1901 census reveals that the population of the United Kingdom has almost doubled in 50 years to 38 million

Frank Hornby begins to market in Britain his immensely successful Meccano kits

Guglielmo Marconi transmits a radio message in Morse code 2100 miles, from Poldhu in Cornwall

to St John's in Newfoundland

1902

Ebenezer Howard republishes his earlier book of 1898 as *Garden Cities of Tomorrow*

Venezuela defaults on European interest payments and is soon threatened by British, German and Italian warships

Rudyard Kipling publishes his *Just So Stories for Little Children*

The play *Cathleen ni Houlihan*, by W.B. Yeats and Lady Gregory, fosters Irish nationalism

A treaty at Vereeniging ends the Boer War and brings the Boer republics under British control

Irish politician Arthur Griffith launches Sinn Féin, as an organization campaigning for a strong and independent Ireland

After the defeat of neighbouring Transvaal in the Boer War, the British take sole control of Swaziland

'Land of Hope and Glory' features in its lasting form as the finale of Elgar's *Coronation Ode* for Edward VII

The three-year Philippine-American War is brought to an end, and the Philippines become a US colony

The Tale of Peter Rabbit is published commercially, a year after being first printed by Beatrix Potter at her own expense

Lord Salisbury resigns as British prime minister and is succeeded by his nephew, A.J. Balfour

Augustus John meets his favourite subject Dorothy McNeill, to whom he gives the Gypsy name Dorelia

John Masfield's poem 'Sea Fever' is published in *Salt-Water Ballads*

	Conan Doyle's <i>The Hound of the Baskervilles</i> begins publication in serial form
	W.B. Yeats heads a group of writers and directors in establishing the Irish National Theatre Society
	Henry James publishes the first of his three last novels, <i>The Wings of the Dove</i>
	Joseph Conrad publishes a collection of stories including <i>Heart of Darkness</i> , a sinister tale based partly on his own journey up the Congo
	The English painter G.F. Watts is made a founding member of the Order of Merit
1903	<p>Emmeline Pankhurst founds the Women's Social and Political Union to fight for women's political rights in the UK</p> <p>Erskine Childers has a best-seller in <i>The Riddle of the Sands</i>, a thriller about a planned German invasion of Britain</p> <p>Henry James publishes <i>The Ambassadors</i>, the second of his three last novels written in rapid succession</p> <p>Ernest Rutherford and Frederick Soddy identify the phenomenon of radioactive half-life</p> <p>Edward VII, the first British monarch to travel to India, holds a great coronation <i>darbar</i> in Delhi</p> <p>Roger Casement, British consul in the Congo Free State, discovers appalling abuses by Belgian companies</p> <p>British philosopher G.E. Moore publishes <i>Principia Ethica</i>, an attempt to apply logic to ethics</p> <p>Dutch physiologist Willem Einthoven invents the galvanometer, or electrocardiograph, for recording the electrical impulses within the heart muscle</p> <p>Britain's first national motor show is organized at the Crystal Palace, moving two years later to Olympia</p>

	Charles Rennie Mackintosh completes the Willow Tea Rooms in Glasgow for Miss Cranston
	Work begins on England's first garden city, at Letchworth, based on the theories of Ebenezer Howard
1904	J.M. Synge's play <i>Riders to the Sea</i> has its premiere at the Molesworth Hall in Dublin
	Charles Stewart Rolls, a keen driver, meets electrical engineer Henry Royce in a historic encounter in Manchester
	A surprise Japanese attack on Russian warships in Port Arthur launches the Russo-Japanese War for influence in Far East
	John Christian Watson becomes Australia's first Labor prime minister, leading a minority government that survives for only four months
	Joseph Conrad publishes his novel <i>Nostromo</i> , about a revolution in South America and a fatal hord of silver
	France and Britain sign an Entente Cordiale, resolving several colonial disputes and laying the foundation for a new alliance
	Henry James publishes his last completed novel, <i>The Golden Bowl</i>
	British troops under Francis Younghusband enter Tibet's holy city of Lhasa
	The publisher Walter Blackie moves into Hill House at Helensburgh, designed for him by Charles Rennie Mackintosh
	J.M. Barrie's play for children <i>Peter Pan, or the Boy Who Wouldn't Grow Up</i> has its premiere in London
	Under the pseudonym Saki, H.H. Munro publishes <i>Reginald</i> , his first volume of short stories
	Dublin's Abbey Theatre opens as a new home for the Irish National Theatre Society

Gwen John makes her home in Paris, where she becomes Rodin's model and mistress

1905

Transvaal politician Louis Botha forms Het Volk ('The People'), a party committed to Afrikaner self-government

The Bloomsbury Group gathers for informal evenings at the family home of Virginia and Vanessa Stephens (later Virginia Woolf and Vanessa Bell)

Henry Wood sets 'Rule Britannia' in his *Fantasia on British Sea Songs*, providing a traditional favourite for the last night of the Proms

The Japanese defeat a larger force of Russians at Mukden in the final land battle of the Russo-Japanese War

English engineer Herbert Austin sets up a factory to manufacture cars at Longbridge, south of Birmingham

Kaiser Wilhelm II visits Tangier in support of Moroccan independence, causing a diplomatic crisis with the colonial powers France and Britain

Two thirds of the Russian fleet is sunk after being ambushed by Japanese warships in the Tsushima Strait

The largest diamond yet known is found in a South African mine belonging to Thomas Cullinan

Oscar Wilde's *De Profundis*, a letter of recrimination written in Reading Gaol to Lord Alfred Douglas, is published posthumously

The Ulster Unionist Party is founded in Belfast to oppose Home Rule

English physiologists William Bayliss and Ernest Starling coin the word 'hormone' for glandular secretions into the bloodstream

The first German submarine, or U-boat, is constructed in a programme to catch up with Britain and France in this area

H.G. Wells publishes *Kipps: the story of a simple soul*, a comic novel about a bumbling draper's assistant

President Theodore Roosevelt mediates a peace treaty in Portsmouth, New Hampshire, between Russia and Japan

Hitler moves to Vienna, hoping to be a painter, but is twice rejected as a student by the Academy of Fine Arts

Britain's Automobile Association is founded, with patrol-men on bicycles to assist drivers

The Dutch dancer Gertrud Zelle begins a career in Paris, using the stage name Mata Hari

Bernard Shaw has two new plays opening in London in the same year, *Major Barbara* and *Man and Superman*

The designer Edward Gordon Craig publishes a theatrical manifesto, *The Art of the Theatre*

Conservative prime minister Balfour resigns and Henry Campbell-Bannerman forms an interim Liberal government in Britain

Sir Percy Blakeney rescues aristocrats from the guillotine in Baroness Orczy's *The Scarlet Pimpernel*

1906

17-year-old Charlie Chaplin joins the Fred Karno company, touring slapstick comedy

Henry Campbell-Bannerman leads the Liberals to a massive election victory in the UK on a promised programme of reform

Britain's Labour Party achieves its first electoral success, winning twenty-nine seats at Westminster

Britain launches HMS *Dreadnought*, the first of a massive new class of battleship

Cardiff's new Civic Centre is launched with the completion of the City Hall and Law Courts,

designed by Lanchester, Stewart and Rickards

English biologist William Bateson uses the word 'genetics' to describe the phenomenon of heredity and variation

Frederick Soddy observes his first examples of chemically identical elements with differing atomic weights, to which he later gives the name isotopes

Istanbul cedes the Sinai Peninsula to British-controlled Egypt

The first volume of the inexpensive Everyman's Library is issued by Joseph Dent, a London publisher

E. Nesbit publishes *The Railway Children*, the most successful of her books featuring the Bastable family

In direct response to Britain's new *Dreadnought*, Germany increases the production of battleships

Belgian physiologists Jules Bordet and Octave Gengou identify *Bacillus pertussis*, the bacterium causing whooping cough

The Cunard company launches the *Lusitania* on the Clyde as a sister ship to the *Mauretania*

Mahatma Gandhi, confronted by racial discrimination in South Africa, launches a programme of passive resistance (*satyagraha*)

Ethel Smyth's most successful opera, *The Wreckers*, is premiered in Leipzig

President Roosevelt wins a Nobel Peace Prize for his mediation between Russia and Japan

The Story of the Kelly Gang, produced in Australia, is the first feature-length film, with a running time of nearly an hour

Transvaal is given the self-governing status promised in the treaty ending the Boer War

The All-India Muslim League is set up at a meeting of the Muhammadan Educational Conference in Dhaka

John Galsworthy publishes *The Man of Property*, the first of his novels chronicling the family of Soames Forsyte

1907

J.M. Synge's *Playboy of the Western World* provokes violent reactions at its Dublin premiere

Frederick Delius's *Walk to the Paradise Garden* is added to his opera *A Village Romeo and Juliet* to cover a scene change during the Berlin premiere

Edmund Gosse publishes *Father and Son*, an account of his difficult relationship with his fundamentalist father, Philip Gosse

Dutch and British companies (Royal Dutch Oil, Shell Transport and Trading) merge to form Royal Dutch Shell Oil

An Entente signed between Britain and Russia follows on from the 1904 Entente Cordiale with France to establish a new Triple Entente

Charles Stewart Rolls and Henry Royce build their most famous car, the Silver Ghost, in the factory they have set up in Derby

James Joyce completes the 15 short stories eventually published in 1914 as *Dubliners*

The world's first custom-built motor-racing track opens at Brooklands, near Weybridge in Surrey

The Transvaal government presents to Edward VII the Cullinan diamond, now part of the British crown jewels

Frederick Delius completes *Brigg Fair*, an 'English Rhapsody' for orchestra, first performed in Liverpool in 1908

Samuel Simon, working in Manchester, takes out a patent for the use of silk to support a stencil

The first International Horse Show takes place in London's Olympia stadium

	<p>The Harvester Judgement establishes a minimum wage in Australia</p> <p>New Zealand becomes independent as a self-governing dominion</p> <p>The British liner <i>Lusitania</i> sets a new record for the Atlantic crossing, on the first of four such occasions</p>
c. 1908	<p>Robert Baden-Powell publishes <i>Scouting for Boys</i>, the success of which leads to the establishment of the Scouts</p> <p>Rat, Mole and Toad, in Kenneth Grahame's <i>The Wind in the Willows</i>, appeal to a wide readership</p> <p>UK prime minister Henry Campbell-Bannerman resigns because of ill health and is followed as Liberal leader and prime minister by Herbert Asquith</p> <p>David Lloyd George becomes chancellor of the exchequer in Asquith's new cabinet</p> <p>The Burmah Oil Company, developing a concession granted in 1901 to William Knox D'Arcy, discovers oil in Iran</p> <p>The Liberal government in Britain introduces an old-age pension, albeit only five shillings a week.</p> <p>Ernest Shackleton, leading an expedition to the Antarctic, locates the south magnetic pole</p> <p>Parliament in Australia chooses Canberra as the site of the nation's new capital</p> <p>The Welsh poet W.H. Davies has a success with <i>The Autobiography of a Super-Tramp</i>, his account of life on the road and in dosshouses</p>
1909	<p>Bernard Leach moves to Japan to study oriental traditions in the graphic arts</p> <p>Ralph Vaughan Williams sets poems by Housman in <i>On Wenlock Edge</i></p>

	Rugby Union acquires new headquarters and a state-of-the-art stadium at Twickenham
	National delegates from the four provincial parliaments draw up a draft constitution for a South African union
	Vaughan Williams first symphony, which he names <i>A Sea Symphony</i> , is first performed at the Leeds Festival
	The heroine of H.G. Wells' novel <i>Ann Veronica</i> is a determined example of the New Woman
	US entrepreneur Gordon Selfridge opens the first British custom-built department store on London Oxford Street
	Mahatma Gandhi, on a visit to India, publishes a pamphlet entitled <i>Hind Swaraj</i> ("Indian Home Rule")
	Louis Blériot is the first to fly across the English Channel, winning the £1000 prize offered by the <i>Daily Mail</i>
	Thomas Beecham uses his personal fortune from Beecham's Pills to found his first orchestra, the Beecham Symphony Orchestra
	In response to fears of German espionage a Secret Service Bureau, later to be divided into MI5 and MI6, is set up in Britain
	The Conservative majority in the House of Lords rejects Lloyd George's reforming budget, giving the Liberals the chance to call an election on an emotive issue
1910	British prime minister Herbert Asquith leads the Liberal party to a narrow victory, in an election fought on the issue of the House of Lords
	The wife of Harvey Crippen, an American doctor working in north London, vanishes mysteriously
	Agnes Baden-Powell establishes the Girl Guides, an organization for girls equivalent to the Scouts
	Edward Carson, previously a prominent Conservative politician at Westminster, becomes leader of

	<p>the Ulster Unionist party</p> <hr/> <p>Vaughan Williams' <i>Fantasia on a Theme by Thomas Tallis</i> is first performed in Gloucester</p> <hr/> <p>UK prime minister Herbert Asquith plans to reduce the power of the House of Lords, but the upper house as yet is certain to block any such bill</p> <hr/> <p>In his poem <i>Cargoes</i> John Masefield compares a 'dirty British coaster' with two romantic boats from the past</p> <hr/> <p>Fritz Kreisler is the soloist in the first performance of Edward Elgar's Violin Concerto</p> <hr/> <p>Edward VII dies in London, after just nine years on the throne</p> <hr/> <p>George V succeeds his father, Edward VII, on the British throne</p>
1911	<p>Eugene B. Ely lands his Curtiss biplane on the US cruiser <i>Pennsylvania</i>, pointing the way to the future development of the aircraft carrier</p> <hr/> <p>Germany causes international alarm by sending a warship to Agadir, a port in French-controlled Morocco</p>
1912	<p>The Kaiser and his advisers decide to postpone a preventive war against France and Russia</p> <hr/> <p>By a prearranged plan Greece, Bulgaria and Serbia together launch the First Balkan War against Turkey</p> <hr/> <p>An armistice agreed between the Ottoman empire and three of the Balkan states ends the war in the Balkans</p>
1913	<p>The Vickers Fighting Biplane No 1 is unveiled in London at the Olympia Aero Show as the world's first purpose-built fighter plane</p> <hr/> <p>The Treaty of London, ending the First Balkan War, allows Albania, Bulgaria, Greece and Serbia to divide up much of European Turkey</p> <hr/>

	Bulgaria launches the Second Balkan War, in the end to the great detriment of Bulgarian interests
	The Balkan states and the Ottoman empire agree an armistice in Bucharest, ending the Second Balkan War
1914	Ivor Novello has a great success with his topical song <i>Keep the Home Fires Burning</i> (with lyrics by Lena Ford)
	June 28 - Archduke Franz Ferdinand, heir to the Austro-Hungarian throne, is assassinated in Sarajevo by a Serbian nationalist, Gavrilo Princip
	Austria-Hungary plans to attack Serbia, in response to the assassination of the archduke, and seeks guarantee of German support
	Germany promises to support Austria-Hungary if a strike against Serbia provokes war with Russia
	July - Erskine Childers sails his own yacht from Germany to Ireland with 900 rifles and 14,000 rounds of ammunition for the Irish Volunteers
	July 28 - Austria-Hungary declares war on Serbia, following this with bombardment of the Serbian capital, Belgrade
	July 30 - the Austrian attack on Serbia causes Russia to mobilize her army
	August 1 - in response to the tsar's mobilization of his troops, Germany declares war on Russia
	August 2 - Germany and the Ottoman empire sign a secret treaty of alliance
	August 2 - German troops move into Luxembourg and demand passage through neutral Belgium
	August 3 - with her troops already poised to attack, Germany declares war on France
	August 3 - Italy declares neutrality amid the rush of other major European powers into war

August 4 - German troops invade Belgium, violating her guaranteed neutrality

August 4 - bound by treaty to defend Belgium, Britain declares war on Germany

With five major European nations committed within a few days to hostilities, World War I begins

August 4 - President Woodrow Wilson proclaims US neutrality in the European war

The new republican government of Portugal offers Britain support in the war

August 7 - Spain declares a policy of neutrality in the rapidly developing European war

August 7 - a small British Expeditionary Force is rushed across the Channel to Boulogne

August 10 - France declares war on the empire of Austria-Hungary

August 12 - Britain declares war on the empire of Austria-Hungary

August 20 - a Germany army reaches and enters the Belgian capital, Brussels

August 23 Japan, with her own local agenda in the far east, declares war on Germany

August 23 - the British Expeditionary Force fights a rearguard action to escape encirclement by the Germans at Mons

August 25-28 - a German army encircles and almost annihilates a larger Russian force at Tannenberg

August - British and French forces invade the German colony of Togoland

from August - Serbian forces repel two Austrian invasions of their territory

from August - the German cruiser *Emden* carries out successful raids on British shipping in the sea

around India

September 3 - a Germany army crosses the river Marne in an advance towards Paris

September 5 - a French army halts the German advance, just 30 miles from Paris

September 8 - after a four-day battle, the French drive the German forces back over the river Marne

September 13 - the Germans adopt a defensive position at the river Aisne in northern France, in the first sign of the trench warfare that will characterize the entire war in the west

from September - the German and French armies, attempting to outflank each other, engage in a race to the sea

October - British planes, taking off from Dunkirk, bomb Cologne railway station and destroy Germany's latest Zeppelin in its great shed at Düsseldorf

October 29 - Turkey, launching an attack on Russian ports in the Black Sea, enters the war on the German side

from October - there are heavy casualties on both sides, and a small advantage to the Allies, in the fighting round Ypres during the 'race to the sea'

British troops are driven to the western front in London Transport double-deckers

More than 30,000 troops in the Canadian Expeditionary Force sail to fight with Britain

H.G. Wells publishes *The War that will end War*, offering an optimistic of the latest conflict leading to a future world state

November 1 - Maximilian von Spee sinks two British cruisers off Coronel, on the Pacific coast of south America

November 2 - Russia declares war on the Ottoman empire

	<p>November 5 - Britain and France declare war on the Ottoman empire</p>
	<p>November 9 - the German cruiser <i>Emden</i> is sunk off the Cocos-Keeling islands by an Australian cruiser, the <i>Sydney</i></p>
	<p>November 16 - the German enclave of Qingdao, in China, falls to the Japanese after a two-month siege</p>
	<p>November 23 - a British force seizes the Turkish port of Basra, to safeguard the supply of Persian oil</p>
	<p>from November - with the battle lines stabilized to the coast, the German and Allied armies settle in for years of gruesome trench warfare</p>
	<p>December - German planes cross the Channel and bomb Dover</p>
	<p>December - Roger Casement travels to Germany to persuade Irish prisoners of war to change sides and invade Ireland</p>
	<p>December 7 - Maximilian von Spee's squadron of cruisers is sunk by the British off the Falkland Islands</p>
1915	<p><i>Pack Up Your Troubles in Your Old Kit Bag</i>, by George Asaf and Felix Powell, rapidly becomes one of the most popular songs of the day</p>
	<p>January - Winston Churchill is heavily involved in a bold plan to secure Allied access through the Dardanelles to the Black Sea</p>
	<p>January - Germans make an experimental but ineffective use of chlorine gas against the Russians in Poland</p>
	<p>January 19 - a Zeppelin airship makes a night-time bombing raid on the English port of Great Yarmouth</p>
	<p>January 24 - the German battle cruiser <i>Blücher</i> is sunk by the British off the Dogger Bank</p>

January 30 - two passenger liners are sunk by German U-boats

February - British and French forces invade and capture the German colony of Cameroon

Winston Churchill is a firm supporter of a new invention, the tank, encouraging its initial development while still at the Admiralty

March - a typhus epidemic sweeps through Serbia, severely weakening the nation's armed forces

March 18 - British and French battleships are sunk by mines in the Dardanelles, with the loss of 62 French sailors on one of them

March 21 - two German Zeppelin airships bomb Paris, causing 23 deaths

April - in a secret pact, signed in London, Italy is promised territorial gains if she joins the Allied side

April 1 - the French aviator Roland Garros fires a machine gun through the propeller in his fighter plane, using metal plates to deflect any bullets that hit the propeller

April 22 - the Germans attempt an advance on the western front, launching the second battle of Ypres

April 22-23 - the Germans gain ground at Ypres after the first significant use of chlorine gas

April 25 - British and French troops, together with the Australian and New Zealander Army Corps (ANZAC), land in Gallipoli

May - Italy revokes the Triple Alliance of 1882 that aligned her with Germany and Austria-Hungary

May 7 - the British passenger liner *Lusitania* is sunk by a U-boat, with the loss of 1000 civilian lives

May 23 - Italy declares war against Austria-Hungary, but not as yet against Germany

May 31 - a German Zeppelin airship makes the first bombing raid on London

from May - hundreds of thousands of Armenians die as the Turks forcibly remove them from their homelands

July - South African troops capture German South West Africa

July - German fighter planes are armed with new machine guns synchronized to fire between the revolving propeller blades

July 30 the Germans make their first effective use of a new weapon, the flame thrower, in an attack on the British in the second battle of Ypres

from July - the Russians advance through Turkish Armenia and push west into Anatolia as far as Trabzon

September 18 - the emperor Nicholas II moves to military HQ to take personal command of the Russian armies

September 25 - the British use chlorine gas for the first time in an attack on Loos, but in places it is blown back over the British lines when the wind changes

October 5 - French and British troops land at Salonika and push north to relieve Serbia

October 9 - Austria-Hungary renews its attack on Serbia, and its troops capture Belgrade

October 12 - the English nurse Edith Cavell is court-martialled and executed by German forces in Belgium

October 14 - Bulgaria, hoping to gain territory in disputed Macedonia, declares war on Serbia

October - the Serbian army flees, abandoning Serbia to Austrian and Bulgarian invaders

November 22 - a British and Indian force is defeated by the Turks at Ctesiphon, on the bank of the Tigris

	December - German armies make sufficient advances to drive the Russians out of Poland
	December - Allied troops begin a withdrawal from the Dardanelles after the abject failure of the Gallipoli campaign
	from December - the 225-horsepower Eagle, the first of many Rolls-Royce aero-engines, is used to power British bombers
1916	Woodrow Wilson sends the marines to maintain order when the Dominican Republic slips towards civil war
	The author H.H. Munro ('Saki') is killed by a sniper's bullet on a battlefield in France
	British and French forces win full control of the German colonies of Togoland and Cameroon
	February 21 - a German thrust against the French begins the year-long battle of Verdun
	Feb 26 - a French troopship <i>La Provence</i> is torpedoed by a U-boat off Cape Matapan and sinks with the loss of nearly 1000 lives
	March 2 - conscription is introduced in Britain for men aged between 18 and 40
	March 24 - a German U-boat sinks the Channel steamer <i>Sussex</i> , with the loss of many civilian lives
	April 29 - the British garrison at Kut, on the Tigris, surrenders to the Turks after a five-month siege
	May 31 - the German and British fleets clash off Jutland, in a hard-fought but inconclusive encounter
	June 4 - Aleksei Brusilov leads a surprise Russian offensive against Germany and Austria-Hungary
	June 5 - Sharif Hussein, the emir of Mecca, proclaims himself the leader of the Muslim world, thus launching an Arab revolt against the Ottoman empire

June 17 - Belgian troops from the Congo occupy the German colony of Ruanda-Urundi

June 24 - an Allied advance in the valley of the Somme launches a four-month battle with very heavy casualties

June 27 - Greece joins the Allies by declaring war on Bulgaria

August 20 - a brief success in the front line against Austria prompts Italy to declare war on Germany

August 27 - Romania, hoping for territorial gains from Hungary, joins the war on the side of the Allies

September 15 - eleven British tanks go into pioneering but ineffective action at the battle of the Somme

September 17 - Baron von Richthofen, the 'Red Baron', shoots down the first of many Allied aircraft

November 7 - Woodrow Wilson wins re-election as US president after campaigning on the slogan 'He kept us out of war'

November 21 - the emperor Francis Joseph dies after 66 years on the thrones of Austria and Hungary, to be succeeded by his great-nephew Charles I

December 6 - Bucharest, the capital of Romania, is captured by Austrian and Bulgarian forces

December 6 - Herbert Asquith resigns in the face of a political coup against him, and is replaced as UK prime minister by Lloyd George

December 16 - Philippe Pétain becomes a French national hero for his successful defence of Verdun

1917

Wounded at the front on the Somme, the poet Wilfred Owen is invalided home to Britain

Anti-German feeling causes the British royal family to adopt the name Windsor instead of Saxe-Coburg & Gotha

March - German troops on the western front begin withdrawal to the recently constructed defences of the Hindenburg Line

March 1 - a deciphered telegram, from the German foreign minister Arthur Zimmermann, inflames US public opinion by promising Texas and more to Mexico

March 10 - a mutiny by soldiers, in support of Petrograd demonstrators, proves a turning point in Russia's February revolution

March 11 - the British commander Stanley Maude captures Baghdad from the Turks

March 11 - crowds demonstrating in Petrograd are fired on after tsar Nicholas II sanctions the use of force

March 12 - an uprising in Petrograd brings the Peter and Paul fortress into the hands of the rebels

March 15 - with his capital city in the hands of rebels, tsar Nicholas II abdicates

April - the German authorities allow Lenin to travel home from Switzerland through Germany, hoping for Communist disruption of the Russian war effort

April 6 - Woodrow Wilson, president of the USA, declares war on Germany

April - Trotsky hurries back to Russia from exile in the United States

April - German U-boats sink 430 Allied and neutral merchant ships in this month alone

April 12 - Canadian troops take Vimy Ridge, subsequently the site of Canada's most important war memorial

June - the Allies frustrate the German U-boats by introducing the convoy system

June - a Russian summer offensive against the Germans results in massive loss of life and territory

July 6 - T.E. Lawrence and an Arab force surprise the Turkish garrison at Aqaba and win an

overwhelming victory

July 31 - Haig sends British troops over the top in the third battle of Ypres

September - Trotsky, released from prison, stages a coup to win Bolshevik control of the Petrograd Soviet

October 15 - the dancer Mata Hari is executed in France as a German spy

October 24 - a victory at Caporetto enables the Austrian army to penetrate far into northeast Italy

November - women are enlisted into Britain's army (Women's Auxiliary Corps) and navy (Women's Royal Naval Service)

November 6 - British and Canadian infantry, slithering through a morass of mud, capture the village of Passchendaele

November 7 - Edmund Allenby takes the Palestinian town of Gaza, at the third British attempt

November 7 (October 26 O.S) - Bolsheviks storm the Winter Palace in Petrograd and arrest the ministers of the Provisional Government

November 8 - Lenin issues a Decree of Peace, inviting Russia's enemies to enter into immediate peace negotiations

November 20 - suitable ground is selected by the British at the battle of Cambrai for the first serious deployment of their new tanks

December - wartime scarcity causes sugar rationing to be imposed in Britain, to be followed soon by meat and butter and related products

December 9 - the British commander Edmund Allenby captures Jerusalem from its Turkish defenders

1918

Wilfred Owen, having returned to the front, is killed by machine-gun fire a week before the end of the war

January - supporters of the old regime within the Russian army prepare to use force against the new Bolshevik regime

January 8 - President Woodrow Wilson formulates fourteen detailed proposals as a basis for world peace once the conflict has ended

March - Lavr Kornilov leads the heroic Ice March which boosts the morale of the White Russians

March 3 - at Brest-Litovsk Lenin signs a peace treaty with Germany and Austria, ceding vast territories and valuable resources

March 13 - Trotsky, given the task of creating an army for the Bolsheviks, conscripts peasants from the villages

April 21 - the German air ace Baron von Richthofen is finally shot down, after himself destroying 80 Allied planes

May - women are enlisted in Britain's air force, in the newly formed WRAF (Women's Royal Air Force)

May - US troops are by now fighting in large numbers on the western front

from June - Faisal and T.E. Lawrence pin down a Turkish army in a campaign of guerrilla warfare

Russia's peasants, victims of White and Red Terror, suffer atrocities from both sides in the civil war

July 8 - Hermann Goering, a fighter ace who has shot down 22 Allied aircraft by the end of the war, becomes commander of the Richthofen Squadron

July 17 - Tsar Nicholas II and his wife and children are murdered by the Bolsheviks at Ekaterinburg

July 18 - the Allies hold the Germans on the Marne and begin a successful counterattack with tanks

August - a world-wide pandemic of influenza breaks out, and within the space of a year kills 30

million people

August 4 - Adolf Hitler is awarded the Iron Cross, First Class, a decoration rarely given to a corporal

September - the Allies, with Serb troops in the vanguard, press north from Salonika into Serbia

September 29 - the Bulgarians, driven from Serbia, sign an armistice with the Allies

October 1 - after a victory at the historic battle site of Megiddo, Allenby captures the city of Damascus

October 4 - the Kaiser appoints a new chancellor, Prince Max von Baden, to negotiate an end to the war

October 5 - the new German chancellor, Prince Max of Baden, sends a message to President Wilson requesting an immediate armistice

October 5 - the British, under Douglas Haig, break through Germany's heavily defended Hindenburg Line

October 30 - an armistice is signed between Turkey and the Allies on the warship *Agamemnon* in the Greek port of Mudros

October 30 - a mutiny in Germany's fleet in Kiel sparks uprisings in several German cities

November 7 - Austria-Hungary signs a separate armistice with the Allied powers, in a villa near Padua, without waiting for the Germans

November 8 - the Allied commander-in chief, Marshal Foch, meets a German delegation in a railway carriage in the forest of Compiègne to discuss an armistice

November 9 - Friedrich Ebert, leader of the Social Democrats, becomes the first chancellor of the newly proclaimed German republic

November 10 - Kaiser Wilhelm II abdicates and goes into exile in the Netherlands

	<p>November 11 - the Allies and the Germans finally agree the terms of an armistice at 5 a.m.</p> <p>November 11 - the war ends with the official cessation of hostilities at 11 a.m., the eleventh hour of the eleventh day of the eleventh month</p> <p>November 13 - the deposition of the emperor Charles I by the Austrian government brings to a formal end the empire of Austria-Hungary and more than six centuries of Habsburg rule</p> <p>November 13 - with the end of the Habsburg empire, German-speaking Austrians declare their own much smaller territory to be an independent republic</p> <p>November 14 - the new nation of Czechoslovakia is established from within Austria-Hungary, with Tomas Masaryk as its first president</p> <p>November 16 - prime minister Mihaly Karolyi proclaims the republic of Hungary, after the demise of Austria-Hungary</p> <p>November 23 - Paul von Lettow-Vorbeck, commander of the German army in East Africa, surrenders after four stubborn years of resistance</p> <p>December 1 - Serbia, Slovenia, Croatia and Montenegro merge as the new Kingdom of Serbs, Croats and Slovenes, with the Serbian Peter I as king</p>
1914-1918	<p>The Great War has resulted in some 8 million dead in the armed forces of the rival nations</p> <p>Approximately 7 million civilians are calculated to have died as a direct result of the four years of war</p>
1919	<p>January 4 - Finland wins freedom from Russia and becomes an independent republic</p> <p>The armed supporters of Sinn Fein become the IRA, or Irish Republican Army, in Ireland's war of independence</p> <p>Mustafa Kemal Atatürk leads resistance to the Greek invasion of western Turkey</p> <p>The League of Nations makes South West Africa (Namibia) a mandated British territory, to be</p>

administered by South Africa

A White army, advancing on Moscow, is stopped about 250 miles from the city

A White army occupies hills overlooking Petrograd before being driven back by Trotsky

January 18 - the delegates to the peace conference in Paris, mainly concerned with the terms to be imposed on Germany, hold their first session

February - Hitler returns to Munich and in the prevailing mood of post-defeat resentment begins to take an interest in extremist politics

April - delegates to the Paris peace conference unanimously establish the League of Nations

June 21 - German sailors scuttle every one of the fifty warships held by the British in Scapa Flow

June 28 - the peace treaty with Germany, ending the world war, is signed in the Hall of Mirrors at Versailles

June 28 - the Versailles Treaty declares that Germany must pay reparations for wartime damages, with the precise amount to be decided by May 1921

June 28 - the peace-makers in Paris assign the Sudetenland, with its 3.5 million German-speaking inhabitants, to the new republic of Czechoslovakia

June 28 - the Versailles Treaty makes Danzig (or Gdansk) a free city (from 10 January 1920), under the protection of the League of Nations

June 28 - the Versailles Treaty provides a corridor of land to give Poland access to Danzig and the Baltic, thereby dividing two parts of Germany

June 28 - the German-speaking inhabitants of South Tirol are incorporated within Italy under the Versailles peace terms

June 28 - German East Africa is to be governed by Britain as Tanganyika, under a League of Nations mandate

	<p>To President Wilson's profound disappointment the US Congress, by failing to ratify the treaty of Versailles, opts out of the League of Nations</p>
1920	<p>The brutal behaviour of the British police reinforcements, the Black and Tans, aggravates the violence in Ireland</p> <p>The civil war ends as the last White army on Russian soil escapes from the Crimea</p> <p>The IRA and the British security forces clash during a violent 'Bloody Sunday' in Dublin</p> <p>May - League of Nations mandates give Britain responsibility for Iraq, Transjordan and Palestine</p> <p>May - League of Nations mandates give France responsibility for Syria and Lebanon</p> <p>August - a punitive peace treaty, negotiated at Sèvres, is designed to dismember the Ottoman empire</p> <p>August 10 - the sultan of Turkey signs the Treaty of Sèvres with the Allies but it is rejected by the new nationalist government</p> <p>November 11 - the body of an Unknown Warrior, selected at random from British war graves, is buried at the entrance to Westminster Abbey</p> <p>November 11 - the body of an unknown French soldier is laid to rest in a chapel within the Arc de Triomphe in Paris, and a few weeks later is buried at ground level beneath the arch</p>
1921	<p>The commission considering the level of Germany's war reparations to the Allies decides on \$33 billion</p> <p>The Anglo-Irish Treaty, agreed in London, ends the war between the British army and the IRA</p> <p>Abd-el-Krim wins a sensational victory over Spanish forces in Morocco and gains control of the R</p> <p>November 11 - the first of America's 'unknown soldiers' is placed in the new Tomb of the Unknowns in Arlington National Cemetery</p>

1922	Bitter war breaks out between factions of the IRA supporting and opposing the Anglo-Irish Treaty
	The Irish Free State takes stringent measures against rebel terrorism, making possession even of a pistol a capital offence
	After Michael Collins is killed in an ambush, William Cosgrave and Kevin O'Higgins emerge as leaders of the Irish Free State
	Mustafa Kemal Atatürk wins a long campaign to expel the Greeks, authorized by the victorious Allies to occupy western Turkey
	Erskine Childers is sent before a firing squad in the Irish Free State for possession of a revolver
1923	De Valera and the IRA lay down their arms, bringing to an end the Irish civil war
	France, with Belgian support, occupies Germany's industrial heartland in the Ruhr
1925	A Protocol signed in Geneva prohibits the use in warfare of poisonous gas and bacteriological weapons
	The German navy adapts a civilian encryption machine, Enigma, for military purposes
1928	Beijing falls to Kuomintang forces, extending the rule of Jiang Jieshi's National Government into the north of China
1931	The Japanese occupy the Chinese state of Manchuria
1932	The Chaco War breaks out between Bolivia and Paraguay, in dispute over the swampy plain known as the Gran Chaco
1933	President Hindenburg appoints Adolf Hitler chancellor of the German republic
	Polish cryptographers succeed in breaking some of the Enigma code used by the German military
	Heinrich Himmler sets up the first Nazi concentration camp, at Dachau near Munich

	<p>Gustav Krupp and his son Alfried, Germany's main manufacturers of armaments, join the Nazi party</p> <p>Japan announces its withdrawal from the League of Nations after a resolution is passed declaring the Japanese occupation of Manchuria illegal</p> <p>Adolf Hitler, the new German chancellor, pulls Germany out of the League of Nations and its disarmament conference</p> <p>Adolf Hitler wins massive referendum support for his withdrawal of Germany from the Disarmament Conference and the League of Nations</p>
1934	<p>Benito Mussolini plays host in Venice to Adolf Hitler, the newcomer among European dictators</p> <p>Hitler tells the party faithful in a Nuremberg rally that their new third Reich will last for 1000 years</p>
1935	<p>Adolf Hitler informs Britain and France that he is building up the German armed forces, in contravention of the Versailles treaty</p> <p>Adolf Hitler reinstates Germany's airforce, the Luftwaffe, putting Hermann Goering in command</p> <p>Adolf Hitler gets away with a calculated international risk when he reintroduces conscription in Germany</p> <p>A truce ends armed hostilities in the three-year Chaco War between Bolivia and Paraguay</p> <p>Adolf Hitler gives Karl Dönitz, a submarine commander from World War I, responsibility for Germany's U-boat programme</p> <p>Mussolini uses a disagreement over grazing rights as a pretext for an empire-building invasion of Ethiopia</p>
1935-1938	<p>Adolf Hitler's rearmament programme begins to reduce German unemployment, and by 1938 eliminates it entirely</p>
1936	<p>The rest of Europe offers no effective objection when Adolf Hitler moves his troops into the</p>

	demilitarized Rhineland
	The Italian forces invading Ethiopia reach Addis Ababa, and Haile Selassie flees into exile
	The prototype of the Spitfire, designed by Reginald Mitchell, has its first test flight
	Hitler and Mussolini form an axis, or alliance, causing Germany and Italy to become known as the Axis powers
	The first volunteers in the International Brigade arrive in Spain to fight for the Republican cause in the civil war
	Germany and Japan establish an Anti-Comintern Pact against their common enemy, the USSR
1937	German planes bomb the Basque capital, Guernica, in support of the Nationalists in the Spanish Civil War
	Congress passes a Neutrality Act, to prevent US aid being given to belligerent nations
	Neville Chamberlain follows Baldwin as prime minister at the head of the UK's National government
	The Japanese use an incident at the Marco Polo Bridge, near Beijing, as the pretext for an attack on China
	Japanese troops occupy Beijing – at the start of eight years of continuous war between China and Japan
	Buchenwald, near Weimar, is set up as a concentration camp providing forced labour for local arm manufacturers
	Adolf Hitler, entertaining Mussolini in Germany, puts on spectacular demonstrations of German military and industrial might
	The Japanese capture the Chinese capital, Nanjing, and massacre at least 300,000 inhabitants within a few weeks

1938

In *Homage to Catalonia* George Orwell describes his experiences fighting for the International Brigade in the Spanish Civil War

The peace of Buenos Aires, ending the Chaco War, gives Paraguay most of the region under dispute with Bolivia

March 12 - German tanks cross the border into Austria, on the official invitation of Austrian Nazis

March 12 - Adolf Hitler, following his troops into Austria, announces the Anschluss (union of Germany and Austria)

April 24 - the Sudeten German National Socialist Party demands secession from Czechoslovakia, in keeping with Hitler's plans for the Sudetenland

September 15 - Neville Chamberlain makes the first of three flights to Germany, this time to negotiate with Adolf Hitler at Berchtesgaden

September 29 - Neville Chamberlain and Édouard Daladier fly to Munich to discuss Hitler's designs on the Czech Sudetenland

September 29 - Chamberlain and Daladier agree at Munich that Hitler may annex the Czech Sudetenland, with its largely German population

September 30 - Neville Chamberlain returns to Britain from Munich claiming to have achieved 'peace for our time... peace with honour'

September 30 - Poland insists that the industrial area of Teschen Silesia, largely inhabited by Poles, be ceded by Czechoslovakia

October - the Sudetenland is transferred from Czechoslovakia to Germany, in accordance with the Munich agreement

October - Adolf Hitler makes unacceptable demands upon Poland, including the transfer of the free port of Danzig to Germany

October - Adolf Hitler demands a strip of territory through the Polish corridor to reunite Germany with East Prussia

1939

Two million Anderson air-raid shelters are distributed to British homes, to be constructed in the garden from corrugated steel panels

Madrid falls to the Nationalist forces, bringing the Spanish Civil War to an end and Franco to power

February 2 - de Valera declares that Eire will be neutral in any forthcoming European war

March 15 - Hitler's armies smash their way into Czechoslovakia and enter Prague, against all his previous promises

March 31 - the recent fate of Czechoslovakia prompts France and Britain to guarantee the security of Poland

May 3 - Stalin appoints Vyacheslav Molotov as People's Commissar of Foreign Affairs for the USSR

May 11 - an incident on the border between Japanese Manchukuo and Soviet territory sparks a four-month war with the USSR that brings heavy Japanese losses

August - helped by the results of Polish cryptographers, Bletchley Park begins to gain invaluable access to German military secrets

August 2 - German-born US physicist Albert Einstein writes to President Roosevelt, warning of the potential of an atomic bomb

August 21 - Ribbentrop flies to Moscow to sign a Nonaggression Pact with Molotov, depriving Britain and France of an ally

August 21 - a secret protocol, attached to the Molotov-Ribbentrop Pact, divides Poland and the Baltic states between Germany and Russia

August 27: the He-178, designed by Hans von Ohain, becomes the first jet engine to fly, with a test flight lasting five minutes

September 1 - Adolf Hitler launches a massive attack on Poland, with tanks crossing the border and air raids on Warsaw

September 1 - Spain and Portugal declare that they will maintain their neutrality in the European war that now seems inevitable

September 1 - George Marshall becomes US Army chief of staff, a post he retains to the end of World War II

September 3 - Britain and France, receiving no answer from Hitler to their ultimatum over his attack on Poland, declare war on Germany

September 3 - on the very first day of the war a U-boat sinks a British liner, the *Athenia*, with the loss of 112 civilian lives

The new German technique of *blitzkrieg* ('lightning war') is demonstrated with devastating effect against Poland

French troops rush to defend France's border with Germany, along the heavily fortified Maginot Line

A British Expeditionary Force (BEF) of about 150,000 infantry crosses the Channel to help defend France's border with Belgium

In spite of the Axis agreement of 1936, Mussolini declines to bring Italy into the war on Hitler's side

September - Alan Turing joins the code-breaking team working on Enigma at Bletchley Park

September 4 - Jan Smuts defeats J.B.M. Hertzog in a vote on neutrality, and takes Hertzog's place as South African premier

September 4 - Jan Smuts brings South Africa into the war in support of Britain

September 17 - a German U-boat sinks the British aircraft carrier *Courageous* off the coast of Ireland

September 17 - a Russian army invades Poland from the east, fulfilling the secret protocol of the Ribbentrop-Molotov Pact

	September 19 - Finland, Sweden, Norway and Denmark jointly declare their neutrality
	September 27 - Warsaw falls, after a brave resistance, whereupon Germany and Russia carve up Poland
	September - Nazi murder squads (<i>Einsatzgruppen</i>) kill Poland's elite
	October 14 - a German U-boat sinks the British battleship <i>Royal Oak</i> at anchor in Scapa Flow
	November 30 - Soviet troops cross the borders of Finland, beginning the brief Russo-Finnish War, in keeping with the secret protocol of the Molotov-Ribbentrop Pact
	December - Phoney War, Bore War, <i>drôle de guerre</i> and <i>Sitzkrieg</i> are comments on the lack of military action from any side so far
	December 6-22 - the Finns win spectacular victories in counter-attacks against the Russian invaders, destroying four Soviet divisions
	December 13 - the German pocket battleship <i>Admiral Graf Spee</i> is scuttled after a battle with Allied ships near the river Plate
	December 14 - the USSR is expelled from the League of Nations because of the Soviet invasion of Finland
1940	William Joyce, broadcasting in English from Germany, becomes notorious in Britain as Lord Haw-Haw
	January 8 - the ration book is introduced in Britain, at first just for bacon, butter and sugar, but soon also for meat, eggs, tea, milk, cheese, jam, and clothing
	February 16 - 303 captured merchant seamen are rescued in a daring British raid on the German supply ship <i>Altmark</i> , in use as a floating prison in a Norwegian fjord
	March 12 - the Treaty of Moscow ends the war between the USSR and Finland, after 200,000 Soviet deaths in the three months of hostilities

from April 4 - more than 4000 Polish officers are massacred at Katyn on Stalin's orders

April 5 - inactivity during the Phoney War prompts Neville Chamberlain to assure the House of Commons that Hitler has 'missed the bus'

April 9 - German ships and marines occupy the harbours of neutral Denmark and Norway

April 9 - the German invasion of Norway includes the world's first airborne assault, with troops arriving by plane to attack the airports of Oslo and Stavanger

April 10 - Allied ships on patrol in the North Sea, soon followed by troops, rush to the defence of Norway

May 10 - German tanks cross the borders into neutral Netherlands, Luxembourg and Belgium

May 10 - after the German invasion of the Netherlands and Belgium, Winston Churchill replaces Chamberlain as the British prime minister

May 10 - German troops force their way into France through the Ardennes, launching the Battle of France

May 11 - the French rely on the heavily fortified Maginot Line to keep out the Germans, but they outflank it

May 12 - only two days after crossing the Netherlands border, a German division reaches the coast near Rotterdam

May 12 - Queen Wilhelmina and the Dutch government escape just in time to Britain

May 13 - Winston Churchill, in his first speech to the House of Commons as prime minister, offers the nation nothing but 'blood, toil, tears and sweat'

May 14 - the caretaker government of the Netherlands surrenders to the German invaders

May 14 - the Local Defence Volunteers are formed in Britain and are soon given, on Winston Churchill's suggestion, the name Home Guard

May - a German army races west through northern France, aiming to cut off the Allied troops in Belgium

May - fishing smacks and private launches are enlisted from southern England's coasts and rivers for a rescue mission across the Channel

May 19 - German tanks reach the French coast at Abbeville, nine days after crossing the border from Germany

May 26 - evacuation begins from Dunkirk, and over the next ten days some 860 vessels ferry troops across the Channel

May 27 - the Belgians surrender to the German armies encircling them north and south

June 4 - some 340,000 British and French troops have by now been rescued from Dunkirk, but a million Allied soldiers are now prisoners of the Germans

June 7 - the last Allied forces withdraw from Norway, leaving the country entirely in the hands of German occupiers

June 10 - Mussolini declares war on a France already on the verge of defeat

June 10 - German and Italian planes begin a prolonged assault on the Mediterranean island of Malta

June 14 - a German army takes Paris and pushes on further south into the Rhone valley

June 16 - Marshal Pétain, French hero from World War I, becomes France's prime minister

June 16 - Marshal Pétain, as the new premier of France, immediately asks Germany for an armistice

June 18 - Charles de Gaulle broadcasts to the French nation from London, declaring himself the leader of the Free French

June 20 - Mussolini invades France in the last-minute hope of gaining some territory in the armistice

settlement

June 22 - Adolf Hitler attends the signing of the armistice with France, in the railway carriage used for the armistice after the German defeat in 1918

June 22 - the armistice leaves France with the southern part of the country, with a new capital at Vichy

June 24 - a delegation from France, defeated and partly occupied by Germany, signs in Rome an armistice with Mussolini's Italy

June 26 - the British government gives recognition to Charles de Gaulle as official leader of the French

July - increased German U-boat activity after the fall of France launches the crucial Battle of the Atlantic

July - Germany takes control of Romania, to secure the country's rich oil fields

July 3 - British warships bombard the French fleet in harbour at Mers-el-Kébir, in Algeria, killing more than 1250 sailors

July 6 - German bombers attack the barracks at Aldershot, in the first aerial raid of what becomes the Battle of Britain

July 16 - Hitler orders preparations for the invasion of England, under the codename Operation Sea Lion

August 13 - the Battle of Britain reaches its most intense phase, with 1500 German planes involved in a single day's assault

August 20 - Churchill says of the Battle of Britain pilots that never has so much been owed by so many to so few

September 7 - the first German night-time bombing raid on London signals the start of the Blitz on British cities

September 27 - Germany, Italy and Japan form a Tripartite Pact as a military alliance

October - President Roosevelt, campaigning for a third term, assures Americans that he will not send their sons to fight in Europe's war

October - the US government provides 50 destroyers to boost the British escort of convoys in the Atlantic

October 2 - after the summer's losses in the air, Hitler orders the effective cancellation of operation Sea Lion, the planned invasion of Britain

October 4 - Mussolini plans a new Roman empire, reaching like the first one round the entire Mediterranean

October 23 - Moscow appoints Tito to head the Communist Party of Yugoslavia

October 28 - Italian troops cross the Albanian border in the hope of a *blitzkrieg* against Greece

October 31 - the castle at Colditz, adapted as a high-security prisoner-of-war camp, receives 140 Polish officers as its first inmates

November 5 - F.D. Roosevelt wins an unprecedented third US presidential term, albeit it with a considerably reduced share of the vote

November 11-12 - British aircraft sink three Italian battleships at anchor in Taranto harbour

November 14-15 - Coventry suffers a raid of such intensity that the new technique becomes known as carpet bombing

November 20 - Hungary, Romania and Slovakia sign the Tripartite Pact, joining the war on the German side

November 25 - the de Havilland Mosquito, a multi-purpose wooden aeroplane widely used by the RAF in World War II, makes its first flight

December 18 - Adolf Hitler orders preparations to be made for Operation Barbarossa, his planned

invasion of the Soviet Union

1941

The US Congress declares war on Japan and President Roosevelt endorses the order

January 6 - President Roosevelt defines to Congress his concept of Four Freedoms – of speech, of worship, from want, from fear

January 22 - Archibald Wavell's Allied divisions, after a rapid desert campaign, drive the Italians from the Libyan port of Tobruk

February 3 - Adolf Hitler sends Erwin Rommel to save the Italians from looming disaster in north Africa

March 11 - Congress passes the Lend-lease Act, enabling President Roosevelt to provide much needed help to US allies

March 28 - the Italian navy, defeated off Cape Matapan, ceases to be a significant factor in the Mediterranean

April 6 - the Allies recover Ethiopia from the Italians and Haile Selassie returns to his throne in Addis Ababa

April 6 - German troops invade and rapidly overrun Yugoslavia

April 7-28 - German troops move on from Yugoslavia into Greece, driving a small British force from the mainland across the sea to Crete

May - in preparation for the invasion of Russia, Adolf Hitler and Heinrich Himmler set up Special Task Commandos (*Einsatzkommando*) to exterminate Communists and Jews

May 10 - Rudolf Hess, Hitler's deputy in the Nazi party, flies to Britain on a bizarre secret mission

May 15 - a Gloster E.28/39 air frame becomes the first craft to fly with a Whittle jet engine

May 19 - the Vietminh is founded as a guerrilla force to liberate Vietnam from the Japanese, and Ho Chi Minh soon emerges as the leader

May 27 - Germany's latest battleship, the *Bismarck*, is sunk in the Atlantic with the loss of nearly all her 2222 crew

May 27 - with Iceland as an Allied base, convoys can now be escorted by warships for the entire Atlantic crossing

May 30 - German forces evict the British from the island of Crete after a week-long battle

June 22 - German armies cross the border to invade Russia on a front from the Baltic to southern Poland

June 27 - the Communist Party of Yugoslavia appoints Tito to head a guerrilla force to resist the recent German invasion of the country

July - Churchill appoints Claude Auchinleck as British commander in North Africa and the Middle East

July - the systematic shooting of Russian Jews by German *Einsatzgruppen* is the first step in the development of the Holocaust

July - Britain's Special Air Service (SAS) is formed for unorthodox guerrilla operations in the north African desert

July 16 - less than four weeks after crossing the Russian border, a German army is within 200 miles of Moscow

July 26 - Roosevelt appoints Douglas MacArthur commander of US forces in the Far East

July 31 - Goering orders Reinhard Heydrich to prepare plans for the 'final solution of the Jewish question'

August - Nazi experiments are carried out on Jews and Soviet prisoners of war to find effective means of murder by gas

August - British and USSR troops invade Iran to depose the oil-rich Reza Shah, fearing that he may take the side of the Germans

August 14 - Roosevelt and Churchill publish a joint Atlantic Charter, foreseeing a future free from 'Nazi tyranny'

August 21 - the first of the Arctic convoys leaves Scapa Flow, in the north of Scotland, taking Hurricane fighters and raw materials to the Soviet Union

September - de Gaulle forms in London the French National Committee, a government in exile in London for the Free French

September 8 - a week or two after reaching Leningrad a Germany army establishes a siege that will last 900 days

September 16 - with British and Russian support, Mohammad Reza Pahlavi succeeds his deposed father as shah of Iran

September 27 - *Patrick Henry*, the first of the US Liberty ships, is soon followed by more than 270 others, built at record speed

October 16 - Japanese emperor Hirohito appoints Tojo Hideki as the country's prime minister

October 16 - Adolf Eichmann, in an official letter about policy in relation to the Jews, uses the phrase 'the final solution'

November 13 - the British aircraft carrier *Ark Royal* is sunk by a U-boat in the Mediterranean

December - Enigma is now being decoded fast enough at Bletchley to give the Allies advance warning of German plans

December 5 - the German advance is held just short of Moscow as winter arrives

December 7 - in three adapted vans at Chelmno, in western Poland, the Germans begin using poison gas to kill Jews

December 7 - without warning, 400 Japanese planes attack and destroy US warships at anchor in Pearl Harbor

	<p>December 8 - within hours of Pearl Harbor, Japanese aircraft attack the Philippines and destroy half the available US planes</p>
	<p>December 10 - Japanese planes sink the British battleship <i>Prince of Wales</i> and the battle cruiser <i>Repulse</i> off the coast of Malaya</p>
	<p>December 13 - Bulgaria signs the Anti-Comintern Pact and joins the war on Germany's side</p>
	<p>December 19 - Italian frogmen enter the harbour at Alexandria and cripple two British battleships</p>
	<p>December 25 - Hong Kong surrenders to an invading Japanese force</p>
	<p>December 28 - Burmese politician Aung San raises a Burma Independence Army in Thailand to support the imminent Japanese invasion of his country</p>
1942	<p>January - Aung San's Burma Independence Army enters Burma as part of the Japanese invasion</p>
	<p>January - before the end of the month the Japanese control the whole of Malaya</p>
	<p>January 20 - Reinhard Heydrich convenes a meeting at Wannsee to discuss the practical details of the 'final solution'</p>
	<p>February - Arthur Harris is put in charge of British Bomber Command, and is later much criticized for his ruthless approach</p>
	<p>February - Joseph Stilwell is appointed to head the US military mission to Jiang Jieshi (Chiang Kai-shek)</p>
	<p>February - an Indian National Army is formed among Indian soldiers captured by the Japanese, with the purpose of evicting the British from India</p>
	<p>February - Hitler's chief architect, Albert Speer, is put in charge of Germany's armaments programme</p>
	<p>February 1 - Vidkun Quisling, founder of the Norwegian Fascist party, is appointed president of</p>

German-occupied Norway

February 15 - Singapore falls to the continuing Japanese onslaught in southeast Asia

February 19 - Japanese aircraft attack Australia, bombing Darwin's harbour and air force base

March - the Nazis build a new style of concentration camp, at Auschwitz in Poland, in which the fit will work and the unfit will be killed

from March - German industrial enterprises are moved from the vulnerable Ruhr valley to the slave labour facilities of Auschwitz

March 8 - the Japanese invasion of Papua signals the start of the three-year New Guinea campaign

April - British engineer Barnes Wallis designs a bouncing and rotating bomb for use against German dams

April - Pierre Laval becomes head of the government in German-backed Vichy France

April - Germany launches a bombing campaign specifically targeting historic British cities with three stars in the Baedeker guidebook

April 15 - George VI awards the George Cross (for civilian valour) to the entire besieged island of Malta

April 18 - US planes, flying from an aircraft carrier, undertake a difficult bombing raid on Tokyo

May - after losing the Philippines to the Japanese, Douglas MacArthur declares 'I shall return'

May - Burma becomes the last in the series of important southeast Asian territories to fall into Japanese hands

May - German theologian Dietrich Bonhoeffer flies to neutral Sweden to contact the British on behalf of conspirators against Hitler

May - William Slim gets the remaining British forces back to India from Burma, in a fighting withdrawal that lasts two months

May 27 - Reinhard Heydrich is fatally wounded by Free Czech agents parachuted in from Britain

May 31 - three Japanese midget submarines penetrate Sydney harbour in Australia

June - US physicist J. Robert Oppenheimer is appointed director of the Manhattan Project to develop a nuclear weapon

June 7 - US planes sink four Japanese aircraft carriers in the battle of Midway, halting for the first time Japan's aggressive expansion

June 9 - Hitler orders a massacre at Lidice, a village near Prague, in retaliation for the death of Heydrich

June 21 - German general Erwin Rommel captures Tobruk, along with 33,000 British soldiers and valuable supplies

July - Anne Frank and her family go into hiding in an Amsterdam attic

July - Treblinka is constructed, in Poland, as the Nazis' first large-scale and purpose-built death camp

July - a renewed German campaign eastwards in Russia results in the capture of Sebastopol and the Crimea

July - Russia's new heavy industry is relocated to the east to escape the German advance

July 4 - Auchinleck finally stops Rommel's advance, in the first battle of El Alamein

August - US general Dwight Eisenhower is appointed to command Allied landings in north Africa

August 7 - US and Japanese forces begin a violent six-month struggle for Guadalcanal, one of the Solomon Islands

August 13 - Bernard Montgomery is appointed commander of the demoralized British and Commonwealth Eighth Army in North Africa

August 19 - Canadian troops provide most of the assault force in a disastrous raid on Dieppe

August 30 - Rommel's new thrust towards Alexandria is halted by the British at Alam al-Halfa, a ridge near El Alamein

September 13 - a desperate battle begins for the city of Stalingrad, with house-to-house fighting between Germans and Russians

October 23 - Montgomery launches the second battle of El Alamein against Rommel

November - in a few weeks Montgomery and the Eighth Army push Rommel back some 1200 miles, into Tunisia

November 8 - American and British forces, under Dwight Eisenhower, land in Morocco and Algeria

November 11 - Hitler, disregarding the armistice, sends German troops to take control of Vichy France

November 12 - after three days of resistance the French commanders in north Africa bring their troops over to the Allied side

November 25 - Soviet tanks complete the encirclement of 20 German divisions at Stalingrad

November 27 - French crews in Toulon scuttle the fleet to prevent it falling into German hands

December 2 - Enrico Fermi and his team in Chicago achieve the first nuclear chain reaction

December 2 - the loss of merchant shipping to U-boats reaches a peak in the Battle of the Atlantic, with 1.5 million tons sunk in the last quarter of the year

December 17 - an international declaration condemns Germany's 'bestial policy of cold-blooded

extermination'

1943

January - Hitler appoints Karl Dönitz as commander of the German navy

January 12 - Roosevelt and Churchill meet in Casablanca for a strategic conference

January 24 - the Casablanca Conference includes the decision to insist on unconditional surrender by the Axis powers

January 31 - with much of the German Sixth Army destroyed, the survivors led by Field Marshal Friedrich Paulus surrender at Stalingrad

February 9 - Orde Wingate and his Chindits launch a guerrilla campaign behind the Japanese lines in Burma

February 9 - after a six-month battle, US troops win the Pacific base of Guadalcanal from the Japanese

March 20 - Mao Zedong becomes official leader of the Chinese Communist Party, as the elected Chairman of the Central Committee and the Politburo

April - Martin Bormann, previously head of the party secretariat, becomes Hitler's personal secretary

April 19 - new Allied successes against the German U-boats provide a turning point in the battle of the Atlantic

April 19 - Jews in Warsaw resist a fierce German onslaught for a month before their ghetto is finally destroyed

April-May - the Allied destruction of U-boats climbs to its highest level in the Battle of the Atlantic with 56 sunk in two months

May - the victory of the Allies in north Africa brings to an end the three-year siege of Malta

May 7 - the Allies capture Tunis, taking 250,000 German and Italian prisoners and winning control

of North Africa

May 16 - two hydroelectric schemes in the Ruhr valley are destroyed by the RAF's Dam Busters and their bouncing bombs in Operation Chastise

July 10 - British and American troops land in Sicily to begin the Italian campaign

July 13 - Hitler's attempt to take Kursk (in response to Stalingrad) results in the German loss of 70,000 men and 1500 tanks

July - Belsen, used as a prisoner-of-war camp since 1940, is turned into a concentration camp

July 25 - the king of Italy, Victor Emmanuel III, has Mussolini arrested and appoints in his place a field marshal, Pietro Badoglio

July 28 - the Hamburg Fire Department coins the word *Feuersturm* ('firestorm') to describe the unprecedented effects of an RAF raid on the city

August 3 - Italians signs a secret armistice with the Allies, as Allied troops land in Sicily

August 8 - British general Harold Alexander is appointed commander-in-chief of all Allied forces in the Italian campaign

August 12 - on Hitler's orders, the SS rescue Mussolini from house arrest in the mountains of central Italy

August 16 - all German and Italian troops are by now driven out of Sicily or captured by the Allies

August 17 - the RAF bomb the German V-2 rocket research station at Peenemünde

August 23 - Allied bombers begin four months of night-time raids on Berlin

September - a strong Allied force lands at Salerno, south of Naples

	September 8 - Italy, abandoning her Axis partners, surrenders unconditionally to the Allies
	September 27 - a premature uprising against the Germans in Naples results in a massacre of the inhabitants
	October - British admiral Louis Mountbatten is appointed to head the new Southeast Asia Command, with his headquarters in Delhi
	October - British general William Slim is appointed to command the Fourteenth Army, formed specifically for the campaign to recover Burma
	October 1 - the Allies move north from Salerno and capture Naples
	October 13 - Italy changes sides and declares war on her recent ally, Germany
	October 24 - Subhash Chandra Bose, as leader of the Indian National Army, declares war on Britain
	November - the Germans halt the Allied advance along the Gustav Line, which includes Monte Cassino
	November - Mussolini becomes Hitler's puppet ruler of a new Fascist republic in north Italy
	December - Carl ('Tooe') Spaatz is appointed to command the US Strategic Air Forces in Europe
	Colossus Mark I, the world's first computer, goes into decoding service at Bletchley Park in Britain
1944	January - US general Dwight Eisenhower is appointed to command the Allied invasion of Normandy
	January 10 - Galeazzo Ciano, Mussolini's son-in-law, is sentenced to death at the Verona trials and is executed
	January 12 - the RAF's first jet, the Gloster Meteor, flies with a Whittle engine
	January 22 - in Operation Shingle an Allied force lands at Anzio, on the west coast of Italy behind

the German lines

January 27 - the German siege of Leningrad is finally broken, after 900 days

February - after relieving Leningrad, the Russians begin to drive the Germans back on all fronts

February 17 - US bombers destroy Japanese warships and planes in Operation Hailstone, a radar-guided night attack on the Truk Islands

March - a volunteer force, known as Merrill's Marauders, is commanded by Frank Merrill in US operations against the Japanese in Burma

March-June - William Slim secures the first Allied victories in the Burma campaign, at Imphal and Kohima in northeast India

May 18 - after a campaign of four months the monastery at Monte Cassino is captured, by Polish troops

June 4 - a multinational Allied force moves fast from Monte Cassino to capture Rome

June 6 - the Allies cross the Channel on D-day for the Normandy invasion

June 6 - British general Bernard Montgomery commands the Allied land forces in the Normandy Landing on D-day

June 9 - two pre-constructed harbours, known by the code name Mulberries, are towed across the Channel to Normandy

June 10 - German troops massacre more than 600 civilians in the French village of Oradour

June 13 - the first V-1 flying bombs (or doodlebugs) appear over London, numbering more than 2000 in two weeks

July 9 - American marines win the island of Saipan in the Marianas, bringing Japan within range of US bombers

July 20 - Adolf Hitler narrowly escapes death from a bomb placed by Claus von Stauffenberg

July 25 - the Messerschmitt Me 262 fighter-bomber flies into combat, introducing the jet era in aerial warfare

from July - more than 5000 Germans, among them Rommel, die because of the Stauffenberg plot

August - the Allied advance in Italy comes to a halt at the Gothic Line of German defences, north of Florence

August 1 - members of the Polish resistance rise against the Germans in Warsaw, in a conflict lasting two months and bringing massive casualties

August 4 - the hiding place in Amsterdam of Anne Frank and her family is discovered by the Gestapo

August 15 - the Seventh US army, commanded by Alexander Patch, opens another front with a landing on the French Riviera

August 19 - George Patton gets a division of his Third US Army across the Seine southeast of Paris

August 19 - barricades are built in the streets as Parisians stage an impromptu uprising against the Germans

August 24 - tanks of the Second French Armoured Division are the first of the Allies to enter and liberate Paris

August 24 - Romania changes sides to fight with the Red Army against Germany

August 26 - General de Gaulle walks down the Champs Élysées, and then on to Notre Dame, to massive acclaim

September - Raoul Wallenberg, a Swedish diplomat in Budapest, saves thousands of Jews from extermination

September 3 - British forces liberate Brussels and on the next day reach Antwerp

September 8 - the first V-2 rocket lands on London, killing three people in Chiswick

September 8 - the first of many thousands of war brides arrive in Canada, mainly from Great Britain

September 8 - Bulgaria changes to the Allied side and Communists take control in Sofia

September 20 - Douglas MacArthur lands US troops on Leyte as the first step in recovering the Philippines

September 25 - 7500 British troops, trapped on the far side of the Rhine at Arnhem, are captured by the Germans

October 7 - delegates from 39 nations meet at Dumbarton Oaks, near Washington DC, to plan the future United Nations

October 11 - Hungary signs an armistice with the USSR

October 18 - Athens is liberated and the Greek government-in-exile returns, with George Papandreou at its head

October 25 - Japanese pilots fly the first of World War II's suicide or kamikaze missions

October 25 - victory over Japan in a massive 2-day battle at Leyte Gulf assures US recovery of Philippines

November - Tito and his partisans, with Soviet assistance, liberate Belgrade

November 7 - President Roosevelt, although seriously ill, is elected for a fourth term with Harry S. Truman as his vice-president

November 24 - American B-29 bombers take off from the newly captured Saipan on the long trip to bomb Tokyo

November 28 - Allied bombs destroy the strategic bridge in Thailand over the River Kwai, built by the Japanese using prisoners of war as slave labour

December 3 - civil war breaks out in Greece between rival groups of partisans resisting demobilization

December 16 - the Germans stage a counter-attack in the Ardennes region before being pushed back in the Battle of the Bulge

December 21 - with Budapest still in German hands, the Soviets set up a provisional Hungarian government, at Debrecen

December 26 - the Soviet army surrounds the Hungarian capital, Budapest

List of wars: 1945–1989

1945–1949

Started	Ended	Name of conflict	Belligerents	
			Victorious party (if applicable)	Defeated party (if applicable)
1945	1950	Crusader insurgency	Yugoslavia	Crusaders
1945	1945	1945 Khuzestan revolt ^[1]	Iran	Khuzistan rebels
1945	1949	Chinese Civil War (second phase)	Communist Party People's Republic of China (after 1949) Supported by: Soviet Union	Republic of China Supported by: United States
1945	1949	Indonesian National Revolution	Indonesia	Netherlands United

			Japanese volunteers	Kingdom (until 1946) Japan (until 1946)
1945	Ongoing	Korean conflict	South Korea Supported by: United States	North Korea Supported by: China Soviet Union
1945	1946	War in Vietnam (1945–46)	United Kingdom France <hr/> Japan	Việt Minh
1945	1946	Iran crisis of 1946	Iran Supported by: United States United Kingdom	Mahabad Azerbaijan People's Republic Supported by: Soviet Union
1945	1946	1945 Hazara Rebellion	Kingdom of Afghanistan	Hazara rebels
1946	1949	Greek Civil War (third phase)	Kingdom of Greece Supported by: United States (from 1947) United Kingdom (until 1947)	Provisional Democratic Government National Liberation Front Supported by: Yugoslavia Bulgaria Albania Soviet Union (until 1947)
1946	1954	Hukbalahap Rebellion (post-WWII)	Philippines Supported by: United States	Hukbalahap
1946	1946	Autumn Uprising of 1946	United States Army Military Government in Korea	Peasant rebels
1946	1946	Corfu Channel incident	Albania	United Kingdom
1946	1946	Punnapra-Vayalar uprising	Travancore	Laborers in Punnapra and Vayalar

				Communist Party of India
1946	1954	First Indochina War	Viet Minh Pathet Lao Khmer Issarak United Issarak Front Japanese holdouts Supported by: Soviet Union China East Germany Poland	French Union United Kingdom Supported by: United States
1947	1947	Paraguayan Civil War (1947)	Paraguayan Government Colorado Party	Liberal Party PRF PCP
1947	1949	Malagasy Uprising	France	Malagasy rebels
1947	1947	1947 Poonch rebellion <i>Part of the Indo-Pakistani War of 1947–1948</i>	Poonch and Mirpur rebels Muslim Conference Supported by: Pakistan	Kashmir
1947	1947	Annexation of Junagadh	India	Junagadh
1947	1962	Romanian anti-communist resistance movement	Romania Supported by: Soviet Union	Anti-communist rebels Supported by: United States United Kingdom
1947	1949	Indo-Pakistani War of 1947–1948 <i>Part of the Indo-Pakistani wars and conflicts</i>	India	Pakistan
1947	1948	1947–1948 civil war in Mandatory Palestine <i>Part of the 1948 Palestine war</i>	Jews of Palestine <ul style="list-style-type: none"> Haganah Irgun Lehi 	Arabs of Palestine <ul style="list-style-type: none"> Army of the Holy War Arab Liberation Army

1948 ^[2] or 1947 ^[3]	1949	Safi Rebellion^{[2][3]}	Afghanistan	Safi rebels
1948	1948	Al-Wathbah uprising	Iraqi Police	<p>Student Cooperation Committee (communists)</p> <ul style="list-style-type: none"> Progressive Democrats Populists Kurdish Democrats Student wings of the National Democratic Party and the Independence Party
1948	1948	Costa Rican civil war	National Liberation Army	Costa Rican government
1948	Ongoing	Internal conflict in Myanmar	<p>Burmese government show</p> <p>Governments</p> <p>DKBA (1994–2010)</p>	<p>show</p> <p>Anti-government groups</p> <p>Supported by:</p> <p>ROC (1948–1980s)</p> <p>Thailand</p> <p>Bangladesh</p> <p>Qatar</p> <p>Singapore</p> <p>Turkey</p> <p>United States</p> <p>PRC</p>
1948	1949	Jeju uprising	South Korea	WPSK
1948	1958	La Violencia	Government of Colombia Conservative Party	Liberal Party
1948	1949	1948 Arab–Israeli War <i>Part of the Arab–Israeli conflict</i>	Israel	<p>Egypt</p> <p>Iraq</p> <p>Transjordan</p> <p>Syria</p> <p>HWA</p> <p>Arab Liberation Army</p> <p>Lebanon</p> <p>Saudi Arabia</p> <p>Yemen</p>

				Foreign volunteers: Muslim Brotherhood Pakistan Sudan
1948	1960	Malayan Emergency	United Kingdom Federation of Malaya Southern Rhodesia Fiji Australia New Zealand Supported by: Thailand	CPM MRLA Supported by: Soviet Union China Indonesia Viet Minh (1948-1954) North Vietnam (from 1954)
1948	1948	Annexation of Hyderabad	India	Royal State of Hyderabad
1948	1948	Madiun Affair <i>Part of the Indonesian National Revolution</i>	Indonesia	People's Democratic Front Indonesian Socialist Party
1948	1948	Yeosu–Suncheon rebellion	South Korea	Communist rebels
1948	1950	Pre- Korean War insurgency ^[4]	South Korea	Anti-government insurgents Pro- North Korean rebels
1949	1949	1949 Hazara Rebellion	Kingdom of Afghanistan	Hazara rebels
1949	1956	Palestinian Fedayeen insurgency	Israel	Palestine

		<i>Part of the Israeli–Palestinian conflict</i>		Fedayeen Supported by: Egypt Jordan Syria
1949	1949	Palace Rebellion	Thailand	Supporters of Pridi Phanomyong
1949	1953	Campaign to Suppress Bandits in Central and Southern China <i>Part of the Chinese Civil War</i>	China	National Revolutionary Army
1949	1962	Darul Islam rebellion <i>Part of the Indonesian National Revolution</i>	Indonesia Netherlands	Darul Islam
1949	1950	Afghanistan–Pakistan border skirmishes	Pakistan Supported by: China	Kingdom of Afghanistan Supported by: India

1950–1959

Started	Ended	Name of conflict	Belligerents	
			Victorious party (if applicable)	Defeated party (if applicable)
1950	1958	Kuomintang Islamic insurgency	China	Ma clique supported by the ROC government in Taiwan

1950	1950	APRA coup d'état <i>Part of the Indonesian National Revolution</i>	Indonesia Netherlands	Legion of the Just Ruler
1950	1950	Makassar Uprising <i>Part of the Indonesian National Revolution</i>	Indonesia	East Indonesia
1950	1950	La Revolución del 50	Peru	Rebels
1950	1953 ^[5]	Korean War <i>Part of the Korean conflict</i>	<p>UN Command:</p> <p>South Korea United States United Kingdom Australia Belgium Canada France Philippines Colombia Ethiopia Greece Luxembourg Netherlands New Zealand South Africa</p>	<p>North Korea China Soviet Union</p> <p>show</p> <p>Medical support:</p>

			Thailand Turkey show Medical support:	
1950	1950	Battle of Chamdo	China	Tibet
1950	1954	Puerto Rican Nationalist Party revolts of the 1950s	United States	Puerto Rican Nationalist Party
1951	1966	Reprisal operations (Israel) <i>Part of the Arab–Israeli conflict</i>	Israel	Palestinian Fedayeen Jordan Egypt Syria
1951	1951	Manhattan Rebellion	Thailand	Rebel naval units
1952	1955	Buraimi dispute	Trucial Oman Scouts Supported by: British Empire Sultanate of Muscat and Oman	Saudi Arabia Supported by: <ul style="list-style-type: none"> Al Bu Shamis tribe Na'im tribe
1952	1952	1952 Hazara Rebellion^[8]	Afghanistan	Rebels
1952	1952	Egyptian revolution of 1952	Free Officers Movement Supported by: Soviet Union	Egypt Supported by: United Kingdom
1952	1960	Mau Mau rebellion	United Kingdom	Mau Mau
1953	1953	Air battle over Merklín	Czechoslovakia	United States
1953	1953	1953 Plzeň uprising	Czechoslovakia	Plzeň workers
1953	1953	East German uprising of 1953	Soviet Union East Germany	East German demonstrators
1953	1959	Cuban Revolution	26th of July Movement	Cuba
1953	1953	1953 Iranian coup d'état	House of Pahlavi United States^[a]	Government of Iran

			United Kingdom^[a]	
1954	1954	1954 Paraguayan coup d'état	Paraguayan Army	Government of Paraguay
1954	1954	Kengir uprising	Soviet Union	Kengir resistance
1954	1954	Annexation of Dadra and Nagar Haveli	India	Portugal
1954	1955	First Taiwan Strait Crisis	China	Taiwan United States
1954	1959	Jebel Akhdar War	Sultanate of Muscat and Oman • Ibriyin tribe	Imamate of Oman • Ibadi sect
1954	1962	Algerian War	FLN <hr/> MNA PCA	France <hr/> OAS FAF
1954	Ongoing	Insurgency in Northeast India	India	NSCN PREPAK ULFA ATTF
1955	1955	Preventive Strike of Marechal Lott ^[pt]		
1955	1955	Afghan tribal revolt of 1955 ^{[9][2]}	Afghanistan	Rebels
1955	1955	Calderonista invasion of Costa Rica	Costa Rica	Calderonistas Supported by: Nicaragua Venezuela
1955	1964	Bamileke War	France	Union of the Peoples of Cameroon
1955	1957	Upper Yafa uprisings ^[10]	United Kingdom	Rebels
1955	1972	First Sudanese Civil War	SSLM AZL Anyanya	Anglo-Egyptian Sudan <hr/> Republic of the Sudan <hr/> Democratic Republic of the Sudan
1955	1975	Vietnam War	North Vietnam FNL	South Vietnam United States

			Khmer Rouge Khmer Issarak Pathet Lao China North Korea Soviet Union show Supported by: show Medical Support:	South Korea Thailand Australia New Zealand Laos Khmer Republic Philippines show Supported by:
1955	1959	Cyprus Emergency	EOKA	United Kingdom
1956	1956	Hungarian Revolution of 1956	Soviet Union State Protection Authority	Hungarian revolutionaries
1956	1956	1956 Poznań protests	Poland	Strike Committee
1956	1956	Suez Crisis <i>Part of the Arab–Israeli conflict</i>	Israel ^[11] United Kingdom France	Egypt ^[12]
1956	1956	Quỳnh Lưu uprising <i>Part of the Vietnam War</i>	North Vietnam	Anti-communist rebels
1957	1958	Ifni War	Morocco	Spain France
1957	1961	PRRI and Permesta rebellion	Indonesia	Revolutionary Government of the Republic of Indonesia Permesta
Late 1950s	Late 1950s	Anti-taxation uprising in Afghanistan ^[13]	Afghanistan	Hazara rebels
1958	1958	14 July Revolution	Free Officers	Arab Federation
1958	1958	1958 Lebanon crisis	Lebanon United States	INM LCP PSP
1958	1958	Second Taiwan Strait Crisis	China	Taiwan United States
1958	Ongoing	Ethnic conflict in Nagaland	India	show Rebels Forces

		<i>Part of the Insurgency in Northeast India</i>	<ul style="list-style-type: none"> Nagaland Burma Sagaing Region 	
1958	1959	North Vietnamese invasion of Laos <i>Part of the Vietnam War and the Laotian Civil War</i>	North Vietnam	Laos
1958	1959	Mexico–Guatemala conflict	Guatemala	Mexico
1959	1959	Spirit Soldier rebellion (1959)	China	Regiment of Spirit Soldiers
1959	1959	1959 Tibetan uprising	China	Tibet Chushi Gangdruk
1959	1959	1959 Mosul uprising	Iraq	Arab nationalist rebels
1959	1975	Laotian Civil War <i>Part of the Vietnam War</i>	Pathet Lao North Vietnam show Supported by:	Laos United States Thailand South Vietnam show Supported by:
1959	1965	Escambray rebellion	Cuba	Anti-communist guerrillas
1959	1959	Pashtun Revolt in Kandahar ^[14]	Afghanistan	Pashtun rebels
1959	1959	Upper Yafa disturbances ^[15]	United Kingdom <ul style="list-style-type: none">Upper Yafa	Rebels Supported by: Yemen
1959	1959	Cuban invasion of Panama ^[16]	Panama	Cuba
1959	1959	1959 Viqueque rebellion	Portugal	Timorese rebels
1959	1959	Cuban invasion of the Dominican Republic ^[17]	Dominican Republic	Cuba
1959	2011	Basque conflict	Spain	ETA

			GAL AAA BVE France	Basque National Liberation Movement ETA (pm) Iparretarrak
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1960–1969

Started	Ended	Name of conflict	Belligerents	
			Victorious party (if applicable)	Defeated party (if applicable)
1960	1965	Congo Crisis	<p>1960–63:</p> <p>Republic of the Congo</p> <p>Supported by: Soviet Union (1960)</p> <p>show</p> <p>ONUC</p> <p>1964–65:</p> <p>Democratic Republic of the Congo Supported by: United States Belgium</p>	<p>1960–63:</p> <p>Katanga South Kasai</p> <p>Supported by: Belgium France Union of South Africa Rhodesia</p> <p>1960–62:</p> <p>Stanleyville government</p> <p>1964–65:</p> <p>Simba and Kwilu rebels</p> <p>Supported by: Soviet Union China Cuba</p>
1960	1961	Bajaur Campaign	Pakistan	Afghanistan
1960	1996	Guatemalan Civil War	Guatemala	URNG
1960	1961	1960–61 campaign at the China–Burma border	China Burma	National Revolutionary Army
1960	1960	1960 Ethiopian coup d'état attempt	Ethiopia	Kebur Zabangna
1961	1974	Angolan War of Independence Part of the Portuguese Colonial War	FNLA UNITA MPLA FLEC	Portugal South Africa
1961	1961	Bay of Pigs	Cuba	United States

		Invasion		Brigade 2506
1961	1962	French military rebellion in Algeria ^{[18][19]} <i>Part of the Algerian War</i>	France	OAS
1961	1990	Nicaraguan Revolution	FSLN	Contras Nicaragua
1961	1961	Bizerte crisis	France	Tunisia
1961	1991	Eritrean War of Independence	EPLF <hr/> ELF	Ethiopia Cuba Soviet Union South Yemen
1961	1970	First Iraqi–Kurdish War <i>Part of the Iraqi–Kurdish conflict</i>	KDP	Iraq Syria
1961	1961	Rebellion of the Pilots	National Civic Union ^[es] 14 June Movement	Dominican Air Force
1961	1961	1961 revolt in Somalia	Somalia	Rebels
1961	1961	Annexation of Goa	India	Portugal
1961	1962	Operation Trikora	Netherlands	Indonesia
1962	1964	Tuareg rebellion (1962–1964)	Mali	Tuareg guerrillas
1962	1962	El Carupanazo	Venezuela	Military rebels
1962	1962	El Portañazo	Venezuela	Military rebels
1962	1963	1963 Argentine Navy revolt	<i>Azules</i> faction (most of the Army and the Air Force)	<i>Colorados</i> faction (mainly the Navy)
1962	1970	North Yemen Civil War	Yemen Arab Republic Egypt (until 1967)	Mutawakkilite Kingdom of Yemen <i>Supported by:</i> Saudi Arabia Jordan United Kingdom
1962	Ongoing	Papua conflict	Indonesia	Free Papua Movement
1962	1962	Sino-Indian War	China	India
1962	1990	Communist insurgency in Sarawak	United Kingdom Malaysia Sarawak Indonesia	North Kalimantan Communist Party

1962	1962	Brunei revolt	United Kingdom Brunei Malaya	North Borneo Federation Indonesia
1963	Ongoing	Katanga insurgency	Democratic Republic of the Congo ONUC MONUSCO Benin Egypt Self-defence groups	Mai-Mai Kata Katanga (2011–2016) Mai Mai Gédéon CORAK CPK <hr/> FDLR Mai Mai Yakutumba
1963	1963	1963 Cuban invasion of Venezuela ^[20]	Venezuela	Cuba
1963	1966	Indonesia–Malaysia confrontation	Malaysia United Kingdom Australia New Zealand	Indonesia
1963	1970	Bale revolt	Ethiopia	Oromo Peasants Somali Peasants
1963	1974	Guinea-Bissau War of Independence <i>Part of the Portuguese Colonial War</i>	PAIGC	Portugal
1963	1963	Ramadan Revolution	Arab Socialist Ba'ath Party	Iraq Iraqi Communist Party
1963	1963	1963 Syrian coup d'état	Arab Socialist Ba'ath Party – Syria Region	Syria
1963	1976	Dhofar Rebellion	Oman Iran United Kingdom Jordan	DLF (1962–1968) PFLOAG (1968–1974) NDFLOAG (1969–1971) PFLO (1974–1976)
1963	1963	Ar-Rashid revolt	Iraqi Government	Iraqi Communist Party Iraqi Army
1963	1963	Sand War	Algeria	Morocco
1963	1967	Aden Emergency	NLF FLOSY	United Kingdom Federation of South Arabia
1963	1967	Shifta War	Kenya	Northern Frontier

				District Liberation Movement Somalia
1963	1963	November 1963 Iraqi coup d'état	Nasserist rebels	Arab Socialist Ba'ath Party
1963	1965	Simba rebellion <i>Part of the Congo Crisis</i>	Congo-Léopoldville Belgium United States	Simba Rebels
1964	1964	Zanzibar Revolution	Afro-Shirazi Party Umma Party	Zanzibar
1964	1964	1964 Ethiopian–Somali Border War	Ethiopia	Somalia
1964	1964	1964 Brazilian coup d'état	Brazilian Armed Forces : <ul style="list-style-type: none"> Brazilian Army Brazilian Navy Brazilian Air Force Supported by: United States	Brazilian Government
1964	Ongoing	Colombian conflict	Colombia	FARC ELN EPL IRAFP M-19 MOEC MAQL ERC GRA PRT
1964	1979	Rhodesian Bush War	ZANU FRELIMO ZAPU MK	Rhodesia Zimbabwe Rhodesia
1964	1992	FULRO insurgency <i>Part of the Vietnam War</i>	North Vietnam (1964–1976) Viet Cong South Vietnam Vietnam (after 1976)	United Front for the Liberation of Oppressed Races
1964	1974	Mozambican War of Independence <i>Part of</i>	FRELIMO	Portugal

		<i>the Portuguese Colonial War</i>		
1964	1982	Mexican Dirty War	Mexico United States	Party of the Poor Liga Comunista 23 de Septiembre
1965	1965	Dominican Civil War	(CEFA) Dominican Armed Forces Training Center (SIM) Dominican Military Intelligence Service United States (IAPF) Inter-American Peace Force	Dominican Armed Forces Constitutionalists PRD partisans
1965	1966	American occupation of the Dominican Republic (1965–66)	United States Inter-American Peace Force: Brazil Honduras Paraguay Nicaragua Costa Rica El Salvador	Dominican Republic
1965	1965	Indo-Pakistani War of 1965 <i>Part of the Indo-Pakistani wars and conflicts</i>	India	Pakistan
1965	1965	30 September Movement	Indonesia	Communist Party of Indonesia
1965	1983	Communist insurgency in Thailand	Thailand	Communist party of Thailand
1965	1979	Chadian Civil War (1965–1979)	FROLINAT GUNT Libya	Chad France
1966	1967	Guerrilha do Caparaó ^[pt]	Brazil	Rebels
1966	1977	Crisis in French Somaliland ^[21]	Djiboutian nationalists	France • French Somaliland
1966	1967	Stanleyville mutinies <i>Part of the Congo Crisis</i>	Democratic Republic of the Congo	Katangan Mercenaries
1966	1990	South African Border War	Angola Cuba	South Africa UNITA

			SWAPO Zambia Umkhonto we Sizwe	
1966	1969	Korean DMZ Conflict <i>Part of the Korean conflict</i>	South Korea United States	North Korea
1966	1967	Ñancahuazú Guerrilla War	Bolivia United States	National Liberation Army of Bolivia
1967	1968	1967 Kurdish revolt in Iran <i>Part of the Kurdish separatism in Iran</i>	Iran	Kurdish tribesmen
1967	1975	Araguaia Guerrilla War	Brazilian military government	Communist Party of Brazil
1967	1975	Cambodian Civil War <i>Part of the Vietnam War</i>	National United Front of Kampuchea Khmer Rouge North Vietnam Viet Cong	Khmer Republic United States South Vietnam
1967	1967	Machurucuto raid	Venezuela	Cuba
1967	Ongoing	Naxalite–Maoist insurgency	India	Communist Party of India (Marxist–Leninist) Naxalbari Communist Party of United States of India Communist Party of India (Marxist–Leninist) New Democracy Communist Party of India (Marxist–Leninist) (Mahadev Mukherjee) Centre of Indian Communists (until 1977) People's Liberation Army of Manipur Tamil Nadu Liberation Army Purbo Banglar Communist Party
1967	1967	Six-Day War <i>Part of the Arab–Israeli conflict</i>	Israel	Egypt Syria Jordan

				Arab Expeditionary Forces: Iraq Saudi Arabia Morocco Algeria Libya Kuwait Tunisia Sudan PLO
1967	1970	War of Attrition <i>Part of the Arab–Israeli conflict</i>	Israel	Egypt Soviet Union Cuba PLO Jordan Syria
1967	1970	Nigerian Civil War	Nigeria	Biafra
1967	1967	Nathu La and Cho La clashes	India	China
1967	1974	PGRS/Paraku Rebellion ^[22]	Indonesia	PGRS/Paraku
1968	2019	Moro conflict <i>Part of the Civil conflict in the Philippines</i>	Philippines <ul style="list-style-type: none"> Armed Forces of the Philippines Philippine National Police Supported by: United States (advisers) Australia Malaysia (From 2001) Indonesia show IMT: ^[23]	Moro National Liberation Front (MNLF) Moro Islamic Liberation Front (MILF) (until 2014) MRLO Ampatuan militias ^[24] show Former Support: Supported by:: al-Qaeda ^[34] 14K Triad (to ASG) ^[35] Islamic State of Iraq and the Levant ^[36] <ul style="list-style-type: none"> Abu Sayyaf^{[37][38]}
1968	1989	Communist insurgency in Malaysia (1968–1989)	Malaysia Thailand	Malayan Communist Party
1968	1968	Warsaw Pact invasion of Czechoslovakia	Soviet Union Bulgaria East Germany Hungary Poland	Czechoslovakia
1968	1998	The Troubles	Provisional IRA	United Kingdom

1968	1988	Years of Lead (Italy)	Italy	<p>Far-left terrorists</p> <ul style="list-style-type: none"> • Red Brigades • Front Line • October 22 Group • PAC • Continuous Struggle • PO • AO <p>Far-right terrorists</p> <ul style="list-style-type: none"> • National Vanguard • Black Order • NAR • Third Position
1969	1969	Rupununi Uprising	Guyana	Rupununi separatists
1969	1969	Sino-Soviet border conflict	China	Soviet Union
1969	Ongoing	Communist rebellion in the Philippines <i>Part of the Civil conflict in the Philippines</i>	Philippines United States ^[39] Anti-communist militia <ul style="list-style-type: none"> • Alsa Masa (1986–?) 	<p>* CPP</p> <p>NPA</p> <p>MLPP-RHB^[40]</p> <p>APP^[40]</p> <p>RPA^[40]</p> <p>ABB^[40]</p> <p>CPLA^[40]</p> <p>Support:</p> <p>People's Republic of China (1969–1976)</p> <p>Libya (1980s–2011)</p> <p>North Korea (Alleged)</p> <p>Vietnam (1980s)</p>
1969	1969	Football War	El Salvador	Honduras
1969	1969	Al-Wadiah War	Saudi Arabia	South Yemen

1970–1979

Started	Ended	Name of conflict	Belligerents	
			Victorious party (<i>if</i>	Defeated party (<i>if</i>

			<i>applicable)</i>	<i>applicable)</i>
1970	1971	Reggio revolt	Italy	Christian Democracy Italian Social Movement Italian Social Democratic Party National Italian Workers' Union 'Ndrangheta
1970	1971	Black September	Jordan	PLO Syria
1970	1970	Corrective Movement (Syria)	Assad loyalists	Syrian Government Syrian Ba'ath Party
1971	1971	1971 Ugandan coup d'état	<p>Ugandan putschists</p> <ul style="list-style-type: none"> • Rebel military • Rebel police <p>Supported by:</p> <p>Israel United Kingdom United States</p>	<p>Ugandan government</p> <ul style="list-style-type: none"> • Loyal state institutions
1971	1971	Bangladesh Liberation War <i>Part of the Indo-Pakistani wars and conflicts</i>	Bangladesh India	Pakistan
1971	1971	1971 JVP insurrection	Ceylon	JVP
1971	1971	Seizure of Abu Musa and the Greater and Lesser Tunbs	Iran	Sharjah
1972	1974	First Eritrean Civil War <i>Part of the Ethiopian Civil</i>	EPLF	ELF

		<i>War and the Eritrean War of Independence</i>		
1972	1975	1972–1975 Bangladesh insurgency	Bangladesh	Gonobahini <hr/> Purba Banglar Sarbahara Party
1972	Ongoing	Maoist insurgency in Turkey	Turkey	TKP/ML-TİKKO <hr/> MKP-HKO-PHG <hr/> MLKP <hr/> Maoist Party Centre <hr/> THKP-C (Dissolved) THKO (Dissolved)
1972	1972	1972 invasion of Uganda^[41]	Uganda	FRONASA
1973	1973	1973 Samita border skirmish	Iraq	Kuwait
1973	1978	1970s operation in Balochistan Part of the Insurgency in Balochistan	Pakistan Supported by: Iran	Baloch separatists Pashtun Zalmay Supported by: <ul style="list-style-type: none"> • Republic of Afghanistan • India • Iraq • Soviet Union (from 1974)
1973	1973	1973 Chilean coup d'état	Chilean Armed Forces <ul style="list-style-type: none"> • Chilean Army • Chilean Navy • Chilean Air Force • Carabineros 	Chilean Government <ul style="list-style-type: none"> • Popular Unity • GAP • Revolutionary Left Movement

			de Chile	
1973	1988	Armed resistance in Chile (1973–1990)	Chile	Revolutionary Left Movement Manuel Rodríguez Patriotic Front Lautaro Youth Movement
1973	1973	Yom Kippur War <i>Part of the Arab–Israeli conflict</i>	Israel	Egypt Syria Combat support: <ul style="list-style-type: none"> Iraq Jordan Algeria^[42] Cuba^{[43][44]} Morocco^[45]
1973	Ongoing	Oromo conflict	Ethiopian Empire (1973–1975) Derg (1975–1987) PDR Ethiopia (1987–1991) Transitional Government of Ethiopia (1991–1995) Ethiopia (1995–present)	OLF IFLO OIM COPLF OYRM
1974	1974	Battle of the Paracel Islands <i>Part of the Vietnam War</i>	China	South Vietnam
1974	1974	Arube uprising	Uganda	Putschists
1974	1975	Second Iraqi–Kurdish War <i>Part of the Iraqi–Kurdish conflict</i>	Iraq	KDP
1974	1975	1974–75 Shatt al-Arab conflict	Iran	Iraq
1974	1974	Turkish invasion of Cyprus	Turkey	Cyprus Greece
1974	1991	Ethiopian Civil War	EPRP TPLF MEISON ANDM <hr/> EDUP	Ethiopia Supported by: Cuba East Germany Soviet Union North Korea

			OLF ONLF WSLF ALF	Libya
1974	1983	Dirty War	Argentina	Montoneros ERP
1975	1975	Islamist uprising in the Panjshir Valley	Republic of Afghanistan	Forces loyal to Ahmad Shah Massoud
1975	1975	1975 China-India border skirmish	China	India
1975	Ongoing	Cabinda War	Angola Cuba East Germany (1975–1990) Soviet Union (1975–1991)	FLEC
1975	2002	Angolan Civil War	MPLA Supported by: Cuba Brazil Mexico Soviet Union East Germany SWAPO MK Vietnam Portugal	FNLA UNITA FLEC Supported by: South Africa Zaire United States China
1975	1979	PUK insurgency <i>Part of the Iraqi–Kurdish conflict</i>	Iraq	PUK KDP
1975	1990	Lebanese Civil War	<hr/> LF Syria (until 1976) <hr/> Tigers Militia ALZ <hr/> Israel (1982) SLA <hr/> United States France Italy	<hr/> Syria PLA ADF <hr/> LNM (until 1982) LNRF (from 1982) Amal LCP SSNP PLO (1978–1983) <hr/> Hezbollah
1975	1991	Western Sahara War <i>Part of the Western Sahara conflict</i>	Morocco Mauritania (1975–1979) France (1977–1978)	Sahrawi Arab Democratic Republic Algeria (1976)

1975	2021	Insurgency in Laos <i>Part of the Third Indochina War</i>	Laos Vietnam	Hmong insurgents United States
1975	1975	Indonesian invasion of East Timor	Indonesia	Fretilin / Falintil
1976	Early 1980s	Rebellion of the Lost <small>[pt]</small>	Brazil	Rebels
1976	1982	Islamist uprising in Syria	Syria	Muslim Brotherhood of Syria
1976	2005	Insurgency in Aceh	Indonesia	Free Aceh Movement
1976	1980	Political violence in Turkey (1976–1980)	Right-wing groups: Grey Wolves (MHP)	Left-wing groups: TKP/ML (TİKKO) THKO Devrimci Yol
1977	1977	1977 Shia uprising in Iraq ^[46]	Iraq	Rebels
1977	1992	Mozambican Civil War	FRELIMO	RENAMO
1977	1977	Shaba I	Zaire Morocco Egypt France	FNLC
1977	1978	Ogaden War	Ethiopia Cuba South Yemen Soviet Union	Somalia
1977	1977	Egyptian–Libyan War	Egypt	Libya
1977	1997	Chittagong Hill Tracts conflict	Bangladesh	Shanti Bahini
1978	1979	Iranian Revolution	Revolution Council Interim Government of Iran show Opposition groups:	Imperial State of Iran <ul style="list-style-type: none"> • Regency Council • Rastakhiz Party • Imperial Army • Imperial Guard • SAVAK • Shahrbani • Gendarmerie

1978	1987	Chadian–Libyan War	CAF France <hr/> FAN FANT	Libya FROLINAT GUNT
1978	1978	1978 South Lebanon conflict <i>Part of the Israeli–Lebanese conflict</i>	Israel SLA	PLO
1978	1978	Saur Revolution <i>Part of the Afghanistan conflict (1978–present)</i>	People's Democratic Party of Afghanistan	Republic of Afghanistan
1978	1978	Shaba II	Zaire France Belgium United States	FNLC
1978	1979	Uganda–Tanzania War	Tanzania UNLA Mozambique	Uganda Libya PLO
1978	Ongoing	Kurdish–Turkish conflict (1978–present) <i>Part of the Kurdish–Turkish conflict</i>	Turkey KDP PUK	PKK KCK PJAK KDP/North
1978	1989	Cambodian–Vietnamese War <i>Part of the Third Indochina War</i>	Vietnam People's Republic of Kampuchea Supported by: Sweden	Democratic Kampuchea Thailand United States China United Kingdom Malaysia North Korea
1978	1982	NDF Rebellion	North Yemen	NDF
1979	1979	1979 Khuzestan insurgency <i>Part of the Arab separatism in Khuzestan</i>	Iran	APCO DRFLA PFLA AFLA
1979	1979	Sino-Vietnamese War <i>Part of the Third</i>	China	Vietnam

		<i>Indochina War</i>		
1979	1991	Sino-Vietnamese conflicts (1979–1991) <i>Part of the Third Indochina War</i>	China	Vietnam
1979	1979	Yemenite War of 1979	North Yemen	South Yemen NDF
1979	1983	1979 Kurdish rebellion in Iran <i>Part of the Kurdish separatism in Iran</i>	Iran	KDP-I
1979	1979	1979 Herat uprising <i>Part of the Afghanistan conflict (1978–present)</i>	Afghanistan	Army mutineers
1979	1988	Al-Ansar insurgency	Iraq	Iraqi Communist Party
1979	1980	1979–1980 Shia uprising in Iraq	Iraq	Shiite rebels
1979	1979	Grand Mosque seizure	Saudi Arabia	al-Ikhwan
1979	1992	Salvadoran Civil War	El Salvador	FMLN RN
1979	1989	Soviet–Afghan War <i>Part of the Afghanistan conflict (1978–present)</i>	Peshawar Seven Tehran Eight AMFF Supported by: United States Pakistan	Soviet Union Afghanistan

1980–1989

Started	Ended	Name of conflict	Belligerents	
			Victorious party (if applicable)	Defeated party (if applicable)

1980	1980	1980 Gafsa Uprising	Tunisia Supported by: United States	Nationalist rebels Supported by: Libya Algeria
1980	1981	Second Eritrean Civil War <i>Part of the Ethiopian Civil War and the Eritrean War of Independence</i>	Eritrean People's Liberation Front	Eritrean Liberation Front
1980	2000	Internal conflict in Peru	Peru Rondas Campesinas	Shining Path Túpac Amaru Revolutionary Movement
1980	1980	Gwangju Uprising	South Korea	Gwangju Settlement Committees
1980	1980	Nojeh coup plot	Iran	Royalist Officers
1980	1980	Coconut War	Vanuatu Papua New Guinea	Nagriamel rebels
1980	1988	Iran–Iraq War	Iran ^[47]	Iraq MEK DRFLA show Supported by:
1980	1986	Ugandan Bush War	National Resistance Army	Uganda National Liberation Army
1981	1981	Paquisha War	Peru	Ecuador
1981	1981	1981 Entumbane uprising	Zimbabwe	ZIPRA
1981	1981	1981 Gambian coup d'état attempt	The Gambia Senegal	National Revolutionary Council
1982	2014	Casamance conflict	Senegal The Gambia Guinea-Bissau	Movement of Democratic Forces of Casamance
1982	1982	1982 Amol uprising	Iran	Union of Iranian Communists
1982	1982	Falklands War	United Kingdom	Argentina
1982	1982	Ndogboyosoi War	Sierra Leone	SLPP
1982	1985	1982 Lebanon War	Israel	PLO

		<i>Part of the Israeli–Palestinian conflict</i>	SLA Lebanese Front	Syria Hezbollah Jammoul Amal Al-Mourabitoun Islamic Amal ASALA Al-Tawhid PKK
1982	1982	1982 Ethiopian–Somali Border War	Somalia	Ethiopia Somali Salvation Democratic Front
1983	1983	Chadian–Nigerian War	Nigeria	Chad
1983	2005	Second Sudanese Civil War	SPLA SPLA-Nasir SSLM Anyanya II Eastern Coalition	Sudan SSDF Janjaweed LRA
1983	2009	Sri Lankan Civil War	Sri Lanka India (1987–1990)	Tamil Tigers
1983	1987	Eelam War I <i>Part of the Sri Lankan Civil War</i>	Sri Lanka	Tamil Tigers
1983	1986	1983–1986 Kurdish rebellions in Iraq <i>Part of the Iran–Iraq War and the Iraqi–Kurdish conflict</i>	Iraq	KDP PUK
1983	1983	United States invasion of Grenada	United States Antigua and Barbuda Barbados Dominica Jamaica Saint Lucia Saint Vincent and the Grenadines	Grenada Cuba
1984	2003	Siachen conflict	India ^{[48][49][50]}	Pakistan
1985	2000	South Lebanon conflict (1985–2000) <i>Part of the Israeli–Lebanese conflict</i>	Hezbollah Jammoul Amal	Israel SLA Lebanese Front
1985	1985	Agacher Strip War	Mali	Burkina Faso

1986	1986	South Yemen Civil War	Abdul Fattah Ismail's faction	Ali Nasir Muhammad's faction
1986	1986	1986 United States bombing of Libya	United States	Libya
1986	1992	Surinamese Interior War	Suriname	Jungle Commando Tucayana Amazonas
1986	1987	Ciskei-Transkei conflict	Ciskei	Transkei
1986	1987	Sumdorong Chu standoff	India	China
1987	1989	1987–1989 JVP insurrection <i>Part of the Sri Lankan Civil War</i>	Sri Lanka	JVP
1987	1989	War of the Tribes	Tajammu al-Arabi Sudan Supported by: Libya	Fur tribes Supported by: Chad
1987	1991	Singing Revolution	Citizens of the Baltic States : Lithuania Latvia Estonia	Soviet Union
1987	1993	First Intifada <i>Part of the Israeli–Palestinian conflict</i>	Israel	Unified National Leadership of the Uprising Hamas Palestinian Islamic Jihad
1987	Ongoing	Lord's Resistance Army insurgency	Uganda South Sudan Democratic Republic of the Congo MONUC Central African Republic	Lord's Resistance Army
1988	1994	First Nagorno-Karabakh War <i>Part of the Nagorno-Karabakh conflict</i>	Nagorno-Karabakh Republic Armenia	Azerbaijan
1988	1988	1988 Maldives coup d'état attempt	India Maldives	People's Liberation Organisation of Tamil Eelam Maldivian rebels
1988	1998	Bougainville conflict	Bougainville	Papua New Guinea

			Revolutionary Army	
1989	1989	1989 Paraguayan coup d'état	1st Army Corps Supported by: United States	Government of Paraguay
1989	1992	Afghan Civil War (1989–1992) <i>Part of the Afghanistan conflict (1978–present)</i>	Afghan Interim Government show Supported by:	Democratic Republic of Afghanistan show Supported by:
1989	1991	Mauritania–Senegal Border War	Mauritania	Senegal
1989	1996	KDPI insurgency (1989–1996) <i>Part of the Kurdish separatism in Iran</i>	Iran	KDP-I
1989	Ongoing	Insurgency in Jammu and Kashmir <i>Part of the Kashmir conflict</i>	India	Harkat-ul-Jihad al-Islami Lashkar-e-Taiba Jaish-e-Mohammed Hizbul Mujahideen Harkat-ul-Mujahideen Al-Badr Jammu Kashmir Liberation Front
1989	1989	1989 Philippine coup d'état attempt	Philippines United States <hr/> Pro-Aquino protesters Archdiocese of Manila	RAF Movement Soldiers of the Filipino People <hr/> Pro-Marcos protesters Iglesia ni Cristo
1989	1989	Romanian Revolution	Anti-Ceaușescu protestors Romanian Army Dissident members of the Communist Party	Romania
1989	1990	United States invasion of Panama	United States Panamanian	Panama

			opposition	
1989	1997	First Liberian Civil War	National Patriotic Front of Liberia Supported by: Libya	Liberia ULIMO United Nations Independent National Patriotic Front of Liberia

List of wars: 1990–2002

1990–2002

Starte d	Ende d	Name of Conflict	Belligerents	
			Victorious party (<i>if applicable</i>)	Defeated party (<i>if applicable</i>)
1990	Ongoing	DHKP/C insurgency in Turkey	Turkey	DHKP-C
1990	1995	Eelam War II <i>Part of the Sri Lankan Civil War</i>	Sri Lanka	Tamil Tigers
1990	1991	Gulf War	Kuwait United States United Kingdom Saudi Arabia France Italy Canada Australia Egypt Syria Qatar Coalition Forces	Iraq
1990	1994	Rwandan Civil War	FPR	Government of Rwanda France

Started	Ended	Name of Conflict	Belligerents	
			Victorious party (if applicable)	Defeated party (if applicable)
				Zaire <hr/> Interahamwe Impuzamugambi
1990	1990	1990 Mindanao crisis	Philippines	Federal Republic of Mindanao
1990	1992	Transnistria War <i>Part of the Transnistria conflict</i>	Transnistria Russian Volunteers 14th Guards Army Ukrainian volunteers Don Cossacks	Moldova Romanian volunteers and advisors
1990	1995	Tuareg rebellion (1990–1995)	Mali Niger Ganda Iso	Arab Islamic Front of Azawad Popular Front for the Liberation of Azawad United Movements and Fronts of Azawad Front for the Liberation of Air and Azaouak Front for the Liberation of Tamoust
1991	1992	1991–1992 South Ossetia War <i>Part of the Georgian–Ossetian conflict</i>	South Ossetia North Ossetian volunteers Russia	Georgia
1991	Ongoing	Somali Civil War	1986–1991: <i>Armed rebel groups:</i> <ul style="list-style-type: none"> • SSDF • SNM • SPM • USC • SDF 1992–1995: United Nations <ul style="list-style-type: none"> • UNOSOM I 	1986–1991: Somali Democratic Republic (until 1991) <ul style="list-style-type: none"> • SNA <i>Allied rebel groups:</i> <ul style="list-style-type: none"> • SNF (after 1991) 1992–1993: USC 2006–2009: Islamic Courts Union

Started	Ended	Name of Conflict	Belligerents	
			Victorious party (if applicable)	Defeated party (if applicable)
			<ul style="list-style-type: none"> Unified Task Force UNOSOM II 2006–2009: Transitional Federal Government Ethiopia AMISOM <i>Allied armed groups:</i> <ul style="list-style-type: none"> ARPCT Ahlu Sunna Waljama'a 2009–present: Federal Government of Somalia AMISOM Advisers/Operators United States	Oromo Liberation Front⁽¹⁾ Alliance for the Re-liberation of Somalia Al-Shabaab Ras Kamboni Brigades Jabhatul Islamiya Muaskar Anole 2009–present: Al-Qaeda <ul style="list-style-type: none"> Al-Shabaab Foreign Mujahideen Hizbul Islam Islamic State of Iraq and the Levant (since 2015)
1991	1991	Operation Traíra <i>Part of the Colombian conflict</i>	Brazil Colombia	FARC
1991	1991	1991 Iraqi uprisings	Ba'athist Iraq	Shia militias Kurdistan
1991	2002	Sierra Leone Civil War	Sierra Leone Kamajors South African Mercenaries Nigerian-led ECOMOG Group United Kingdom	Revolutionary United Front Armed Forces Revolutionary Council West Side Boys Liberia
1991	1995	Croatian War of Independence	Croatia	SFR Yugoslavia (1991–1992) Republic of Serbian Krajina (1991–1995) Republika Srpska (1992–1995)
1991	1991	Ten-Day War	Slovenia	SFR Yugoslavia

Starte d	Ende d	Name of Conflict	Belligerents	
			Victorious party (if applicable)	Defeated party (if applicable)
1991	1991	1991 Soviet coup d'état attempt	Government of the Soviet Union Russian Soviet Federative Socialist Republic <ul style="list-style-type: none"> • Supreme Soviet • Council of Ministers 	State Committee on the State of Emergency <ul style="list-style-type: none"> • Communist Party • KGB
1991	1994	Djiboutian Civil War	Djibouti France	Front for the Restoration of Unity and Democracy
1991	1993	Georgian Civil War	Georgian State Council Russia	Zviadists National Guard of Georgia
1991	2002	Algerian Civil War	Algerian government	Armed Islamic Group (GIA)
1992	1992	1992 Venezuelan coup d'état attempts	Venezuela	Revolutionary Bolivarian Movement- 200
1992	1995	Bosnian War Part of the Yugoslav Wars	Bosnia and Herzegovina Croatian Herzeg- Bosnia (1992; 1994– 1995) Croatia (1992; 1994–1995) NATO (1995)	Republika Srpska Republic of Serbian Krajina Western Bosnia (1993-1995) Supported by: FR Yugoslavia
1992	1996	Afghan Civil War (1992–1996)	Taliban Al Qaeda Supported by: Pakistan Saudi Arabia <hr/> Hezbi Islami (Supported by Pakistan) Hezb-i Wahdat (Supported by Iran)	Islamic State of Afghanistan <ul style="list-style-type: none"> • Jamiat-i Islami • Shura-i Nazar • Ittehad-i Islami • Harakat-i Islami • Hezbi Islami (until August 1992) • --> Junbish-i

Starte d	Ende d	Name of Conflict	Belligerents	
			Victorious party (if applicable)	Defeated party (if applicable)
			Junbish-i Milli (Supported by Uzbekistan and Russia)	Milli (until 1994) <ul style="list-style-type: none"> • Hezb-i Wahdat (until December 1992)
1992	1997	Tajikistani Civil War	Tajikistan Russia Uzbekistan	Taliban Afghanistan
1992	1993	War in Abkhazia (1992–1993) Part of the Georgian–Abkhazian conflict and the Georgian Civil War	Abkhazia Confederation of Mountain Peoples of the Caucasus	Georgia
1992	1992	East Prigorodny conflict	North Ossetian militia and security forces North Ossetian Republican Guard South Ossetian militia Don Cossacks Terek Cossacks Russian Army	Ingush militia
1993	1994	Chechen Civil War	Chechen Republic of Ichkeria	Provisional Council of the Chechen Republic [ru] National Salvation Committee [ru] Supported by: Russia
1993	1994	Republic of the Congo Civil War (1993–1994)	Republic of the Congo government Gabon	Congolese Party of Labour
1993	1993	1993 Russian constitutional crisis	President of Russia Main Administration	Supreme Soviet of Russia Congress of

Started	Ended	Name of Conflict	Belligerents	
			Victorious party (if applicable)	Defeated party (if applicable)
			of Protection Ministry of the Interior Ministry of Defence <ul style="list-style-type: none"> Kantemirovskaya Tank Division Taman Division FAPSI Alpha Group Vympel 	People's Deputies of Russia Vice President of Russia Supporters of the Supreme Soviet and Alexander Rutskoy
1993	2005	Burundian Civil War	Government forces: Burundian government <ul style="list-style-type: none"> Burundian military Supported by: ONUB African Union Mission in Burundi	Hutu militias: CNDD-FDD FNL <hr/> Tutsi militias
1993	2021	Maoist insurgency in Bangladesh	Bangladesh	Maoist groups <ul style="list-style-type: none"> PBCP PBCP-J PBSP BCP GMF
1994	1996	Chiapas conflict	Mexico	Zapatista Army of National Liberation ^[2]
1994	1994	1994 Zapatista Uprising Part of the Chiapas conflict	Mexico	Zapatista Army of National Liberation
1994	2018	Insurgency in Ogaden	Ethiopia	Ogaden National Liberation Front
1994	1994	1994	BDF Mutineers	Government of

Starte d	Ende d	Name of Conflict	Belligerents	
			Victorious party (if applicable)	Defeated party (if applicable)
		Bophuthatswana crisis	SADF	Bophuthatswana Afrikaner Volksfront AWB
1994	1997	Iraqi Kurdish Civil War <i>Part of the Iraqi– Kurdish conflict</i>	PUK INC PKK KCP Iran (from 1995) SCIRI Supported by: United States (from 1996)	KDP Iraq Turkey PDKI Iran (until 1995)
1994	1994	Yemeni Civil War (1994)	Yemen	Democratic Republic of Yemen
1994	2023	Armenian- Azerbaijani border conflict <i>Part of the Nagorno- Karabakh conflict</i>	Nagorno- Karabakh Republic Armenia Supported by: Russia	Azerbaijan Supported by: Turkey
1994	1996	First Chechen War <i>Part of the Chechen– Russian conflict</i>	Chechen Republic of Ichkeria	Russia
1994	1999	Caprivi conflict	Namibia	Caprivi Liberation Army
1995	1995	Cenepa War	Peru	Ecuador
1995	2002	Elam War III <i>Part of the Sri Lankan Civil War</i>	Sri Lanka	Tamil Tigers
1995	2018	Second Afar Insurgency <i>Part of the Eritrean– Ethiopian border conflict</i>	Ethiopia RSADO DMLEK EPLF ENSF DFEU	Eritrea ARDUF

Started	Ended	Name of Conflict	Belligerents	
			Victorious party (if applicable)	Defeated party (if applicable)
1995	1995	1995 Sudanese-Ugandan border conflict	Uganda	Sudan
1995	1995	Hanish Islands conflict	Eritrea	Yemen
1996	1999	Arab-Masalit conflict	Arab tribes Sudan	Masalit tribes
1996	2006	Nepalese Civil War	Communist Party of Nepal (Maoist)	Kingdom of Nepal (Government) Supported by: United States India United Kingdom France Portugal European Union China
1996	2001	Afghan Civil War (1996–2001) <i>Part of the Afghanistan conflict (1978–present)</i>	Islamic State of Afghanistan <i>After the September 11 attacks:</i> United States of America United Kingdom Canada Australia Supported by: Iran India	Taliban Islamic Emirate of Afghanistan al-Qaeda Supported by: Pakistan
1996	1997	First Congo War	AFDL Uganda Rwanda Burundi Angola	Zaire UNITA Army for the Liberation of Rwanda <hr/> Interahamwe
1996	ongoing	ADF insurgency	Uganda Democratic Republic of the Congo	Allied Democratic Forces National Army for the Liberation of Uganda
1997	1997	Albanian Civil War	Albania Germany Italy	Ad hoc local Albanian militias

Started	Ended	Name of Conflict	Belligerents	
			Victorious party (if applicable)	Defeated party (if applicable)
1997	1997	1997 Sudanese-Eritrean border conflict	Eritrea	Sudan
1997	1999	Republic of the Congo Civil War (1997–1999)	Republic of the Congo (Denis Sassou Nguesso government) Cobra militia Rwandan Hutu militia Angola	Republic of the Congo (Pascal Lissouba government) Cocoye militia Ninja militia Nsiloulou militia Mamba militia
1997	1997	1997 clashes in Cambodia	Hun Sen (CPP) Vietnam	Norodom Ranariddh (FUNCINPEC) Khmer Rouge
1998	1998	1998 Monrovia clashes	Liberian government (Taylor loyalists)	Johnson's forces (ex- ULIMO-J) Limited involvement: Nigeria United States
1998	1999	Kosovo War <i>Part of the Yugoslav Wars</i>	KLA Republic of Kosova (Until 1999) show NATO	Yugoslavia
1998	2000	Eritrean–Ethiopian War	Ethiopia CIS Mercenaries Supported by: Ukraine Libya Bulgaria	Eritrea CIS Mercenaries Supported by: Russia Belarus United States Israel
1998	1998	War in Abkhazia (1998)	Abkhazia	White Legion Mkhedrioni

Started	Ended	Name of Conflict	Belligerents	
			Victorious party (if applicable)	Defeated party (if applicable)
		Part of the Georgian–Abkhazian conflict		Forest Brotherhood
1998	1999	Guinea-Bissau Civil War	Military rebels MFDC ^[3] Supported by: United States	Guinea-Bissau Senegal Guinea Supported by: France
1998	2003	Second Congo War	Pro-government: Democratic Republic of the Congo Angola Chad Namibia Zimbabwe Anti-Ugandan forces: LRA Sudan (Alleged) <ul style="list-style-type: none"> ADF UNRF II FNI Anti-Rwandan militias: FDLR <ul style="list-style-type: none"> Mai-Mai Interahamwe RDR ALiR Other Hutu-aligned forces Anti-Burundi militias: <ul style="list-style-type: none"> CNDD-FDD FROLINA 	RCD RCD-Goma MLC Forces for Renewal UPC Other Tutsi -aligned forces Supported by: Uganda Rwanda Burundi UNITA
1998	1998	1998 Saudi-Yemeni border		

Starte d	Ende d	Name of Conflict	Belligerents	
			Victorious party (if applicable)	Defeated party (if applicable)
		clash ^{[4][5][6]}		
1998	2022	Al-Qaeda insurgency in Yemen	Republic of Yemen Supported by: United States <hr/> Houthis Supported by: Iran	al-Qaeda in the Arabian Peninsula <ul style="list-style-type: none"> • Aden-Abyan Islamic Army • Islamic Jihad of Yemen Supported by: al-Shabaab
1999	2002	Maluku sectarian conflict	Indonesia	Muslim society in Maluku <hr/> Christian society in Maluku
1999	2005	1999 East Timorese crisis	East Timor Supported by: Australia New Zealand United Kingdom United States Portugal	Pro-Indonesian militias <ul style="list-style-type: none"> • Aitarak • Besi Merah Putih • Laksaur • Mahidi
1999	2003	Second Liberian Civil War	Rebel groups: <ul style="list-style-type: none"> • Anti-Taylor Armed Forces elements • LURD • MODEL Guinea Supported by: Sierra Leone United Kingdom United States	Liberian government: <ul style="list-style-type: none"> • Loyalist Armed Forces elements • ATU • SOD • SSS • NPFL/NPP milit ias RUF RDFG Supported by: Moldova
1999	1999	Kargil War <i>Part of the Indo-</i>	India	Pakistan

Starte d	Ende d	Name of Conflict	Belligerents	
			Victorious party (if applicable)	Defeated party (if applicable)
		Pakistani Wars		
1999	2001	Insurgency in the Preševo Valley <i>Part of the Yugoslav Wars</i>	FR Yugoslavia	UÇPMB
1999	1999	Batken Conflict	Kyrgyzstan Uzbekistan	Islamic Movement of Uzbekistan
1999	2003	Ituri conflict <i>Part of the Second Congo War and the Kivu conflict</i>	Hema tribe: Union of Congolese Patriots (UPC) <hr/> RCD-Kisangani Uganda <hr/> Democratic Republic of the Congo MONUC Artemis	Lendu tribe: Nationalist and Integrationist Front (FNI) Front for Patriotic Resistance in Ituri (FRPI) Popular Front for Justice in Congo (PFJC) <hr/> Mai-Mai Simba
1999	1999	War of Dagestan <i>Part of the Chechen–Russian conflict</i>	Russia	Islamic Djamaat of Dagestan
1999	2009	Second Chechen War <i>Part of the Chechen–Russian conflict</i>	Russian Federation • Chechen Republic	Chechen Republic of Ichkeria (1999–2007) Caucasian Front (2005–2007) Caucasus Emirate (2007–2009)
2000	2000	Six-Day War (2000) <i>Part of the Second Congo War</i>	Rwanda	Uganda

Started	Ended	Name of Conflict	Belligerents	
			Victorious party (if applicable)	Defeated party (if applicable)
2000	2005	Second Intifada <i>Part of the Israeli–Palestinian conflict</i>	Israel	Palestinian Authority <ul style="list-style-type: none"> • Fatah (al-Aqsa Martyrs' Brigades) • PFLP • DFLP • Hamass • Islamic Jihad • Popular Resistance Committees • Others Supported by: Iraq (until 2003)
2000	2006	2000–2006 Shebaa Farms conflict <i>Part of the Israeli–Lebanese conflict</i>	Israel	Hezbollah <i>Supported by:</i> Syria ^[7] Iran ^[7]
2001	2001	2001 insurgency in Macedonia <i>Part of the Yugoslav Wars</i>	Macedonia Arms support: Ukraine Bulgaria	National Liberation Army
2001	2001	2001 Bangladesh–India border clashes	Bangladesh	India
2001	2003	Islamist insurgency in Iraqi Kurdistan	Patriotic Union of Kurdistan Kurdistan Democratic Party United States <ul style="list-style-type: none"> • United States Army 	Ansar al-Islam ^{[8][9]} Kurdistan Islamic Group ^[8] Kurdistan Islamic Movement ^[10] al-Qaeda

Started	Ended	Name of Conflict	Belligerents	
			Victorious party (if applicable)	Defeated party (if applicable)
2001	2021	War on terror	<p>Co-Belligerent States</p> <ul style="list-style-type: none"> United States United Kingdom France Russia <p>show</p> <p>Other NATO members</p> <p>show</p> <p>Other participants:</p> <p>show</p> <p>Axis of Resistance and allies:</p> <p>show</p> <p>International missions:</p>	<p>Terrorist groups: show</p> <p>Al-Qaeda</p> <p>show</p> <p>ISIL Afghan Taliban Pakistani Taliban</p> <hr/> <p>show</p> <p>Other groups: show</p> <p>Former groups:</p>
2001	2021	Taliban insurgency Part of the War in Afghanistan (2001–2021) , Afghanist an conflict (1978–present) and War on terror	<p>Taliban</p> <ul style="list-style-type: none"> Haqqani network <hr/> <p>Allied groups:</p> <ul style="list-style-type: none"> Hezb-e-Islami Gulbuddin (until 2016) al-Qaeda Islamic Jihad Union Turkistan 	<p>Islamic Republic of Afghanistan</p> <ul style="list-style-type: none"> Afghan National Security Forces <p>show</p> <p>RS (2015–present)</p> <p>Allied militias:</p> <ul style="list-style-type: none"> Jamiat-e Islami Junbish-i-Milli

Starte d	Ende d	Name of Conflict	Belligerents	
			Victorious party (if applicable)	Defeated party (if applicable)
			Islamic Party <hr/> Taliban splinter groups: (from 2015) <ul style="list-style-type: none"> • Dadullah Front • Fidai Mahaz • High Council of Afghanistan Islamic Emirate <hr/> show <p>Alleged support</p>	<ul style="list-style-type: none"> • Hezbe Wahdat Support: <ul style="list-style-type: none"> • India <hr/> Formerly: show <p>ISAF (2001–14)</p>
2002	2015	Operation Enduring Freedom – Philippines	Republic of the Philippines <ul style="list-style-type: none"> • Armed Forces of the Philippines United States of America (advisors) <ul style="list-style-type: none"> • United States Armed Forces 	Jihadist groups: <ul style="list-style-type: none"> • Abu Sayyaf • BIFF • Maute Group • Jemaah Islamiyah
2002	2003	2002–2003 conflict in the Pool Department	Republic of the Congo	Ninja militia
2002	2007	First Ivorian Civil War	Ivory Coast COJEP Supported by: <ul style="list-style-type: none"> • Belarus • Russia • Bulgaria <hr/> France UNOIC	FNCI Liberia Supported by: <ul style="list-style-type: none"> • Burkina Faso
2002	Ongoin	Operation	show	Insurgents:

Started	Ended	Name of Conflict	Belligerents	
			Victorious party (if applicable)	Defeated party (if applicable)
	g	Enduring Freedom – Horn of Africa	<p>NATO (2001–14)</p> <p>show</p> <p>CJTF-HOA allies:</p> <p>show</p> <p>Non-NATO allies:</p> <p>show</p> <p>Dai Hong Dan</p> <p>incident:</p>	<ul style="list-style-type: none"> • Islamic State of Iraq and the Levant (from 2015) • al-Qaeda (from 2002) • Harakat al-Shabaab Mujahedeen (from 2006) • al-Itihaad al-Islamiya (2002–06) • Islamic Courts Union (until 27 December 2006) • Hizbul Islam (2009–14) • Alliance for the Re-liberation of Somalia (2007–09) • Ras Kamboni Brigades (2007–10) • Jabhatul Islamiya (2007–09) • Mu'askar Anole (2007–09) <hr/> <p>Pirates:</p> <ul style="list-style-type: none"> • Somali Marines • National Volunteer Coast Guard (NVCG) • Marka group • Puntland Group • Yemeni Pirates

List of wars: 2003–2024

2003–2009

Started	Ended	Name of conflict	Belligerents	
			Victorious party (if applicable)	Defeated party (if applicable)
2003	2020	War in Darfur	<p>Sudan Supported by: China Iran (until 2016) Russia Belarus</p> <hr/> <p>UNAMID (from 2007)</p>	<p>SRF</p> <ul style="list-style-type: none"> JEM SLA LJM (from 2010) <p>SARC (from 2014) SLFA (from 2017)</p> <ul style="list-style-type: none"> SLA-Unity SLMJ JEM (Jali) <p>Supported by: South Sudan Chad (2005–2010) Eritrea (until 2008) Libya (until 2011) Uganda (until 2015)</p>
2003	2011	<p>Iraq War Part of the Iraqi conflict</p>	<p>Invasion phase (2003) United States United Kingdom Australia Poland Peshmerga Supported by: Netherlands Italy Post-invasion (2003–11) United States United Kingdom</p> <hr/> <p>show MNF–I (2003–09)</p> <p>Iraq Supported by:</p>	<p>Invasion phase (2003) Iraq Post-invasion (2003–11) Ba'ath loyalists</p> <ul style="list-style-type: none"> Supreme Command for Jihad and Liberation Army of the Men of the Naqshbandi Order <hr/> <p>Sunni insurgents</p> <ul style="list-style-type: none"> Al-Qaeda in Iraq (2004–06) Islamic State of Iraq (from 2006) Islamic Army of Iraq Ansar al-Sunnah (2003–07)

Started	Ended	Name of conflict	Belligerents	
			Victorious party (if applicable)	Defeated party (if applicable)
			Iran Iraqi Kurdistan	<ul style="list-style-type: none"> Others <hr/> Shia insurgents <ul style="list-style-type: none"> Mahdi Army Special Groups Asa'ib Ahl al-Haq Others Supported by: Iran
2004	2010	Sinaloa Cartel–Gulf Cartel conflict Part of the Mexican drug war	Sinaloa Cartel	Gulf Cartel
2004	Ongoing	South Thailand insurgency	Thailand	National Revolution Front (BRN) Runda Kumpulan Kecil (RKK) Pattani Islamic Mujahideen Movement (GMIP) United Mujahideen Front of Pattani (BBMP) Islamic Front for the Liberation of Pattani (BIPP) Patani United Liberation Organisation (PULO) Jemaah Islamiyah (JI) BNPP
2004	Ongoing	Insurgency in Khyber Pakhtunkhwa	Pakistan <hr/> United States United Kingdom	Taliban-aligned groups <ul style="list-style-type: none"> Tehrik-i-Taliban Pakistan (from 2007) al-Qaeda Lashkar-e-Jhangvi Lashkar-e-Islam Jundallah (until 2014) Islamic Movement of Uzbekistan (until 2015) Jamaat-ul-Ahrar Tehreek-e-Nafaz-e-

Started	Ended	Name of conflict	Belligerents	
			Victorious party (if applicable)	Defeated party (if applicable)
				Shariat-e-Mohammadi (until 2016) <ul style="list-style-type: none"> • Turkistan Islamic Party (from 2004) ISIL-aligned groups <ul style="list-style-type: none"> • Khorasan Province <ul style="list-style-type: none"> ◦ Jundallah (from 2014) ◦ Islamic Movement of Uzbekistan (from 2015) ◦ Tehreek-e-Khilafat (from 2014) ◦ Jamaat-ul-Ahrar (2014–15)
2004	Ongoing	Iran–PJAK conflict <i>Part of the Kurdish separatism in Iran</i>	Iran Supported by: Turkey	Kurdistan Free Life Party Supported by: United States
2004	Ongoing	Conflict in the Niger Delta	Nigeria Supported by: Belarus Israel	Niger Delta Avengers (2016–present) Niger Delta Greenland Justice Mandate (2016–present) Joint Niger Delta Liberation Force (2016–present) Niger Delta Red Squad (2016–present) Adaka Boro Avengers (2016–present) Asawana Deadly Force of Niger Delta (2016–present) Niger Delta Revolutionary Crusaders (2016–present) New Delta Avengers (2017–present) Niger Delta Marine Force (2017–present) Reformed Egbesu Fraternities <ul style="list-style-type: none"> • Red Egbesu Water Lions (2016–present) • Reformed Egbesu Boys of

Started	Ended	Name of conflict	Belligerents	
			Victorious party (if applicable)	Defeated party (if applicable)
				<p>the Niger Delta (2016–present)</p> <ul style="list-style-type: none"> • Egbesu Mightier Fraternity (2016–present) <hr/> <p>Movement for the Emancipation of the Niger Delta (2004–2014) Niger Delta People's Volunteer Force (2003–2009) Niger Delta Liberation Front (2005–2014) Joint Revolutionary Council (2004–2014)</p> <hr/> <p>Niger Delta Vigilante (2004–2009)</p> <hr/> <p>Supported by: IPOB elements</p>
2004	Ongoing	Kivu conflict	<p>Democratic Republic of the Congo Pro-government Mai-Mai militias FDLR (2006–2014) APCLS (2012–2013) Nyatura (2012–2014) MONUSCO Angola Zimbabwe Botswana (Against FNL and FNL-Nzabampema only) Supported by: Belgium France Belarus</p>	<p>CNDP (2006–2009) M23(2012–present) Allegedly supported by: Rwanda</p> <hr/> <p>FDLR (2014–present) RUD-Urunana (2006–present) Nyatura (2014–present) FNL-Nzabampema (2013–present) FNL/Palipehutu (1993–2009 and 2010–2013) FPB (2015–present) RED-Tabara (2015–present)</p> <hr/> <p>APCLS (2013–2016) Nduma Defense of Congo (2008–present) Mai Mai Yakutumba (2009–present) CNPSC (2017–present) Other Anti-government Mai Mai militias (1996–present) Raia Mutomboki (2005–present)</p>

Started	Ended	Name of conflict	Belligerents	
			Victorious party (if applicable)	Defeated party (if applicable)
				ADF Islamic State (Central Africa Province)
2004	2014	Houthi insurgency in Yemen	Ansar Allah Yemen (pro-Saleh forces) Alleged support by: Iran North Korea	Yemen <ul style="list-style-type: none"> Sunni tribes Al-Islah militias Supported by: Saudi Arabia Belarus Jordan Morocco Sudan United States
2004	2007	Central African Republic Bush War	Central African Republic Chad MINURCAT MICOPAX (CEEAC)	Rebels: Union of Democratic Forces for Unity (UFDR) People's Army for the Restoration of Democracy (APRD) Convention of Patriots for Justice and Peace (CPJP) Movement of Central African Liberators for Justice (MLCJ) Patriotic Convention for Saving the Country (CPSK) Democratic Front of the Central African People (FDPC) FDC GALPC FPR
2004	Ongoing	Sistan and Baluchestan insurgency Part of the Balochistan	Iran	Jundallah (2004–11) Harakat Ansar (2012–13) Jaish ul-Adl (2013–Present) Ansar Al-Furqan (2013–Present)

Started	Ended	Name of conflict	Belligerents	
			Victorious party (if applicable)	Defeated party (if applicable)
		conflict		
2005	2005	2005 Bangladesh India border clash	India	Bangladesh
2005	Ongoing	Insurgency in Paraguay	Paraguay Supported by: United States Colombia <hr/> Vigilante self-defense groups	Paraguayan People's Army (EPP) Armed Peasant Association (ACA) Army of Marshal López (EML) (from 2016) Supported by: FARC (until 2016) Manuel Rodríguez Patriotic Front (alleged)
2005	2010	Chadian Civil War (2005–2010)	Chad France China NMRD JEM Supported by: Ukraine	Rebels: FUC UFDD RFD CNT CDR UFDP RDL UFDD-F CNR URF MDJT UFCD FSR UFR UMC FPRN UDC MPRD Janjaweed Alleged support: Sudan (until 2010)
2005	2008	Mount Elgon insurgency	Kenya	Sabaot Land Defence Force
2006	Ongoing	Fatah– Hamas conflict	Hamas	Fatah Supported by: United States (allegedly)

Started	Ended	Name of conflict	Belligerents	
			Victorious party (if applicable)	Defeated party (if applicable)
				United Kingdom (covert)
2006	2008	Iraqi Civil War <i>Part of the Iraq War</i>	Public stability: Iraq United States United Kingdom MNF-I Private Security Contractors Peshmerga Sons of Iraq	Sunni factions: Iraqi Ba'ath Party Loyalists <ul style="list-style-type: none"> Supreme Command for Jihad and Liberation Army of the Men of the Naqshbandi Order Ansar al-Sunna Islamic Army of Iraq Sunni tribes Other Sunni insurgents and militia <hr/> Mujahideen Shura Council <ul style="list-style-type: none"> al-Qaeda in Iraq (until October 2006) Islamic State of Iraq <hr/> Shi'a factions: Mahdi Army Special Groups <ul style="list-style-type: none"> Asa'ib Ahl al-Haq Kata'ib Hezbollah Promised Day Brigades Badr Brigades Rogue elements among the Iraqi security forces Soldiers of Heaven Shia tribes Other militias
2006	2013	Operation Astute	Australia New Zealand Malaysia Portugal East Timor United Nations	Renegade elements of Timor Leste Defence Force

Started	Ended	Name of conflict	Belligerents	
			Victorious party (if applicable)	Defeated party (if applicable)
2006	2009	Bakassi conflict	Cameroon	BAMOSD BFF MEND SCAPO LSCP BSDF
2006	2006	2006 Lebanon War <i>Part of the Israeli–Lebanese conflict</i>	Israel Supported by: United States	Hezbollah Amal LCP PFLP-GC Supported by: Iran Syria Lebanon
2006	2009	Eelam War IV <i>Part of the Sri Lankan Civil War</i>	Sri Lanka	Liberation Tigers of Tamil Eelam
2006	Ongoing	Mexican drug war	Mexico <ul style="list-style-type: none"> Self-defense groups Consulting and training support by: United States through the Merida Initiative Colombia through the National Police of Colombia Australia through the Australian Federal Police	Cartels: <ul style="list-style-type: none"> Sinaloa Cartel Gulf Cartel <ul style="list-style-type: none"> Los Metros Knights Templar Cartel La Familia Michoacana (2007–2011) Old School Zetas (since 2014 Los Zetas split) <hr/> Cartels: <ul style="list-style-type: none"> Los Zetas (until 2014 split) <ul style="list-style-type: none"> Cartel of the Northeast (since 2014 Los Zetas split) Juárez Cartel Milenio Cartel (2006–2012) Beltrán-Leyva Cartel (2008–2014) Independent Cartel of

Started	Ended	Name of conflict	Belligerents	
			Victorious party (if applicable)	Defeated party (if applicable)
				Acapulco (2010–2014) Supported by: <ul style="list-style-type: none"> MS-13 <hr/> Cartels: <ul style="list-style-type: none"> Jalisco New Generation Cartel (since 2009) Tijuana Cartel Supported by: <ul style="list-style-type: none"> Logan Heights Gang
2006	2009	War in Somalia (2006–09) Part of the Somali Civil War	Ethiopia Somalia Puntland Galmudug pro-Ethiopian fraction leaders Sufi groups United States AMISOM <ul style="list-style-type: none"> Uganda Burundi Nigeria Ghana Malawi Supported by: United Kingdom	Invasion: Islamic Courts Union Insurgency: Alliance for the Re-liberation of Somalia al-Shabaab Al-Qaeda and other foreign mujahideen Ras Kamboni Brigades Jabhatul Islamiya Muaskar Anole
2007	Ongoing	Operation Juniper Shield	Algeria Morocco Mauritania Tunisia Burkina Faso Chad Mali Niger Nigeria Senegal	al-Qaeda (2007–present) Ansar Dine (2012–17) Jama'at Nasr al-Islam wal Muslimin (2017–present) Supported by: Boko Haram (2009–15) MOJWA (2011–13) <hr/> Islamic State

Started	Ended	Name of conflict	Belligerents	
			Victorious party (if applicable)	Defeated party (if applicable)
			Supported & trained by: United States Canada France Germany Netherlands Spain United Kingdom	<ul style="list-style-type: none"> Islamic State in the Greater Sahara (2015–present)
2007	2009	Tuareg rebellion (2007–09) <i>Part of the Tuareg rebellions</i>	Niger Mali	In Niger: Niger Movement for Justice Front of Forces for Rectification (2008 split) Niger Patriotic Front (2009 split) In Mali: ADC ATMNC (2008 split)
2007	2007	2007 Lebanon conflict	Lebanon	Fatah al-Islam Jund al-Sham
2007	2007	 Hamas' takeover of Gaza <i>Part of the Fatah– Hamas conflict</i>	 Hamas	Fatah
2007	2015	War in Ingushetia <i>Part of the Second Chechen War and the Insurgency in the North Caucasus</i>	Russia	<ul style="list-style-type: none"> Caucasus Emirate (Vilayat Galgayche) Ingush opposition (2007–2008) <i>ad hoc</i> revenge groups
2008	2008	2008 invasion of Anjouan	African Union <ul style="list-style-type: none"> Comoros Senegal Sudan 	Anjouan

Started	Ended	Name of conflict	Belligerents	
			Victorious party (if applicable)	Defeated party (if applicable)
			<ul style="list-style-type: none"> Tanzania Supported by: <ul style="list-style-type: none"> France (logistical support) Libya (logistical support) United States 	
2008	2008	2008 Lebanon conflict	Hezbollah Amal Movement LDP SSNP Arab Democratic Party	Future Movement Progressive Socialist Party
2008	2008	Djiboutian–Eritrean border conflict	Eritrea	Djibouti
2008	2011	Cambodian–Thai border dispute	Cambodia	Thailand
2008	2008	2008 Bangladesh India border clash	Bangladesh	India
2008	2008	Russo-Georgian War	Russia South Ossetia Abkhazia	Georgia
2008	2008	2008 Kufra conflict	Libya	Toubou Front for the Salvation of Libya
2008	2009	Gaza War Part of the Gaza–Israel conflict	Israel	Gaza Strip <ul style="list-style-type: none"> Hamas PFLP Palestinian Islamic Jihad Fatah Popular Resistance Councils
2009	Ongoing	Somali Civil War (2009–present)	Somalia United States	Al-Qaeda

Started	Ended	Name of conflict	Belligerents	
			Victorious party (if applicable)	Defeated party (if applicable)
		<i>Part of the Somali Civil War</i>	<p>AMISOM</p> <p>show</p> <p>Participants:</p> <p>Regional forces:</p> <ul style="list-style-type: none"> • Galmudug <ul style="list-style-type: none"> ◦ ASWJ (until 2018) • Himan and Heeb (until 2015) • Jubaland <ul style="list-style-type: none"> ◦ Raskamboni Movement • Puntland • Southwestern Somalia <p>Supported by: United Kingdom</p> <p>Non-combat support: European Union</p>	<ul style="list-style-type: none"> • Al-Shabaab • Foreign mujahideen <p>Hizbul Islam (until 2010; 2012–2014)</p> <p>Allegedly supported by: Eritrea</p> <hr/> <p>Islamic State (from 2015)</p> <ul style="list-style-type: none"> • Islamic State in Somalia
2009	Ongoing	Sudanese nomadic conflicts	Various tribes	Various tribes
2009	2017	<p>Insurgency in the North Caucasus</p> <p><i>Part of the Chechen–Russian conflict</i></p>	<p>Russia</p> <ul style="list-style-type: none"> • Chechnya • Dagestan • Ingushetia • Kabardino-Balkaria • North Ossetia–Alania • Kadyrovtsy • Other loyalists 	<p>Caucasus Emirate (2009–17)</p> <ul style="list-style-type: none"> • Vilayat Dagestan (2009–17) • Vilayat Galgayche (2009–17) • Vilayat Iriston (2009) • Vilayat KBK (2009–17) • Vilayat Nokhchicho (2009–15) • Riyad-us Saliheen Brigade (2009–16) • Arab Mujahideen (2009–12)

Started	Ended	Name of conflict	Belligerents	
			Victorious party (if applicable)	Defeated party (if applicable)
				<ul style="list-style-type: none"> Turkish Mujahideen (2009–17) Imam Shamil Battalion (2017) <hr/> <p>Islamic State</p> <ul style="list-style-type: none"> Wilayat al-Qawqaz (since June 2015)
2009	2009	2009 Peruvian political crisis	Peru	AIDSEP
2009	Ongoing	Boko Haram insurgency	<p>Multinational Joint Task Force</p> <ul style="list-style-type: none"> Nigeria Cameroon^[4] Chad^[5] Niger^[6] <p>Local militias and vigilantes^[7]</p> <ul style="list-style-type: none"> CJTF,^[8] BOYES^[9] (in Nigeria) <i>Comités de vigilance</i> (in Cameroon and Chad)^[10] <i>Dan banga</i> (in Niger)^[11] <p>Foreign mercenaries^[12]</p> <ul style="list-style-type: none"> STTEP^[13] <p>show</p> <p>Supported by:</p>	<p>Boko Haram</p> <p>Islamic State's West Africa Province</p> <ul style="list-style-type: none"> Several minor factions^[32] <p>Supported by:</p> <p>Ansaru^[a]</p> <p>al-Qaeda^[37]</p> <ul style="list-style-type: none"> AQIM^{[38][39][40]} Al-Shabaab^[41] <p>Taliban^[42]</p> <p>Islamic State of Iraq and the Levant (from 2015)^[43]</p>
2009	2009	2009 Boko Haram uprising Part of the Boko Haram insurgency	Nigeria	Boko Haram
2009	Ongoing	South Yemen insurgency	Yemen Pro-government tribes	Southern Transitional Council (since 2017)

Started	Ended	Name of conflict	Belligerents	
			Victorious party (if applicable)	Defeated party (if applicable)
			<ul style="list-style-type: none"> Al-Islah militias Supported by: Saudi Arabia	<ul style="list-style-type: none"> Southern Movement Southern Resistance Security Belt Supported by: United Arab Emirates
2009	2010	Operation Scorched Earth <i>Part of the Houthi insurgency in Yemen</i>	Yemen Hashed tribesmen Saudi Arabia Alleged: Morocco	Houthis Alleged: Iran (Quds Force) Hezbollah North Korea
2009	2009	Dongo conflict	Democratic Republic of the Congo Supported by: MONUC Rwanda (alleged)	Lobala rebels <i>Possibly:</i> Resistance Patriots of Dongo

2010

Battle	Date	Description
Eritrean–Ethiopian border skirmish	1 January	Eritrean forces clash with Ethiopian troops in the Ethiopian town of Zalambessa .
First Battle of Beledweyne	10-14 January	Ahlu Sunna Waljama'a captures the town from Hizbul Islam .
Operation Blow to the Head	13 January-12 February	Pro-government Yemeni troops attempt to capture Saada from a Houthi- AQAP alliance, but fail,

		destroying much of Saada in the process.
Second Battle of Beledweyne	22-24 January	Following a counterattack, Hizbul Islam recaptures the town.
Operation Moshtarak	13 February – 7 December	ISAF pacification offensive in the area that is described as the " poppy -growing belt" of Helmand Province in southern Afghanistan. NATO troops attack Marjah , but are forced to withdraw by Taliban
2010 Nagorno-Karabakh clashes	18 February	Armenia and Azerbaijan clash in Nagorno-Karabakh .
Orakzai and Kurram offensive	23 March-3 June	Pakistani forces launch an offensive in Orakzai District and Kurram District , clearing the areas of Taliban by early June. Low-level clashes continue until January 21, 2011.
Action of 30 March 2010	30 March	Seychellois coast guard defeat Somali pirates.
South Darfur clash	23 April	SPLA troops clash with either Sudanese troops or Rizeigat insurgents.
Battle of Tamassi	24-28 April	Chadian forces defeat allied rebels
Ayn clashes	22 May-19 July	Ethiopian and Somalilander troops clash.
Shah Wali Kot Offensive	10-14 June	Coalition victory
June 2010 Mardakert clashes	18-19 June	Armenian and Azeri troops clash in Nagorno-Karabakh , with no significant changes.
Saric shootout	1 July	Beltrán-Leyva Cartel victory on Sinaloa Cartel

Kenya–Al-Shabaab border clash	20 July	al-Shabaab attack a Kenyan border outpost.
Battle of Sangin	July 2010–October 2011	NATO captures Sangin from Taliban.
First Battle of Lawdar	19-25 August	Yemeni troops recapture Lawdar .
Battle of Mogadishu	23 August 2010 – 6 August 2011	The eighth recognised battle over Mogadishu since 1993 . Pro-government militias and allies fully hold the capital.
Battle of Derapet	24 August	A combined Australian Army and Afghan National Army patrol defeats Taliban forces.
September 2010 Mardakert clashes	1 September	Azeris and Armenians clash a second time, although it fizzles out quickly.
Operation Dragon Strike	15 September–31 December	NATO forces defeat Taliban insurgents and capture one Quds serviceman.
Hsipaw ambush	1 October	KNLA ambush Burmese junta troops near the Thai border leading up to escalated clashes.
Operation Halmazag	31 October–4 November	Coalition forces, led by Germany, push out Taliban from Kunduz Province .
Battle of Myawaddy	8-9 November	Burmese troops capture Myawaddy , a KNLA stronghold near the Thai border, in the first major clash in 2010.
Karen State clashes	10-27 November	Low-level clashes in Kayin State following the battle at Myawaddy.
Operation	12-25	Joint U.S. and Afghan counter-insurgent mission in Kunar province, Afghanistan ,

Bulldog Bite	November	against Taliban forces.
Bombardment of Yeonpyeong	23 November	North Korean artillery hits military and civilian targets during a South Korean training exercise.

2011

Battle	Date	Description
Operation Dawn of Gulf of Aden	16–21 January	The South Korean Navy rescues the crew of the hijacked Samho Jewelry , killing eight Somali pirates .
Battle off Minicoy Island	28 January	Indian troops defeat Somali pirates.
Battle of Bayda	16–18 February	Protestors seize control of the city after clashes with security forces – first battle of the Libyan Civil War .
First Battle of Benghazi	17–20 February	Libyan rebel forces free the city from Col. Gaddafi's rule .
Battle of Misrata	18 February – 15 May	After Months of intense fighting, the rebels take full control of Misrata , supported by NATO aircraft .
First Battle of Zawiya	24 February – 10 March	Zawiya is retaken by Libyan elite soldiers, one of the rebels' commanders is killed.
First Battle of Brega	2 March	Pro-Gaddafi troops fail to retake Brega from rebel forces.
Battle of Ras Lanuf	4–12 March	After initial success by the rebel forces , Ras Lanuf is retaken by government troops .
Battle of Bin Jawad	6 March	Gaddafi forces retake Bin Jawad – the initial Rebel offensive westwards is halted.
Second Battle of Brega	13–15 March	Brega is retaken by Gaddafi forces after the defeats at Ras Lanuf and Bin Jawad .

Battle of Ajdabiya	15–26 March	Initial success by government troops is halted and they are pushed back by rebels , under fire from NATO aircraft .
Second Battle of Benghazi	19–20 March	Loyalist forces fail to recapture Benghazi from the now UN -backed rebels .
Battle of Saada	19-26 March	Houthis take control of Saada .
India–Pakistan border skirmish	30 March-1 April	Both sides claim the other was the instigator.
Third Battle of Brega	31 March – 7 April	A rebel advance on Brega is repelled with heavy artillery, Pro-Gaddafi forces march on Ajdabiya .
Battle of Abidjan	31 March - 11 April	Pro- Ouattara forces capture the largest Ivorian city of Abidjan and prompt the arrest of President Laurent Gbagbo .
Battle of Jubbada Hoose	1 April-16 October	Somali troops and al-Shabaab clash near the Kenyan border,
Battle of Brega-Ajdabiya road	8 April – 13 July	Advances on Brega and Ajdabiya by the opposing forces lead to a stagnant frontline in-between the two cities.
Battle of Wazzin	21 April-29 July	Anti-Gaddafi rebels initially capture Wazzin, although pro-Gaddafi forces capture the border post by Tunisia a week later. Backed by Tunisian troops, rebels recapture the border post with fighting continuing until July.
Siege of Daraa	25 April - 5 May	Syrian forces suppress anti-Assad protests in Syria.
Battle of Gedo	27 April - late 2012	After fierce Somali and allied bombardment, al-Shabaab leave Gedo region.

Siege of Homs	6 May 2011 - 9 May 2014	Syrian rebels, spurred by anti-regime protests, battle for Homs .
Battle of Kandahar	7–9 May	Kandahar is besieged by Taliban insurgents, Afghan Police Forces are able to fend them off.
Siege of Baniyas	7-14 May	Syrian forces suppress anti-regime protests in Baniyas .
Siege of Talkalakh	14-19 May	Syrian forces violently suppress anti-regime protests.
Battle of the Misrata frontline	16 May-23 August	Rebels capture various cities, but pro-Gaddafi troops make gains south of Sirte .
Battle of Sana'a	23 May – 7 June	Hashid tribal forces under Sheikh Sadiq al-Ahmar fight Army troops loyal to president Saleh , resulting in a cease-fire.
Battle of Do Ab	25 May	US and Afghan government troops are ambushed by Taliban insurgents and kill most of the attackers.
Battle of Ruíz	25 May	Sinaloa Cartel attack a convoy of Los Zetas starting a violent battle in which there were used two Narco tanks .
Battle of Zinjibar	27 May-10 September	AQAP captures the rural Yemeni town of Zinjibar .
Siege of Rastan and Talbiseh	28 May – 4 June	First major violent outbreak in the Syrian civil war .
Battle of Taiz	28 May-7 June	Alliance of Yemeni Tribes hold the city from the Yemeni army.
Jisr ash-Shughur	4-12 June	The Syrian civil war escalates into armed clashes.

clashes		
Sabha clashes	8-13 June	Pro-Gaddafi forces hold Sabha.
Zawiya skirmish	11-12 June	Pro-Gaddafi forces hold Zawiya.
Jabal al-Zawiya operation	28 June-7 July	Unorganized but armed protestors clash with Syrian troops.
Siege of Hama	3 July-4 August	Syrian forces suppress protestors.
Operation Koh-e-Sufaid	4 July-18 August	Pakistani forces defeat Taliban.
Iran–Iraq cross-border raids	11 July-29 September	Iranian special forces launch attacks on PJAK bases in Iraq.
Fourth Battle of Brega	14 July – 22 August	After initial victories of pro-Gaddafi forces , rebels take Brega in late August.
Battle of Zliten	21 July-19 August	Following a failed uprising in Zliten , anti-Gaddafi rebels and pro-Gaddafi forces clash, with a final anti-Gaddafi victory.
Msallata clashes	3-9 August	Anti-Gaddafi rebels take control of Msallata , independently from other Libyan rebels.
Battle of Tawergha	11-13 August	Anti-Gaddafi rebels capture Tawergha.
Raid on Ras Lanuf	12 August	Anti-Gaddafi forces successfully drive off pro-Gaddafi assaults, but facilities are heavily damaged.
Battle of	13-18 August	Anti-Gaddafi rebels capture Gharyan .

Gharyan		
Siege of Latakia	13-19 August	Syrian troops suppress protests in Latakia .
Second Battle of Zawiya	13–20 August	Rebel forces capture Zawiya and advance on Tripoli .
Ras Ajdir clashes	13-26 August	After multiple failed assaults, rebels capture Ras Ajdir.
Battle of Tripoli (2011)	20–28 August	Tripoli is captured by rebel forces , Gaddafi government collapses.
Second Battle of Bin Jawad	23-27 August	NTC rebels capture the town of Bin Jawad from pro-Gaddafi forces.
Operación Escorpión	28 August – 31 October	Mexican army Victory, Los Zetas and the Gulf Cartel were weaken.
Hama Governorate clashes	1 September 2011 – 14 April 2012	Syrian troops largely capture the city of Hama , but rebels control the countryside of the region.
Battle of Bani Walid	8 September – 17 October	Initially, pro-Gaddafi forces fend off anti-Gaddafi forces but on 9 October anti-Gaddafi forces launch a new offensive against the defenders, taking Bani Walid by 17 October.
Idlib Governorate clashes	8 September 2011 – 27 March 2012	anti-Assad protestors, now a somewhat organized force, take control of most of Idlib Governorate .
Battle of Doan	9 September	Australian /coalition victory
Battle of Elwaq	9-10 September	Somali forces liberate Elwaq from jihadists.
Battle of Sirte	15 September	National Liberation Army soldiers attack Sirte , the last

(2011)	– 20 October	capital of the Great Socialist People's Libyan Arab Jamahiriya and take it on 20 October. Colonel Muammar Gaddafi also dies this day.
Raid on Ghadames	24-26 September	NTC repels pro-Gaddafi fighters, but some hit-and-run attacks succeeded,
Battle of Rastan (2011)	27 September – 1 October	Syrian army retakes the city.
Siege of Dammaj	15 October-22 December	Houthis attempt to capture Dammaj , ending in a bloody ceasefire.
Operation Linda Nchi	16 October 2011 – 31 May 2012	Kenyan troops intervene in the Somali civil war, capturing various border areas.
Battle of Deynile	20 October	al-Shabaab fighters ambush Burundian troops in a Mogadishu suburb.
Rif Dimashq clashes	3 November 2011 – 1 April 2012	Protests are largely suppressed by the Syrian government,
Daraa Governorate clashes	14 November 2011 – 3 January 2013	An FSA offensive captures multiple cities in the governorate.
Shayrat and Tiyas airbase ambush	25 November	Syrian rebels successfully ambush the airbase.
Deir ez-Zor clashes	26 November 2011 – 10 April 2014	Rebels hold off a Syrian government offensive on the city.
Syrian–Turkish border clash	5-12 December	Syrian troops repulse armed men from the Turkish border.
December 2011 Baneh	28 December	Iran and PJAK clash, albeit inconclusively.

clash		
Battle of Beledweyne	December 2011-31 December 2012	Ethiopian and Somali forces capture Beledweyne .

2012

Battle	Date	Outcome
First Battle of Zabadani	7 – 18 January	Ceasefire
Attack on Spanish oiler Patiño	12 January	Spanish victory
First Battle of Menaka	17 January	Both parties claim victory
Battle of Aguelhok	17–25 January	MNLA victory
Battle of Tessalit	18 January – 11 March	rebels victory
Battle of In Emsal	20 January	MNLA-Jihadist victory
Battle of Douma	21–30 January	Syrian government's victory
Bani Walid uprising	23–25 January	Rebel victory
Fall of Andéramboukane	26 January	MNLA victory
First Battle of Rastan	29 January – 5 February	FSA victory
Homs offensive	3 February-14 April	Syrian Army recaptures 70% of the city.

Second Battle of Zabadani	4-11 February	FSA victory
Battle of Tinzaouaten	7–8 February	MNLA victory
Battle of al-Qusayr	10 February – 20 April	Stalemate
Aleppo Governorate clashes	10 February-19 July	FSA victory
Battle of Taftanaz	11 February-5 April	Syrian victory
Kufra conflict	12 February-1 July	Ceasefire
Nozhay-Yurtovsky District clashes	13–17 February	Unclear
Battle of Goumakoura	24 February	Malian government victory
Sudan Air Campaign	1 March – ? September	Incumbent
Battle of Dofas	4–5 March	Ansar al-Sharia victory
Battle of Azaz	6 March – 23 July	FSA victory
Battle of Yurkud	10 March	Ethiopian Victory
Battle of Idlib	10–13 March	Syrian government's victory
Battle of Saraqeb	24–27 March	Syrian government's victory
First Battle of Heglig	26–28 March	South Sudanese victory

Battle of Kidal	26-30 March	MNLA victory
April Idlib Governorate Operation	31 March-14 April	Syria recaptures three cities
Battle of Taftanaz	3–5 April	Syrian government's victory
Scarborough Shoal standoff	8 April 2012 – present	De-escalation of tensions between claimant nations
Second Battle of Heglig	10–20 April	Sudan victory
Agok Skirmish	17 April	Indecisive
Armenian–Azerbaijani border clashes	25 April – 4 June	Status quo ante bellum
Abyan offensive	12 May – 15 June	Decisive Yemeni government's victory
Second Battle of Rastan	14 May	FSA victory
Siege of Northern Homs	14 May 2012 – 29 April 2018	Syrian government victory
Idlib Governorate clashes	3 June 2012 – 18 April 2013	Partial FSA victory and stalemate
Tripoli airport clashes	4 June	Libyan Government's victory
Battle of al-Haffah	5–13 June	Syrian government's victory
Zintan clashes	11–18 June	NTC control reestablished
Hakkari clashes	19 June 2012 – 11	Turkish claim victory

	August	
Battle of Gao	26–28 June	Decisive Islamist victory; end of state of Azawad
Battle of Tremseh	12 July	FSA victory
Battle of Damascus	15 July-4 August	Syrian government's victory
Battle of Aleppo	19 July 2012 – 22 December 2016	Decisive Syrian government's & allied victory
Siege of Nubl and al-Zahraa	19 July 2012 – 3 February 2016	Syrian government forces break the siege.
Al-Hasakah Governorate campaign	20 July 2012 – 31 December 2013	YPG makes gains in the cities, ISIS makes gains in the countryside.
2012 Gorno-Badakhshan clashes	24–25 July	Tajikistan government victory
Battle of Anadan	29–30 July	FSA victory
Rif Dimashq offensive (August–October 2012)	15 August-7 October	SAA pushes rebels out of some areas, but not all.
Lopota incident	28 August – 30 October	Georgian government's victory
September 2012 Beytüşşebap attack	2 September	Turkish victory
Siege of Bani Walid	9 September – 26 October	Libyan Government's victory
Raqqa campaign	19 September 2012 – 6 March 2013	Rebels capture Raqqa and surrounding sites.

Siege of Base 46	22 September-19 November	FSA captures Base 46 in the Syrian desert
Battle of Kismayo	28 September – 1 October	Somalian government's & allied victory
Battle of Khirbet Al-Joz	6 October	FSA victory
Siege of Wadi Deif	11 October 2012 – 18 April 2013	Syrian Army forces break the siege.
Battle of Maarat al-Numan	8–13 October	rebels victory
Battle of Harem	17 October – 24 December	Rebel victory
Quneitra Governorate clashes	2 November 2012 – 27 August 2014	Rebel victory; SAA largely leave the governorate by 2014.
Rif Dimashq offensive (November 2012–February 2013)	7 November 2012 – 5 February 2013	FSA takes control of Darayya, Zamalka, Harasta, and Arbin, but the offensive stalls. SAA then attacks Darayya.
First Battle of Ras al-Ayn	8 November – 17 December 2012 (first phase)	YPG victory
Siege of Darayya and Muadamiyat	9 November 2012 – 19 October 2016	SAA forces capture Darayya in August 2016, rebels leave Muadamiyat after 4 years of ceasefire in October.
Operation Pillar of Defense	14–21 November 2012	Ceasefire, both sides claim victory
Battle of Darayya	15 November 2012 – 14 February 2013	Syrian army and Hezbollah victory

Ambush of Tagarangabotte	16 November	MNLA victory
Battle of In-Delimane	16 November	Islamist victory
Battle of Menaka	16–20 November	Islamists Victory
MT Zafirah hijacking	18–22 November	Vietnamese victory
Battle of Yarmouk Camp	5-17 December	FSA and the Palestinian Liwa al-Asifa militia take control of the camp.
2012 Hama offensive	16-31 December	FSA attempts to capture Hama Governorate, but fail.

2013

Battle	Date	Description
Battle of Konna	10–18 January	Malian army retakes the town Konna with French air-strikes after losing the town by Islamists groups.
Battle of Diabaly	14–21 January	Malian and French troops retake Diabaly by the Islamists groups.
Second Battle of Ras al-Ayn	17 January-19 February	Clashes break out again after a ceasefire, but end with another ceasefire.
Second Battle of Gao	25–27 January	French forces attacked and successfully took Gao out of MOJWAs hands after they launched an offensive on Gao .
Battle of Safira	6–19 February	Al-Nusra Front 's rebels attacked and captured the town of As-Safira from the government .
Third Battle of Gao	9–11 February	Jihadists were defeated by Malian government forces with the support of troops from France .
Battle of Shadadeh	12–14 February	Al-Nusra Front victory, capturing the city from the Syrian government forces .

Fourth Battle of Gao	20–22 February	The Islamist group MOJWA tried to retake the city. The attempt was repelled by Malian government forces with the support of troops from France and Niger .
Battle of Khalil	22–23 February	
Battle of Ifoghas	22 February	
Battle of Iminenas	27 February – 1 March	
Battle of Raqqa	3–6 March	
Battle of Tin Keraten	6 March	
Battle of Tigharghar	12 March	
Battle of Djebok	12–17 March	
Battle of Timbuktu	20–21 March	
Second Battle of Timbuktu	20 March – 1 April	
Fifth Battle of Gao	24 March	
Battle of In Arab	29–30 March	
Sanamayn clashes	10 April 2013–December 2016	Clashes break out between defecting SAA officers and the Syrian government.
Battle of Jdaidet al-Fadl	16–21 April	
Battle of Hamakouladji	4 May 2013	
Battle of al-Qusayr (2013)	19 May – 5 June 2013	
Battle of Agadez and Arlit	23 May 2013	
Battle of Sidon (2013)	23–25 June 2013	
Third Battle of Ras al-Ayn	17–20 July	YPG cement control over the city.
Battle of Ma'loula	4–15 September 2013	
Battle of Sadad	21–28 October 2013	
Battle of Qalamoun	15 November – 15 December 2013	
Battle of	10 December	

Araouane	2013	
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2014

Battle	Date	Description
Battle of Kondaoui	22–23 January 2014 (1 day)	
Battle of Mork	1 February – 23 October 2014 (8 months, 3 weeks and 1 day)	
Battle of Asadabad	23 February 2014 (0 days)	
Battle of Hosn	20 March 2014 (0 days)	
Battle of Markada	21–31 March 2014 (1 week and 3 days)	
Battle of Al-Malihah	3 April – 14 August 2014 (4 months, 1 week and 4 days)	
2014 Battle of Basilan	11–30 April 2014 (2 weeks and 5 days)	
Battle of Kramatorsk	12 April – 5 July 2014 (2 months, 3 weeks and 2 days)	
Long March (South Sudan)	25 April – 4 August 2014 (3 months, 1 week and 3 days)	
Battle of Mariupol (May–June 2014)	6 May – 14 June 2014 (1 month, 1 week and 1 day)	
Chibok ambush	13–14 May 2014 (1 day)	

<u>2nd Battle of Kidal</u>	16–21 May 2014 (5 days)	
<u>First Battle of Donetsk Airport</u>	26–27 May 2014 (1 month and 1 day)	
<u>Zarb-e-Azb</u>	15 June 2014 – 22 February 2016	
<u>First Battle of Tikrit</u>	26–30 June 2014 (4 days)	
<u>Battle of Tripoli Airport</u>	13 July – 23 August 2014 (1 month, 1 week and 3 days)	
<u>First Battle of the Shaer gas field</u>	16–26 July 2014 (1 week and 3 days)	
<u>Battle in Shakhtarsk Raion</u>	16 July – 26 August 2014 (1 month, 1 week and 3 days)	
<u>2014 Farafra ambush</u>	19 July 2014 (0 days)	
<u>Battle of Shuja'iyya</u>	19–23 July 2014 (3 days)	
<u>Battle of Horlivka</u>	21 July – 6 September 2014 (1 month, 2 weeks and 2 days)	
<u>Battle of Zumar</u>	1–4 August 2014 (3 days)	
<u>Battle of Aarsal</u>	2–7 August 2014 (5 days)	
<u>Battle of Ilovaisk</u>	7 August – 2 September 2014 (3 weeks and 5 days)	

<u>Battle of Al-Tabqa airbase</u>	10–28 August 2014 (2 weeks and 4 days)	
<u>Battle for Mosul Dam</u>	16–19 August 2014 (3 days)	
<u>Battle of Novoazovsk</u>	25–28 August 2014 (3 days)	
<u>Battle of Suq al Ghazi</u>	15 September 2014 (0 days)	
<u>Second Battle of Sanaa</u>	16-21 September 2014 (5 days)	
<u>Second Battle of Donetsk Airport</u>	28 September 2014 – 21 January 2015 (3 months, 3 weeks and 3 days)	
<u>Battle of Benghazi (2014–17)</u>	15 October 2014 – 28 December 2017 (3 years, 2 months, 1 week and 6 days)	
<u>Second Battle of the Shaer gas field</u>	28 October – 6 November 2014 (1 week and 2 days)	
<u>Battle of Baiji (October–December 2014)</u>	29 October–21 December 2014 (1 month, 3 weeks and 1 day)	
<u>Battle of Al-Shaykh Maskin</u>	1 November 2014 – 15 December 2014 (1 month and 2 weeks)	
<u>Battle of Ramadi (2014–15)</u>	21 November 2014 – 17 May 2015 (5 months, 3 weeks and 5 days)	
<u>Battle of Baiji (2014–15)</u>	25 November 2014 – 9 February 2015 (2 months, 2 weeks and 1 day)	

2015

Battle	Date	Description	Conflict
Raid on Kolofata	12 January 2015 (0 days)		Boko Haram insurgency
Battle of Debaltseve	14 January – 20 February 2015 (1 month and 6 days)		War in Donbas
West African offensive	23 January – 24 December 2015 (11 months and 1 day)		Boko Haram insurgency
Mariupol rocket attack	24 January 2015 (0 days)		War in Donbas
Mamasapano clash	25 January 2015 (1 day)		Moro conflict
Niger raid	6 February 2015 (0 days)		Boko Haram insurgency
Kokang offensive	9 February – June 2015 (3 months, 3 weeks and 2 days)		Kokang conflict
Shyrokyne standoff	10 February – 3 July 2015 (4 months, 3 weeks and 2 days)		War in Donbas
Battle of Tikrit	2 March – 17 April 2015 (1 month, 2 weeks and 1 day)		Iraqi Civil War
Battle of Sirte	14 March – 31 May 2015		Libyan Civil War

	(2 months, 2 weeks and 3 days)		
Battle of Aden Airport	19 March 2015 (0 days)		Yemeni Civil War
2015 Ocotlán ambush	19 March 2015 (0 days)		Mexican Drug War
2015 San Sebastián del Oeste ambush	6 April 2015 (0 days)		Mexican Drug War
Battle of Dhale	24 March – 26 May 2015 (2 months and 2 days)		Yemeni Civil War
Battle of Aden	25 March – 22 July 2015 (3 months, 3 weeks and 6 days)		Yemeni Civil War
Abyan campaign	26 March – 11 August 2015 (4 months, 2 weeks and 2 days)		Yemeni Civil War
Lahij insurgency	27 March – 4 August 2015 (4 months, 1 week and 1 day)		Yemeni Civil War
Siege of al-Fu'ah and Kafriya	28 March 2015 – 19 July 2018 (3 years, 3 months and 3 weeks)		Syrian civil war
Shabwah campaign	29 March – 15 August 2015 (4 months, 2 weeks and 3 days)		Yemeni Civil War

Battle of Mukalla	2–16 April 2015 (2 weeks)		Yemeni Civil War
Al-Karmah offensive	14 April – 3 May 2015 (2 weeks and 5 days)		Iraqi Civil War
Battle of Taiz	15 April 2015 – <i>present</i> (8 years and 8 months)		Yemeni Civil War
Battle of Kunduz	24 April – 14 October 2015 (5 months, 2 weeks and 6 days)		War in Afghanistan
1 May 2015 Jalisco attacks	1 May 2015 – 1 May 2015 (0 days)		Mexican Drug War
Kumanovo clashes	9–10 May 2015 (5 months and 1 day)		Inter-ethnic clashes in the Republic of Macedonia
2015 Tanhuato–Ecuandureo shootout	22 May 2015 (0 days)		Mexican Drug War
Battle of Marinka	3 June 2015 (0 days)		War in Donbas
MT Orkim Harmony hijacking	11–19 June 2015 (1 week and 1 day)		Piracy in the Strait of Malacca
Battle of Leego	26 June 2015 (0 days)		War in Somalia War
Hakkari Assault	? July 2015 – ? November 2015 (4 months)		Kurdish–Turkish conflict

Sinai clashes	1–2 July 2015 (1 day)		Sinai insurgency
Operation Martyr Yalçın	24–25 July 2015 (1 day)		Kurdish–Turkish conflict Turkey–ISIL conflict DHKP/C insurgency in Turkey
Police raids in Turkey	24 July 2015 (0 days)		Kurdish–Turkish conflict Turkey–ISIL conflict DHKP/C insurgency in Turkey
Şırnak clashes	? August 2015 – ? May 2016 (9 months)		Kurdish–Turkish conflict
Cizre operation	4–11 September 2015 (9 months and 1 week)		Kurdish–Turkish conflict
Operation Martyr's Right	7 September 2015 – <i>present</i> (8 years, 3 months, 1 week and 1 day)		Sinai insurgency
Camp Badaber attack	18 September 2015 (0 days)		War in North-West Pakistan
Aden unrest	6 October 2015 – <i>present</i> (8 years, 2 months, 1 week and 2 days)		Yemeni Civil War
Sinjar offensive	12 – 15 November 2015 (3 days)		Iraqi Civil War
Cizre curfew	? December 2015 – 11 February 2016 (2 months, 1 week)		Kurdish–Turkish conflict

	and 3 days)		
Fall of Zinjibar and Jaar	2–3 December 2015 (1 day)		Yemeni Civil War
Siege of Sur	3 December 2015 – 10 March 2016 (3 months and 1 week)		Kurdish–Turkish conflict
Battle of Port Midi	First phase 19 December 2015 – 23 January 2016 (1 month and 4 days) Second phase 30 January 2016 – <i>present</i> (7 years, 10 months, 2 weeks and 1 day)		Yemeni Civil War

2016

Battle	Date	Description	Conflict
Operation Black Swan	8 January 2016 (0 days)	Mexican-American victory, the Sinaloa Cartel leader Joaquín Guzmán was recaptured.	Mexican Drug War
Battle of El Adde	15 January 2016 (0 days)	El Adde was captured by Al Shabaab after a military massacre.	War in Somalia War
Siege of Fallujah	2 February – 22 May 2016 (3 months, 2 weeks and 6 days)	The city Fallujah was fully besieged by Iraqi government forces and recaptured the town Al-Karmah .	Iraqi Civil War
Nangarhar Offensive	14 February – 6 March 2016 (3 weeks)	The Afghan National Army recaptured 22 villages from ISIL .	War in Afghanistan

1st Butig clash	20 February – 1 March 2016 (1 week and 3 days)	The Maute Group retreated after the attempted attack.	Moro conflict
Battle of Ben Guerdane	7–9 March 2016 (2 days)	The Tunisian forces defended Ben Gardane .	ISIL insurgency in Tunisia
Battle of Hit	12 March – 14 April 2016 (1 month and 2 days)	The Iraqi Army recaptured Hit .	Iraqi Civil War
Mosul offensive	24 March – 22 September 2016 (5 months, 4 weeks and 1 day)	Pro-Iraqi government forces capture Qayyarah Airfield West , Qayyarah , and Al-Shirqat .	Iraqi Civil War
Armenian–Azerbaijani clashes	1–5 April 2016 (4 days)	Azerbaijan takes 800–2,000 hectares (8–20 km²) of land in the conflict area . A ceasefire was signed by both parties and both claim their victory.	Nagorno-Karabakh conflict
Battle of Tipo-Tipo	9 – 14 April 2016 (5 days)	The Abu Sayyaf retreated after their attack and killing 18 soldiers and losing 31 fighters.	Moro conflict
Operation Omari	12 April 2016 – 8 September 2016		War in Afghanistan
West Iran clashes	19 April 2016 – <i>present</i> (7 years, 7 months, 3 weeks and 5 days)		Kurdish separatism in Iran

Battle of Mukalla	24–25 April 2016 (1 day)	Decisive Saudi-led Coalition victory by capturing Mukalla .	Yemeni Civil War
Battle of Sirte	12 May – 6 December 2016 (6 months, 3 weeks and 3 days)	GNA recaptured 4 towns and villages and Sirte itself from ISIL .	Libyan Civil War
Ar-Rutbah offensive	16 – 18 May 2016 (2 days)	Iraqi Army recapture Ar-Rutbah District/Town.	Iraqi Civil War
Third Battle of Fallujah	22 May – 29 June 2016 (1 month and 1 week)	Iraqi forces recaptured the entire city of Fallujah and its suburbs.	Iraqi Civil War
Battle of Tsorona	12–13 June 2016 (1 day)	Status quo ante both sides claim victory.	Eritrean–Ethiopian border conflict
Wau clashes	23 June 2016 – 31 January 2019		South Sudanese Civil War
Juba clashes	7–11 July 2016 (4 days)	Ceasefire declared.	South Sudanese Civil War
Nampala attack	19 July 2016 (1 week and 3 days)	Ansar Dine and ANSIPRJ killed both 17 soldiers in their army base attack.	Northern Mali conflict
Jani Khel offensive	10 August – 5 September 2016 (3 weeks and 5 days)		War in Afghanistan

Battle of al-Rai	15–20 August 2016 (5 days)	The FSA gains full control over al-Rai after a second offensive.	Syrian civil war
Battle of al-Hasakah	16–23 August 2016 (1 week)	Ceasefire declared. The NDF leaves al-Hasakah and is barred from reentering.	Syrian civil war
Siege of Derna	August 2016 – 28 June 2018	The Libyan National Army captures Derna from the Shura Council of Mujahideen in Derna	Second Libyan Civil War
Battle of Kunduz	3–4 October 2016 (1 day)	The Afghan Army captured the city Kunduz from the Taliban .	War in Afghanistan
Battle of Mosul	16 October 2016 – 20 July 2017 (9 months and 4 days)	The Iraqi Army recaptured the city of Mosul after a 9-month battle from ISIL .	Iraqi Civil War
Muse offensive	20 November – 4 December 2016 (2 weeks)	Rebels capture the town of Mong Ko , but are later forced to retreat by the Myanmar Army .	Internal conflict in Myanmar
2nd Butig clash	26–30 November 2016 (1 month and 4 days)	The Maute Group retreated for the second time from Butig after an attempted attack.	Moro conflict
Oromia–Somali clashes	14 December 2016 – present	In 2016, when Ethiopia redistricted its kebeles , multiple Jarso people voted to move their kebele into Oromia region from Somali Region , leading to Somali minority villagers fleeing into Somali region. Clashes broke out between Oromo and Somali people over control of the kebeles.	Ethiopian civil conflict (2018–present)
Battle of	18–23 December	Ceasefire declared. Both sides claim to	War in

Svitlodarsk	2016 (5 days)	have repelled the other's attacks.	Donbas
Syrian Desert campaign	29 December 2016 – 30 April 2017 (4 months and 1 day)	FSA -led rebels capture more than 1,800 square kilometres (~695 square miles) of territory from ISIL .	Syrian civil war

2017

Battle	Date	Description	Conflict
Fall of Sangin	? January 2017 – 23 March 2017 (2 months, 3 weeks and 1 day)	Taliban capture Sangin from the government .	War in Afghanistan
Palmyra offensive	13 January – 4 March 2017 (1 month, 2 weeks and 3 days)	Syrian Army captures 1,702 square kilometres and 52 settlements, including Palmyra .	Syrian civil war
1st Deir ez-Zor offensive	14 January – 14 February 2017 (1 month)	ISIL cut the road to Deir ez-Zor Airport , splitting the government -held areas of Deir ez-Zor into two parts.	Syrian civil war
East Aleppo offensive	17 January 2017 – 5 April 2017 (2 months, 2 weeks and 5 days)	The Syrian Army captures 250 villages, the city of Dayr Hafir and 2 towns. The FSA captures 6-7 villages and SDF captures 14 villages from ISIL .	Syrian civil war
1st Idlib Governorate clashes	20 January – 9 March 2017 (1 month, 2 weeks and 3 days)	The Tahrir al-Sham captures multiple cities, towns and villages.	Syrian civil war
Battle of Kulbiyow	27 January 2017 (0 days)	Al-Shabaab captures Kulbiyow however the Kenyan army recapture the city within	War in Somalia War

		hours later.	
Raid on Yakla	29 January 2017 (0 days)		Yemeni Civil War
Battle of Avdiivka	29 January 2017 – 4 February 2017 (6 days)		War in Donbas
1st Daraa offensive	First phase 12 February – 8 March 2017 (3 weeks and 3 days) Second phase 6 – 26 April 2017 (2 weeks and 6 days) Third phase 24 May – 6 June 2017 (1 week and 6 days)		Syrian civil war
Operation Ghazi	13 February 2017 – <i>present</i> (6 years, 10 months and 2 days)		War in North-West Pakistan
Qaboun offensive	18 February – 29 May 2017 (3 months, 1 week and 4 days)	Rebels and pro-government forces made a deal for transporting rebels and their family members to the Idlib Governorate . The Syrian Army takes control of the neighborhoods.	Syrian civil war
2nd Daraa offensive	20 – 27 February 2017 (1 week)	ISIL captured Tasil and two other towns from the rebels.	Syrian civil war
Operation Radd-ul-Fasaad	22 February 2017 – <i>present</i> (6 years, 9 months, 3 weeks and 2 days)		War in North-West Pakistan
Sinjar clashes	3 March 2017		Iraqi Civil

	(0 days)		War
Gulf of Sidra Offensive	3 March 2017 – 14 March 2017 (1 week and 4 days)		Libyan Civil War
Eastern Homs offensive	5 March – 12 May 2017 (2 months and 1 week)	The Syrian Army made a buffer zone around Palmyra by capturing more than 230 square miles of territory around the city.	Syrian civil war
Israel–Syria incident	17 March 2017 (0 days)		Syrian civil war
1st Hama offensive	21 March – 28 April 2017 (1 month and 1 week)	The Syrian Army recaptured all lost territory as well as one captured in rebels previous offensive. Including the cities of Taybat al-Imam and Halfaya .	Syrian civil war
Battle of Tabqa	22 March – 10 May 2017 (1 month, 2 weeks and 4 days)		Syrian civil war
Battle of Darzab	9–27 April 2017 (2 weeks and 4 days)		War in Afghanistan
Bohol clashes	11 April 2017 – 15 May 2017 (1 month and 4 days)		Moro conflict
Western Nineveh offensive	25 April 2017 – 27 June 2017 (2 months and 2 days)		Iraqi Civil War
Battle of Mohmand Valley	26–27 April 2017 (3 hours)	Joint US/Afghan raid targeting ISIS compound in Nangarhar Province	War in Afghanistan (2001–present)

East Ghouta inter-rebel conflict	28 April – 31 May 2017 (1 month and 3 days)		Syrian civil war
Kunduz Offensive	? May 2017 – <i>present</i> (6 years, 7 months and 2 weeks)		War in Afghanistan
Afghanistan–Pakistan border skirmish	5 May 2017 (0 days)		Afghanistan–Pakistan skirmishes
Raid on Bari	5 May 2017 (0 days)		Yemeni Civil War
Syrian Desert campaign	7 May – 13 July 2017 (2 months and 6 days)		Syrian civil war
Maskanah Plains offensive	9 May 2017 – 8 June 2017 (4 weeks and 2 days)		Syrian civil war
Brak El-Shati airbase raid	18 May 2017 (0 days)		Libyan Civil War
Raid on Al Hathla	23 May 2017 (0 days)		Yemeni Civil War
Battle of Marawi	23 May – 23 October 2017 (5 months)		Moro conflict
East Hama offensive	31 May – 18 June 2017 (2 weeks and 4 days)		Syrian civil war
Battle of	6 June – 17 October 2017		Syrian civil

Raqqa	(4 months, 1 week and 4 days)		war
Battle of Tora Bora	6 – 25 June 2017 (2 weeks and 5 days)		War in Afghanistan
3rd Daraa offensive	7 – 23 June 2017 (2 weeks and 2 days)		Syrian civil war
Battle of Af Urur	8 June 2017 (0 days)		War in Somalia War
Southern Raqqa offensive	13 – 30 June 2017 (2 weeks and 3 days)		Syrian civil war
Jobar offensive	20 June – 14 August 2017 (1 month, 3 weeks and 4 days)		Syrian civil war
Quneitra offensive	24 June – 1 July 2017 (1 week)		Syrian civil war
Pagak offensive	1 July – 25 August 2017 (1 month, 3 weeks and 3 days)		South Sudanese Civil War
Central Syria campaign	14 July – 21 October 2017 (3 months and 1 week)		Syrian civil war
2nd Idlib Governorate clashes	14 – 23 July 2017 (1 week and 2 days)		Syrian civil war
Qalamoun offensive	21 July 2017 – 28 August 2017 (1 month and		Syrian civil war

	1 week)		
Golweyn ambush	30 July 2017 (0 days)		War in Somalia War
Battle of Tal Afar	20 August – 2 September 2017 (1 week and 6 days)		Iraqi Civil War
2nd Deir ez-Zor offensive	First phase 8 September 2017 – 5 March 2018 (5 months, 3 weeks and 4 days) Second phase 1 May – 4 August 2018 (3 months and 3 days) Third phase: <i>Preparations ongoing</i>		Syrian civil war
Eastern Syria campaign	14 September – 17 December 2017 (3 months and 3 days)		Syrian civil war
Battle of Deir ez-Zor	14 September – 17 November 2017 (2 months and 3 days)		Syrian civil war
Western Anbar offensive	16 – 21 September 2017 (5 days)		Iraqi Civil War
Euphrates Crossing offensive	18 September – 21 October 2017 (1 month and 3 days)		Syrian civil war
2nd Hama offensive	19 – 29 September 2017 (1 week and 3 days)		Syrian civil war

Hawija offensive	20 September – 8 October 2017 (2 weeks and 4 days)		Iraqi Civil War
Tongo Tongo ambush	4 October 2017 (0 days)		Insurgency in the Maghreb
Mayadin offensive	4 – 17 October 2017 (1 week and 6 days)		Syrian civil war
Abu Kamal offensive	23 October – 6 December 2017 (1 month, 1 week and 6 days)		Syrian civil war
Turkish military operation in Idlib Governorate	7 October 2017 – <i>present</i> (6 years, 2 months, 1 week and 1 day)		Syrian civil war
Northwestern Syria campaign	9 October 2017 – 13 February 2018 (4 months and 4 days)		Syrian civil war
Battle of Kirkuk	15 – 20 October 2017 (5 days)		Iraqi–Kurdish conflict
Western Iraq campaign	26 October 2017 – 9 December 2017 (1 month, 1 week and 6 days)		Iraqi Civil War
Battle of Harasta	First phase 14 ^[1] – 25 November 2017 ^[2] (1 week and 4 days) Second phase 29 December 2017 – 17 January 2018 (2 weeks and 5 days)	First phase All of the areas captured by the rebels in Harasta were reported by pro- government sources to have been retaken by government forces . ^[2] Second phase Government forces defended the	Syrian civil war

		military base. ^[3]	
Isani flat siege	21 ^[4] – 22 November 2017 ^[4] (1 day)	The ISIL leader Akhmed Chatayev died in the siege together with 2 others and 1 soldier. ^[4]	None
Beit Jinn offensive	28 November 2017 ^[5] – 2 January 2018 ^[6] (1 month and 5 days)	Syrian military captures Tal Badiyah, rebel forces surrender Beit Jinn and leave to Idlib . ^[7]	Syrian civil war
Battle of Sana'a	28 November ^[citation needed] – 4 December 2017 ^[8] (6 days)	Ali Abdullah Saleh was killed by Houthi forces , ^[9] and the Houthis gain total control of Sanaa . ^[8]	Yemeni Civil War
Al Hudaydah governorate offensive	6 December 2017 ^[10] – <i>Present</i> (6 years, 1 week and 2 days)		Yemeni Civil War
Uvira clashes	2017	MONUSCO and Congolese army forces repel an attack by CNPSC .	

2018

Battle	Date	Description	Conflict	Ref(s)
1st Southern Damascus offensive	5 January – 20 February 2018 (1 month, 2 weeks and 1 day)	ISIL captures 90% of Yarmouk .	Syrian civil war	^{[11][12]}
Battle of Tukaraq	8 January 2018 (smaller	The first time both Somaliland and Puntland forces clashed.	Puntland–Somaliland dispute	

	clashes from 15–24 May)			
Battle of In-Delimane	12 January – 6 March 2018 (1 month, 3 weeks and 1 day)	Over 20 jihadists were killed or captured in an attempt attack.	Northern Mali conflict	[13][14]
El Junquito raid	15 January 2018 (1 day)	Pro-Government's forces of Venezuela killed six rebels and one woman and lost 3 pro-Government's forces in a raid in the neighborhood El Junquito in Caracas .	Crisis in Bolivarian Venezuela	[15]
Turkish military operation in Afrin	First phase 20 January – 24 March 2018 (2 months and 4 days) Second phase 25 March 2018 – <i>Present</i> (5 years, 8 months, 2 weeks and 6 days)	First phase Turkish Armed Forces and their allies capture most of the Afrin District ^[16] (282 towns and villages), including Afrin city.	Syrian civil war	[16][17][18][19]
Battle of Aden	28 – 31 January 2018 (3 days)	STC gains control of most of Aden , on the reach of Al-Mashaiq Palace with support of UAE .	Yemeni Civil War	[20][21]
Battle of Khasham	7 – 8 February 2018 (1 day)	SDF success defended Khasham .	Syrian civil war	[22][23]
Comprehensive Operation – Sinai	9 February 2018 – <i>Present</i> (5 years, 10 months and		Sinai insurgency	[24]

	6 days)			
1st Israel–Syria incident	10 February 2018 (1 day)	Israeli fighter jets attack additional sites, after an Iranian drone was shot down after entering Israeli airspace, bringing the total to 12 being hit.	Syrian civil war	[25]
Battle of Al Masini valley	17 – 18 February 2018 (1 day)	70% of Al Masini valley cleared from AQAP .	Yemeni Civil War	[26][27]
Rif Dimashq offensive	18 February – 12 April 2018 (1 month, 3 weeks and 4 days)	Syrian army captures the entirety of the rebel-held Eastern Ghouta pocket.	Syrian civil war	[28][29]
Syrian Liberation Front–Tahrir al-Sham conflict	19 February – 24 April 2018 (2 months and 5 days)	Ceasefire established.	Syrian civil war	[30][31][<i>better source needed</i>]
Battle of Batibo	3 March 2018 (1 day)		Anglophone Crisis	[32]
Operation Tigris Shield	10 March 2018 – <i>Present</i> (5 years, 9 months and 5 days)		Kurdish–Turkish conflict	[33]
2nd Southern Damascus offensive	12 – 20 March 2018 (1 week and 1 day)	ISIL takes control of 90% of al-Qadam, SAA controls one neighborhood.	Syrian civil war	[34][35]
Araouane clashes	29 March – 6 April 2018 (1 week and 1 day)	French troops killed at least two militant commanders. ^{[36][37]}	Northern Mali conflict	[36][37]
Siirt raid	29 March 2018 (1 day)	PKK attacked a Turkish military base in Eruh and killed 6 soldiers.	Kurdish–Turkish conflict	[38]
MINUSMA super camp	14 April 2018	MINUSMA and French troops defend the camp.	Northern Mali	[39][40]

attack	(1 day)		conflict	
Northern Homs offensive	15 – 20 April 2018 (5 days)	A Ceasefire was declared and all rebels surrender and withdrawal.	Syrian civil war	[41][42]
Eastern Qalamoun offensive	17 – 25 April 2018 (1 week and 1 day)	Syrian Army captures the entirety of the rebel-held eastern Qalamoun pocket. And the rebels surrender and evacuate from eastern Qalamoun.	Syrian civil war	[43][44]
3rd Southern Damascus offensive	19 April – 21 May 2018 (1 month and 2 days)	The Syrian Army captured the entire rebel-held pocket in south Damascus after reaching an evacuation agreement.	Syrian civil war	[45][46][47]
Deir ez-Zor Governorate clashes	29 April 2018 (1 day)	SDF recaptures all four villages.	Syrian civil war	[48][49]
United Arab Emirates takeover of Socotra	30 April – 14 May 2018 (2 weeks)	Two weeks after the takeover on 14 May, Saudi troops were also deployed to Socotra and a deal was brokered between the United Arab Emirates and Yemen for a joint military training exercise and the return of administrative control of Socotra's airport and seaport to Yemen.	Yemeni Civil War	[50][51][52]
Gedeo–Guji clashes	April– July 2018 (4 months)	Clashes between the Gedeo people and Guji clan led to 800,000 Gedeo fleeing their homes.	Ethiopian civil conflict (2018–present)	
Battle of Derna	7 May 2018 – 28 June 2018 (1 month and 3 weeks)	Khalifa Haftar captures Derna from the Shura Council of Mujahideen in Derna .	Libyan Civil War	[53][54]
2nd Israel–Iran incident	10 May 2018 (1 day)	After Iranian forces reportedly fired around 20 projectiles towards Israeli army positions in the Golan Heights , Israel attacked Iranian bases in Syria .	Syrian civil war	[55]
Battle of Farah	14 – 16 May 2018 (2 days)	Afghan Government 's victory and recapturing the city Farah .	War in Afghanistan	[56][57]

2018 Armenian–Azerbaijani clashes	20-27 May 2018 (7 days)	Azeri forces accused Armenian troops of attacking Nakhchivan .	Nagorno-Karabakh conflict	
Deir ez-Zor offensive	22 May – 11 June 2018 (2 weeks and 6 days)	Pro-Government's forces defend the town Abu Kamal from ISIL .	Syrian civil war	[58][59]
Battle of Tabarde	3 – 5 June 2018 (2 days)	GATIA/MSA killed 6 ISIL members one of them is commander and Amat Ag Assalate and lost both 3 soldiers.	Northern Mali conflict	[60][61]
1st As-Suwayda offensive	6 – 22 June 2018 (2 weeks and 2 days)	Syrian Army captures a number of towns, villages and many hills.	Syrian civil war	[62][63]
Battle of Al Hudaydah	13 June – 13 November 2018 (5 months)	An offensive by the Hadi Government to attack the port city of Al Hudayyah and cut off the Houthis from supply lines. At first, Saudi-backed forces capture the town, then lose the airport to the Houthis, and then the Houthis recapture the town.	Yemeni Civil War	[64]
Southern Syria offensive	18 June 2018 – 31 July 2018 (1 month, 1 week and 6 days)	Pro-Government forces capture all the rebels territory.	Syrian civil war	[65][66]
Battle of Darzab	12 July – 1 August 2018 (2 weeks and 6 days)	Battle between Taliban and the Islamic State's Khorasan Province (ISIL-K), which resulted in a major Taliban victory	War in Afghanistan	
Ndop prison break	28 July 2018 (1 day)	Ambazonian separatists burning down Ndop prison, and liberate 163 inmates, the separatists sized also some weapons and ammunition from the prison.	Anglophone Crisis	[67]
2nd As-Suwayda offensive	6 August – 19 November 2018	Syrian forces capture the ISIL-held part of As-Suwayda .	Syrian civil war	[68]

	(3 months, 1 week and 6 days)			
Ghazni offensive	10 – 15 August 2018 (5 days)	Government's forces regain control of Ghazni city, but only three districts in Ghazni Province remain under full government control ^[69]	War in Afghanistan	^{[70][69]}
Battle of Tripoli	27 August 2018 – 25 September 2018 (4 weeks and 1 day)	A series of clashes in Tripoli end after a ceasefire.	Libyan Civil War	^[71]
Syria missile strikes	17 September 2018		Syrian civil war	
2018 Syrian-Turkish border clashes	31 October-6 November 2018	Turkey attacks Kurdish militias in northern Syria, stalling the Deir ez-Zor offensive .	Syrian civil war , Rojava conflict	
2018 Batangafo clashes	31 October-17 November 2018	Anti-balaka and Ex-Séléka groups clashes in Batangafo.	Central African Republic Civil War	
Kerch Strait incident	25 November 2018	Russian Border Guard captures three Ukrainian naval vessels.	Russo-Ukrainian War	^[72]

2019

Battle	Date	Description	Conflict	Ref(s)
National Front for Liberation – Tahrir al-Sham conflict	1 January 2019 – 10 January 2019 (1 week and 2 days)	Hayat Tahrir al-Sham , a Sunni militant group, launched attacks on rebel positions in Idlib ; the conflict ended when the National Front for Liberation agreed to withdraw on 10 January, allowing the militants to seize the area.	Syrian civil war	^[73]
Battle of Baghuz	9 February 2019 - 23	The last stand of the Islamic State's territorial holdings, with the Syrian	Syrian civil war , Rojava–Islamist	

Fawqani	March 2019	Democratic Forces taking control.	conflict	
Battle of Aden	7 August 2019 – 29 August 2019 (3 weeks and 1 day)	The Southern Transitional Council took Aden and the Presidential Palace despite Saudi and Yemen Army missile strikes.	Yemeni Civil War	[74]
Battle of the Jabara Valley	26 August 2019 – 29 August 2019 (3 days)	1,100 soldiers from the Saudi Army's Al-Fateh Brigade launched an offensive into Yemen's Jabara Valley, but were surrounded by Houthi forces for four days; the Saudis launched airstrikes against Yemeni positions, but failed to break through, and, on 29 August 2019, 100 managed to escape across the border , with the remaining 1,000 killed in action or captured.	Yemeni Civil War	[75]
2019 Western Michoacán clashes	30 August 2019 – 30 August 2019 (0 day)	Indecisive	Mexican Drug War	
2019 Dhamar Airstrike	1 September 2019	The Saudi -led coalition launched an airstrike on a university being used as a Houthi detention center; according to the Red Cross , there were 100 fatalities and 40 injured, after which the Houthis were persuaded by the United Nations to release 290 detainees, 42 of whom had survived the airstrike.	Yemeni Civil War	[76]
2019 Abqaiq-Khuraib attack	14 September 2019	Houthi officials announced 10 drones had been used to attack two Saudi Aramco oil processing facilities in Eastern Saudi Arabia ; Saudi officials said they believed more drones and cruise missiles were used, and that they originated from Iran ; the United States and Saudi Arabia have stated that Iran was behind the attack while France , Germany , and the United Kingdom jointly stated	Yemeni Civil War	[77]

		Iran bears responsibility for it, while Iran denies involvement.		
Battle of Culiacán	17 October 2019	Sinaloa Cartel Victory. Ovidio Guzmán López was released.	Mexican Drug War	[78]
Operation Kayla Mueller	26 October 2019 – 27 October 2019 (2 days)	The U.S. Joint Special Operations Command's 1st SFOD-D (Delta Force) raided Idlib Province in northern Syria, culminating in the death of Abu Bakr al-Baghdadi by canine Conan		

2020

Battle	Date	Description	Conflict	Ref(s)
Battle of Sirte	6 January 2020 (0 days)	The Libyan National Army captured Sirte from forces loyal to the Government of National Accord .	Second Libyan Civil War	[79]
Battle of Chinagodrar	9 January 2020 (0 days)	A large group of Boko Haram militants assaulted a Nigerien military base in Chinagodrar.	Insurgency in the Maghreb	[80]
Operation Spring Shield	27 February – 6 March 2020 (8 days)	Ceasefire Turkish Armed Forces and their allies capture the strategic Zawiya Mountain and 18 villages Syrian Government forces and their allies capture the strategic Saraqib city and 4 villages	Syrian civil war	
Al Jawf Offensive		Houthi offensive that captured 95% of Al Jawf governate including its capital, Al Hazm.	Second Yemeni Civil War	
Operation Gideon	3 May 2020 – 4 May 2020 (1 day)	Venezuelan dissidents and American private military contractors unsuccessfully attempt to land in Venezuela and remove Nicolás Maduro from office.	Crisis in Venezuela	

2020-2021 China-India skirmishes	5 May 2020 – ongoing	Series of melee skirmishes, face-offs, and high tensions along the Sino-Indian border near Ladakh and Tibet.	Sino-Indian border dispute	
Battle of Talahandak	3 June 2020 (0 days)	French soldiers ambushed an al-Qaeda hideout near the Algerian border, killing the AQIM leader Abdelmalek Droukdel .	Mali War	
July 2020 Armenian-Azerbaijani clashes	12–16 July 2020 (4 days)	Small clash near Tavush , Armenia between Armenia and Azerbaijan where 21 soldiers from both sides perished.	Nagorno-Karabakh conflict	
Mocímboa da Praia offensive	5 August 2020 – 11 August 2020 (6 days)	Militants from Islamic State's Central Africa Province captured the city of Mocímboa da Praia from Mozambican security forces and South African private military contractors.	Insurgency in Cabo Delgado	[81]
Madagiz offensive	27 September 2020 - 3 October 2020 (6 days)	Azerbaijani victory against Armenian forces in the towns of Talish and Madagiz .	Second Nagorno-Karabakh War	
Battle of Hadrut	7 October 2020 – 15 October 2020 (8 days)	Azerbaijani forces took control of Hadrut , and several villages and heights surrounding it.	Second Nagorno-Karabakh War	[82]
4 November Northern Command attacks	4 November 2020 (1 day)	Tigray People's Liberation Front soldiers attack Ethiopian Northern Command headquarters in various cities in the Tigray Region .	Tigray War	[83]
Battle of Shusha	6 November 2020 – 8 November 2020 (2 days)	Azerbaijani forces seized Shusha , the second city of the Republic of Artsakh .	Second Nagorno-Karabakh War	[84]

	days)			
Battle of Humera	9-11 November 2020	The battle was the first confirmed action involving Eritrean forces during the Tigray War . After Tigrayan forces reportedly abandoned the city, Ethiopian and Eritrean forces took control. Ethiopian forces subsequently massacred the Tigray inhabitants.	Tigray War	
Mekelle offensive	17 November 2020 - 28 November 2020 (11 days)	ENDF forces launched artillery on the Tigrayan capital of Mekelle , hitting mainly civilians.	Tigray War	
2020-2021 Ayn Issa clashes	22 November 2020 - 19 April 2021 (4 months, 3 weeks, 6 days)	Syrian Democratic Forces repel a push by the Turkish-backed Syrian National Army ; results inconclusive.	Turkish involvement in the Syrian civil war	

2021

Battle	Date	Description	Conflict	Ref(s)
Siege of Qamishli and Al-Hasakah	10 January – 2 February 2021 (3 weeks, 2 days)	Kurdish Asayish police forces laid siege upon Syrian government-controlled areas of the cities of Qamishli and Al-Hasakah .	Rojava conflict	
Operation Claw-Eagle 2	10-14 February 2021 (4 days)	Turkey attempts to rescue Turkish prisoners held by the PKK in Duhok Governorate , Iraq , but fails.	Kurdish–Turkish conflict (1978–present)	
Battle of Marib	22 February 2021 –	Struggle between Houthi insurgents and Saudi-backed Yemenis over	Yemeni civil war (2014–	

	present	control of Marib .	present)	
Battle of Doctor Coss	13-14 March 2021 (1 day)	Gulf Cartel soldiers and Los Zetas soldiers, both major cartels in Northern Mexico, clash at the small town of Doctor Coss.	Mexican drug war	
2021 Ataye clashes	18-31 March 2021, 16–18 April 2021	Ethnic conflict between Oromo and Amhara militias during the Tigray War, leading to much of the city of Ataye being destroyed.	Tigray War	
2021 Apure clashes	21 March 2021 – present	Ongoing conflict between Colombian paramilitias and the Venezuelan military.	Venezuelan crisis	^[85]
Battle of Palma	24 March 2021 – 5 April 2021 (12 days)	Battle over control of the city of Palma in Mozambique , between the Mozambique Defence Armed Forces , Mozambican security forces and private military contractors against Islamist rebels reportedly associated with the Islamic State of Iraq and the Levant (ISIL). The Islamists invaded the city, killing dozens of people before Mozambique regained control days later.	insurgency in Cabo Delgado	^[86]
2021 Kalay clashes	28 March 2021 – ongoing	Clashes between Tatmadaw and anti-coup protestors in Kalay .	2021–2022 anti-coup insurgency in Myanmar	
Capture of Aguililla	6 April 2021 – 28 April 2021 (22 days)	CJNG Victory captured Aguililla successfully	Mexican Drug War	^[87]
2021 Northern Chad offensive	11 April 2021 – 9 May 2021 (4 weeks)	Conflict between Chadian rebels and the government leading in the death of dictator Idriss Déby , and the installation of his son Mahamat Déby .	Insurgency in Northern Chad	
Battle of	20 April	Clashes between the Syrian Armed	Rojava	

Qamishli (2021)	2021 – 26 April 2021 (6 days)	Forces and the Asayish , the Kurdish police forces.	conflict	
Clash at Thaw Le Hta	26 April 2021 (0 days)	Clash between Karen National Liberation Army and the Tatmadaw near Thailand-Myanmar border.	Internal conflict in Myanmar	
2021 Kyrgyzstan–Tajikistan clashes	28 April 2021 – 1 May 2021 (3 days)	Small clashes arisen by the installation of Tajik security cameras on a water tower in disputed territory.	Post-Soviet conflicts	
2021 Israel–Palestine crisis	6 May 2021 – 21 May 2021 (15 days)	On 6 May 2021, Palestinian and Israeli protestors clashed with each other, eventually causing a police response, which also got involved with the conflict. Hamas delivered an ultimatum to Israel to remove all police forces the Haram al Sharif mosque site and Sheikh Jarrah by 10 May at 6 P.M, in their current timezone. Just a few minutes after this deadline passed, Hamas fired over 150 rockets into Israel, triggering an Israeli response. On 21 May 2021, after constant Israeli bombings, Hamas agreed to a ceasefire between them and Israel.	Israeli–Palestinian conflict	
Battle of Sambisa Forest	14 – 19 May 2021 (5 days)	ISWAP victory. Sambisa Forest is captured by ISWAP	Boko Haram insurgency	
Battle of Kunduz (2021)	21 June - 11 August 2021 (1 month and 3 weeks)	Taliban forces attack Kunduz , with ANA forces holding out until mid-August.	2021 Taliban offensive	
Battle of Kandahar (2021)	9 July – 16 August 2021 (1 week)	Taliban offense against Kandahar , the second largest city in Afghanistan.	2021 Taliban offensive	

Fall of Herat	28 July – 13 August 2021 (16 days)	Taliban offensive capturing the city of Herat , by the Iranian border.	2021 Taliban offensive	
Battle of Lashkargah	29 July – 13 August 2021 (15 days)	Taliban offensive capturing the city of Lashkargah .	2021 Taliban offensive	
Capture of Zaranj	6 August 2021 (0 days)	Taliban offensive capturing the city of Zaranj .	2021 Taliban offensive	
Fall of Kabul	15 August 2021 (0 days)	Taliban insurgents invaded Kabul following the United States' evacuation of military personnel, swiftly taking the city faster than anticipated.	2021 Taliban offensive	^[88]
Turkish airstrikes on Sinjar (2021)	16 August 2021 (0 days)	Turkey strikes Kurdish Sinjar Resistance Units forces in Iraq.	Kurdish–Turkish conflict	
2021 Daraa offensive	29 July – 5 September 2021 (1 month, 1 week, 1 day)	Syrian government victory.	Syrian civil war	^[89]
2021 Galmudug clashes	30 September 2021 – ongoing	Skirmishes between the Somali Armed Forces and Ahlu Sunna Waljama'a , a Sufi jihadist militia.	Somali Civil War (2009–present)	
Afar–Somali clashes	28 October 2020 – 23 May 2022 (1 year, 7 months, 6 weeks, and 3 days)	In 2014, Ethiopia redrew the administrative divisions between Afar Region and Somali Region , leading to multiple majority-Somali kebeles being under Afar rule. Because of this, villagers from the Somali region have attempted to regain control of these kebeles, with clashes sometimes even spreading	Ethiopian civil conflict (2018–present)	

		into Djiboutian territory.		
2021 Afghanistan–Iran clashes	1 December 2021 (0 days)	Taliban soldiers accidentally capture multiple Iranian outposts before withdrawing.	Afghanistan conflict (1978–present)	

2022

Battle	Date	Description	Conflict	Ref(s)
2022 Arauca clashes	2 January	The ELN and FARC , both far-left militant groups, fought leaving 23 dead.	Colombian conflict	^[90]
Battle of Loikaw (2022)	6 January–8 February	The Burmese junta launches an offensive against Karenni independence groups and anti-junta rebels, but fails to fully weed them out.	Myanmar civil war (2021–present)	
Battle of al-Hasakah (2022)	22 – 26 January	ISIS militants escaped a prison in SDF -controlled areas of Syria, causing a shootout in parts of al-Hasakah.	Syrian civil war, Rojava–Islamist conflict	
2022 Kyrgyzstan–Tajikistan clashes (January–June)	27 January–14 June	Sporadic clashes between Kyrgyz and Tajik border guards kill 2 Kyrgyz civilians and 2 Tajik border guards between January and June, and injured dozens more on both sides.	Post-Soviet conflicts	
Siege of Djibo	16/17 February–present	AQIM besieges the city of Djibo , in northern Burkina Faso.	Jihadist insurgency in Burkina Faso	
Battle of Avdiivka	20 February 2022–ongoing	Donbas forces launch an attack on Avdiivka , a city they had lost 5 years prior.	Russian invasion of Ukraine	

Snake Island campaign	24 February – 30 June	Russian forces seize Snake Island , capturing the 13 man garrison. While Russian forces manage to hold the island, they are repeatedly attacked by Ukrainian forces until they withdraw, to which Russia subsequently bombards Ukrainian forces that retake the island.	Russian invasion of Ukraine	[91]
Battle of Chernobyl	24 February	Russian forces captured the Chernobyl Exclusion Zone . The troops eventually withdraw on March 31.	Russian invasion of Ukraine	[92]
Battle of Antonov Airport	24 – 25 February	Russian paratroopers failed to capture Hostomel Airport in Kyiv on the first assault, but capture it on the second assault.	Russian invasion of Ukraine	[93]
Battle of Sumy	24 February - 4 April	Russians initially capture Sumy , but are forced to retreat. The city is later besieged and surrounded. However, Ukrainian forces manage to defeat the siege and a battle rages in the northern part of the city for a month.	Russian invasion of Ukraine	
Battle of Kyiv (2022)	24 February – 31 March	Russians enter parts of Kyiv Oblast and the city limits, but are later forced to retreat.	Russian invasion of Ukraine	
Siege of Chernihiv	24 February – 4 April	Ukrainians repel Russian attempt at seizing Chernihiv , causing the Russian forces to begin a siege on Chernihiv. On 31 March, Ukraine manages to break the siege but fighting continued north of the city. On 4 April, Russian forces had fully withdrawn.	Russian invasion of Ukraine	
Battle of Trostianets	24 February – 28	Russians initially capture the city on March 1, but capitulate to Ukrainian forces later. The	Russian invasion of	

	March	Ukrainian recapture marked the most successful counterattack in the war thus far.	Ukraine	
Battle of Kherson	24 February – 2 March	Russians attempt to take Kherson , fail, and then divert to capture Nova Kakhovka . Later, they capture Kherson but with heavy losses and a still fierce resistance.	Russian invasion of Ukraine	
Battle of Kharkiv (2022)	24 February – 14 May	Russian forces attempt to seize Kharkiv , including shelling civilians to do so. The battle has been described as one of the deadliest in the war. After two months of attempting to surround the city, though, Russian forces were pushed back to the Ukrainian-Russian border in early May.	Russian invasion of Ukraine	
Battle of Okhtyrka	24 February – 26 March	Russians attempt to capture Okhtyrka , but never manage to. Ukrainian forces hold the city during the pullout of Russian forces in late March, but bombing continues.	Russian invasion of Ukraine	
Siege of Mariupol	24 February – 16 May	Russian, Chechen , and rebel forces siege the city from all sides, with fighting destroying 95% of the city and killing over 20,000 citizens. By mid-April, the last Ukrainian forces were holed up in the Azovstal steel complex. In mid-May, Azov leader Denys Prokopenko and Ukrainian president Volodymyr Zelenskyy announced that a deal had been reached to evacuate wounded Ukrainian soldiers, and surrender the remaining able-bodied Ukrainian soldiers.	Russian invasion of Ukraine	
Battle of Konotop	24 – 25 February	Three separate attacks from Russian forces on the city of Konotop . First two attacks failed, ending in Ukrainian	Russian invasion of Ukraine	

		victories, and the third attack ended in a Russian victory.		
Battle of Hlukhiv	24 February – 4 April	Russian forces capture the border town of Hlukhiv , and retreat following the failure of the Northern Ukraine offensive .	Russian invasion of Ukraine	
Battle of Romny	24 February – 4 April	Russian forces attempt to capture the town of Romny , although they don't succeed.	Russian invasion of Ukraine	
Battle of Ivankiv	25-27 February	Russian forces seize Ivankiv , a town on the way to Kyiv , and destroy Ivankiv Historical and Local History Museum . On March 31, Ukrainian forces recapture the town.	Russian invasion of Ukraine	
Battle of Melitopol	25 February – 1 March	Russians capture Melitopol , the first major city to be captured in their invasion. They later abduct and torture the Melitopol mayor, Ivan Fedorov , before releasing him.	Russian invasion of Ukraine	
Battle of Volnovakha	25 February-12 March	Donbass rebels capture Volnovakha , but the town is destroyed and both the DPR and Ukrainian generals are killed.	Russian invasion of Ukraine	
Battle of Hostomel	25 February – 1 April	Russians capture the city on March 5, but are forced to retreat in late March.	Russian invasion of Ukraine	
Battle of Vasylkiv	26 February	Russian forces attack the city of Vasylkiv in an attempt to capture Vasylkiv Air Base , but are defeated by Ukrainian forces.	Russian invasion of Ukraine	
Battle of Mykolaiv	26 February – 8 April	Russians, failing to go north, attempt to capture and surround Mykolaiv . While managing to reach as far north	Russian invasion of Ukraine	

		as Voznesensk , they are pushed back to the borders of Mykolaiv and Kherson oblasts. Bombing of the city however continues.		
Battle of Lebedyn	26 February – 4 April	Ukrainians hold the city, although Russians managed to encroach on neighboring villages.	Russian invasion of Ukraine	
Battle of Bucha	27 February-12 March (1st phase) 29-31 March (2nd phase)	Russian forces capture Bucha , forcing a mass exodus of civilians. The occupying forces later massacre much of the town's population, which is discovered by Ukrainian forces in late March.	Russian invasion of Ukraine	
Battle of Makariv	27 February-25 March	Russian forces capture the town of Makariv on the way to capture Kyiv , although are pushed out, leaving 40% of the town destroyed.	Russian invasion of Ukraine	
Battle of Irpin	27 February-28 March	Russian forces capture half of Irpin , and almost all of the population flees. Later, Ukraine reports that the city came under full Ukrainian control following the pullout of the Kyiv offensive .	Russian invasion of Ukraine	
Battle of Enerhodar	28 February 2022 – 4 March	Russians capture Enerhodar , and the largest nuclear power plant in Europe .	Russian invasion of Ukraine	
Battles of Voznesensk	2–3 March (1st phase) 9–13 March (2nd phase)	Russians are defeated once and later capture Voznesensk in an attempt to encircle Mykolaiv , but the city is soon recaptured by Ukraine.	Russian invasion of Ukraine	
Battle of Izium	3 March – 1 April	Russian troops capture northern half of the city, but are repeatedly pushed back by Ukrainian troops. After more Russian pushback, the Russians capture the southern half of the city. Ukrainian forces recapture the city bloodlessly on September 10.	Russian invasion of Ukraine	
Battle of	5 March	One of the few notable towns on	Russian	

Huliaipole	2022-ongoing	the Zaporizhzhian front of the Southern Ukraine offensive , Russian forces have attempted to storm Huliaipole from the south, however the stalemate with constant artillery barrages has left much of the town destroyed.	invasion of Ukraine	
Battle of Brovary	9 March – 1 April	Russians push on Brovary , to the east of Kyiv . After a Russian pullout from the north of Ukraine, Ukrainian forces hold the town.	Russian invasion of Ukraine	
Battle of Rubizhne	15 March – 12 May	During fighting in the battle of Donbas , Russian and LPR forces capture 60% of Rubizhne and the nearby town of Kreminna , the southern half of the city being still held by Ukraine. Later, combined LPR-Russian forces captured the whole city, leaving Sievierodonetsk as the last major Ukrainian-held city north of the Donets river.	Russian invasion of Ukraine	
Battle of Marinka	17 March 2022-ongoing	DPR forces launch an offensive on the city of Marinka , a Ukrainian-held settlement on the outskirts of the city of Donetsk .	Russian invasion of Ukraine	
Battle of Slavutych	18-27 March	Russians "take" Slavutych - it stays under Ukrainian control, but the citizens are forced to turn over their weapons to Russians.	Russian invasion of Ukraine	
Battle of Popasna	18 March – 7 May	Russian forces capture Popasna after a month of fighting, with Ukrainian forces retreating to the north and west of the city. The town is destroyed during the fighting.	Russian invasion of Ukraine	
Siege of Moura	27-31 March	Malian and Russian paramilitary forces lay siege to an ISIS -held town, and commit a massacre against its civilians.	Mali War	
2022 Gadzi clashes	27 March - 11 April	Fulani militias under the 3R militia attack villages.	Central African Republic Civil War	
2022 M23 offensive	27 March 2022-ongoing	M23 rebels in North Kivu launch an offensive backed by Rwanda, causing tensions and clashes between the DRC and Rwanda.	Kivu conflict	
2022 northeastern Russia–Ukraine border	6 April 2022-ongoing	After Russian forces left Sumy and Chernihiv ob lasts in early April, border clashes have erupted along the Russian and Ukrainian borders there.	Russian invasion of Ukraine	

skirmishes				
Sloviansk offensive	11 April-11 September	Russian forces, after the capture of Izium in April, advance southwards towards Sloviansk , but are slowed down by Ukrainian troops at the villages of Dovhenke, Bohorodychne, and Krasnopillia. Russian forces abandoned the offensive during the 2022 Ukrainian Kharkiv counteroffensive , allowing it to be recaptured by Ukraine.	Russian invasion of Ukraine	
Operation Claw-Lock	17 April 2022-ongoing	Turkish forces begin an offensive on Kurdish regions of Iraq governed by the PKK .	Kurdish–Turkish conflict (1978–present)	
Battle of Donbas	18 April 2022 - ongoing	Russian leaders began a campaign to capture the full territory of the Donetsk and Luhansk oblasts, areas claimed by the separatists , and create a land border from Russia to the Russian-backed separatists in Transnistria . The outlines of this offensive, mainly centered between on an Izium–Rubizhne–Huliaipole–Mariupol line, are notably similar to the Novorossiia proposal.	Russian invasion of Ukraine	
Battle of Kreminna	18-19 April	The first battle in the battle of Donbas , strategically important because the Russians managed to capture an entryway and large city heading into Sievierodonetsk .	Russian invasion of Ukraine	
Battle of Plaine du Cul-de-Sac	24 April-6 May	Haitian gang 400 Mawozo attacks Chen Mechan, a rival gang, and attempts to capture a neighborhood loyal to Chen Mechan.	Haitian crisis (2018–present)	
Sinjar clashes (2022)	1-7 May	Iraqi and Kurdish YBS forces, after weeks of tensions, clash and Iraqi forces attempt to clear Sinjar of Kurdish militia control. A ceasefire was put in effect, and YBS left central Sinjar.	Iraqi conflict (2003–present)	
Battle of Sievierodonetsk	6 May-24 June	Russian and Luhansk forces attempt to capture Sievierodonetsk , destroying 70% of the city's infrastructure. By mid-June, most Ukrainian troops were holed up at the Azot chemical plant, until they retreated on the 24th allowing Russian and LPR forces to seize the city.	Russian invasion of Ukraine	

Battle of the Siverskyi Donets	5-13 May	Russian forces, attempting to cross the strategic Donets river multiple times, are attacked by Ukrainian forces each time in what becomes the deadliest single event for Russians in the war.	Russian invasion of Ukraine	
Battle of Toshkivka	10 May-21 June	Russian forces capture the town of Toshkivka, one of the last Ukrainian holdouts on the way to Lysychansk .	Russian invasion of Ukraine	
2022 Tripoli clashes	17 May–December	Clashes erupted between forces loyal to prime ministers Fathi Bashagha from the LNA and Abdul Hamid Dbeibeh from the GNA .	Libyan Crisis (2011–present)	
First Battle of Lyman	23-27 May	Russian forces capture Lyman , which was the last major Ukrainian-held city north of the Donets river.	Russian invasion of Ukraine	
Battle of Davydiv Brid	27 May-16 June	Ukrainian forces in late May launched a counter-offensive across the Inhulets river in Southern Ukraine. The town of Davydiv Brid saw the most fighting, with control of the town switching back and forth between Ukraine and Russia until the Ukrainian river crossing was destroyed, leaving an assessed Russian victory.	Russian invasion of Ukraine	
First Battle of Sviatohirsk	30 May – 8 June	Russian and LPR forces attempt to capture Sviatohirsk , the last important city north of the Donets river. The battle saw widespread damage and destruction to the historic Sviatohirsk Lavra monastery. Russian forces claimed victory on June 6, although fighting subsided on June 8.	Russian invasion of Ukraine	
2022 Ahrar al-Sham–Levant Front clashes	18-20 June	Two factions of the Syrian National Army clashed over the control of small villages in the Al-Bab countryside. Ended with status quo ante bellum .	Inter-rebel conflict during the Syrian civil war	
2022 Jabal al-Bishrī clashes	20-23 June	Syrian government forces and ISIS clash in central Syria.	Syrian civil war	
Battle of Lysychansk	25 June – 3 July	Russian and LPR forces attempt to storm Lysychansk , the last major Ukrainian-held city in Luhansk Oblast , from the	Russian invasion of Ukraine	

		<p>south. On July 2 Russian forces claimed to have seized the city, the following day the Armed Forces of Ukraine stated that they had withdrawn from the city of Lysychansk, marking the end of the battle.</p>		
Battle of Siversk	3 July–September 9	<p>After capturing the town of Lysychansk, the Russian and DPR forces started focusing on the city of Siversk. In early and mid-July, Russian and separatist forces were fighting on the outskirts of the town, in the villages of Hryhorivka, Bilohorivka, and Verkhokamyanske. Russian forces were stalled after July 24, and Ukrainian forces managed to push the Russians back by September.</p>	Russian invasion of Ukraine	
2022 Port-au-Prince gang battles	8-9 July	<p>Tensions between rival gangs G-Pep and G9 caused multiple violent outbreaks throughout the Haitian capital of Port-au-Prince.</p>	FRG9 insurgency in Haiti	
2022 al-Shabaab invasion of Ethiopia	20 July - early August	<p>Al-Shabaab, a terrorist group in Somalia, launched an invasion into Ethiopia's Somali Region, although were pushed back.</p>	Ethiopian-Somali conflict and Somali Civil War	
Battle of Pisky (2022)	28 July – 24 August	<p>Russian and DPR forces capture Pisky, a small village on the outskirts of Donetsk that Ukraine had controlled since 2014.</p>	Russian invasion of Ukraine	
Battle of Bambui	31 July	<p>Cameroonian forces launch an offensive into Ambazonian-controlled territory.</p>	Anglophone Crisis	
Battle of Bakhmut	1 August 2022 - May 21, 2023	<p>Russian and allied forces encroach on the city of Bakhmut. The battle becomes one of the longest and most important of the war, with the entire city of Bakhmut destroyed. Wagnerite forces capture much of the city by May 21, although Ukrainian forces control a sliver of the city limits and conduct attacks on the city's outskirts.</p>	Russian invasion of Ukraine	
Battle of Soledar	3 August 2022 – 16 January 2023	<p>Russian and allied forces capture half of Soledar, where the battlefield stalls for months. In early January, a Wagnerite offensive successfully captures Soledar</p>	Russian invasion of Ukraine	^[94]

		with heavy Ukrainian losses.		
August 2022 Bam ambush	4 August	Jihadist militants attack Burkinabe forces during a counter-terrorism operation.	Jihadist insurgency in Burkina Faso	
2022 Gaza-Israel clashes	5-7 August	Israel launches a series of airstrikes against Palestinian Islamic Jihad in Gaza , killing 49 Palestinians, including multiple PIJ military leaders.	Gaza-Israel conflict	
2022 Southern Yemen offensive	7 August-19 November	Southern Transitional Council forces capture Shuqrah , Ataq , and other southern towns by late August, and control much of Abyan and Shabwah provinces by November.	Yemeni civil war (2014–present)	
Second Battle of Lyman	3 September-2 October	Ukrainian forces push towards the railroad hub of Lyman , which Russia had captured in late May. Throughout September, Ukraine laid siege to the town, attacking from the south and fighting for small villages north and west of Lyman. After completing an encirclement, Ukraine regained control of the town.	Russian invasion of Ukraine	
Battle of Balakliia	6-8 September	Ukrainian forces storm Balakliia in the first battle of the Ukrainian Kharkiv counteroffensive , defeating under-equipped Russian soldiers.	Russian invasion of Ukraine	
Battle of Talataye (2022)	6-7 September	ISGS stormed the town of Talataye briefly capturing it from MSA and JNIM forces.	Mali War	
Battle of Kupiansk	8-16 September	Ukrainian forces reach Kupiansk by September 8, capturing the western side of the city by September 12. Fighting continuing in the eastern side, Kupiansk-Vuzlovyyi until Ukraine secured the town on September 16.	Russian invasion of Ukraine	
September 2022 Armenia–Azerbaijan clashes	12-14 September	Azeri forces launch an attack on Armenian border settlements, in a steep escalation since the Second Nagorno-Karabakh War .	Armenia–Azerbaijan border crisis	
2022 Kyrgyzstan–Tajikistan clashes (September)	14-20 September	In an escalation of border clashes from earlier in the year, Kyrgyz officials accused Tajik border guards of taking positions in Kyrgyz territory. Tajik forces allegedly entered border villages	Post-Soviet conflicts	

		in Kyrgyzstan, leading to the deaths of civilians, while Tajik officials accused Kyrgyz forces of attacking a mosque with a Bayraktar TB2 .	
Luhansk Oblast campaign	2 October-ongoing	Following the Ukrainian recapture of Lyman and the Kharkiv counteroffensive, Ukrainian and Russian forces battle over villages between Svatove and Kreminna as the frontline stabilizes, with lots of fighting centered at Chervonopopivka and the R66 highway running through it.	Russian invasion of Ukraine
Battle of Bal'ad	7 October	Somali Army forces repulse an al-Shabaab attack on a Somali military base.	Somali Civil War (2009–present)
October 2022 northern Aleppo clashes	10-19 October	After Hamza Division members killed a man and his pregnant wife in Al-Bab , Third Legion soldiers launched an offensive in northern Aleppo governorate. After capturing Afrin and Jindires , Tahrir al-Sham declared their peace treaty with Third Legion voided.	Inter-rebel conflict during the Syrian civil war
Battle of Vuhledar	28 October – present	Russian/DPR forces started storming the city of Vuhledar on the night of 28 October, after capturing Pavlivka . Ukrainian forces pushed the Russians out of the city. Fighting ongoing south of the city. Currently a stalemate.	Russian invasion of Ukraine
Ungkaya Pukan clash	8-10 November	Clashes broke out between the Philippine Army and Moro Islamic Liberation Front for two days until a ceasefire was signed.	Moro conflict
Liberation of Kherson	11 November	Following a large-scale counteroffensive and the Russian withdrawal from right bank Kherson Oblast , Ukraine retakes the city of Kherson .	Russian invasion of Ukraine
Northwestern Syria clashes (December 2022–present)	2 December - present	Tahrir al-Sham launches guerrilla attacks on Syrian Army positions in Idlib , Aleppo , and Hama governorates.	Syrian civil war
2022 Boala attack	7 December	A skirmish erupts at a market in Boala Department , Burkina Faso , between unknown jihadists and Volunteers for the Defense of the Homeland .	Jihadist insurgency in Burkina Faso

2022 Yangtse clash	9 December	Non-fatal clashes broke out in Arunachal Pradesh between India and China, with scores of injured.	Sino-Indian border dispute	
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2023

Battle	Date	Description	Conflict	Ref(s)
2023 Sinaloa unrest	5-13 January	Cartel violence broke out in Culiacán following the Mexican government arresting Ovidio Guzmán , nephew of Sinaloa drug kingpin El Chapo .	Mexican drug war	
Battle of Nyala	15 April-ongoing	RSF militants capture the Nyala airport and several eastern neighborhoods, but a truce is brokered by April 20 between the SAF and RSF. While it holds for several weeks, sporadic clashes break out in Nyala in May and June.	2023 Sudan Conflict	[95]
Battle of Merowe	15-21 April	Rapid Support Forces took control of the airport and city on April 15. Sudanese Armed Forces sent reinforcements to the city and the RSF fully retreated from the city on 21 April. During the battle, RSF captured several Egyptian Armed Forces soldiers who were not participating in the conflict.	2023 Sudan Conflict	[96][97]
Battle of El Fasher	15 April-ongoing	RSF launch attacks on El Fasher, the capital of North Darfur . While they capture parts of the city, a Joint Darfur Force led by Darfur governor Minni Minnawi reverses RSF gains.	2023 Sudan conflict	
Siege of El Obeid	15 April-1 September	RSF forces attempt to capture a Sudanese Army garrison in El Obeid, capital of North Kordofan , but fail. However, the city is besieged by May 29. By August, a SAF offensive reverses RSF gains in the city, and the SAF regains full	2023 Sudan conflict	

		control of El Obeid by September 1.		
Battle of Khartoum	15 April-present	Rapid Support Forces launch attacks on government sites in Khartoum after tensions between RSF leader Hemedti and Sudanese prime minister Abdel Fattah al-Burhan rise over. Battles take place in neighborhoods, markets, military sites, and the Khartoum International Airport .	2023 Sudan conflict	
Battle of Geneina	15 April-22 June	RSF forces besiege the West Darfuri capital of Geneina , launching attacks on Sudanese forces and Masalit civilians. After capturing the city, allegations of genocide against non-Arab civilians emerge.	2023 Sudan conflict	
2023 Gaza–Israel clashes	9-13 May	Israel conducts airstrikes on Gaza after killing several top Palestinian Islamic Jihad members. A ceasefire is held.	Israeli–Palestinian conflict	
Grayvoron incursion	22-23 May	Russian opposition groups allied with Ukraine, including the Russian Volunteer Corps and Freedom of Russia Legion , launch an incursion into Belgorod Oblast towards Grayvoron , capturing the town of Kozinka and other small villages in Grayvoronsky District , but are forced to retreat.	Russian invasion of Ukraine	
2023 Afghanistan–Iran clash	27 May	Taliban and Iranian border guards clash, but both sides resolve it.	Afghan conflict	
Shebekino incursion	1 June-ongoing	Russian opposition groups launch a second incursion in Belgorod Oblast, this time towards Shebekino . While they are forced to retreat from the town, a small strip of Russian territory remains under opposition control.	Russian invasion of Ukraine	

Be'eri standoff	7-8 October	 Hamas captured the town of Be'eri and took dozens of people hostage, forcing Israel into a stand-off. Israel eventually retook the town.	2023 Israel– Hamas war	
Battle of Re'im	7 October	 Hamas captured the Re'im Army Base, which was later recaptured by Israel later in the day.	2023 Israel– Hamas war	
Battle of Sderot	7-9 October	Hamas captured a police garrison in Sderot . Later recaptured by Israel.	2023 Israel– Hamas war	
Battle of Sufa	7-10 October		2023 Israel– Hamas war	
Battle of Zikim	7 October-ongoing	Hamas captured Bahad 4 and fighting continues around Zikim .	2023 Israel– Hamas war	^[98]
Siege of Gaza City	2 November – present		2023 Israel– Hamas war	
2023 ISIL Syrian desert insurgency	January 2023-ongoing	557 killed in violence since early January	Syrian civil war	

2024 +++
Off course the show must go on



You're not sick of killing each other, you
bunch of idiots, that's enough!
APOSTASY



The snake – the eternal conflict
Yang – black spot – war
Yin – white point – peace

